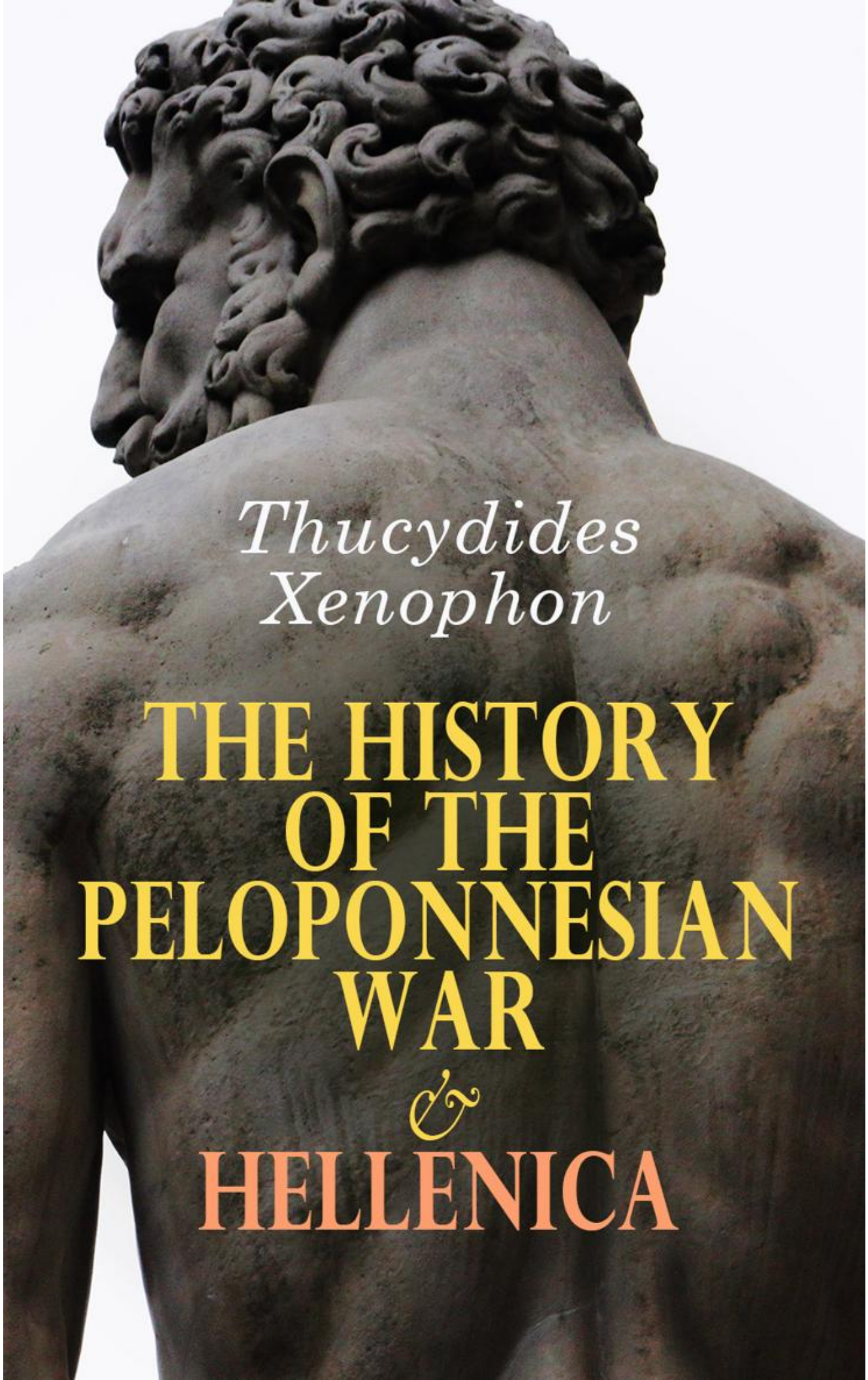
Thucydides
Xenophon
THE HISTORY OF THE PELOPONNESIAN WAR
&
HELLENICA

Thucydides, Xenophon

The History of the Peloponnesian War & Hellenica

The Complete History of the Peloponnesian War and Its Aftermath

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The Peloponnesian War

(by Thucydides)

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The First Book.

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Chapter I.
The State of Greece from the earliest Times to the Commencement of the Peloponnesian War

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Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians, beginning at the moment that it broke out, and believing that it would be a great war and more worthy of relation than any that had preceded it. This belief was not without its grounds. The preparations of both the combatants were in every department in the last state of perfection; and he could see the rest of the Hellenic race taking sides in the quarrel; those who delayed doing so at once having it in contemplation. Indeed this was the greatest movement yet known in history, not only of the Hellenes, but of a large part of the barbarian world — I had almost said of mankind. For though the events of remote antiquity, and even those that more immediately preceded the war, could not from lapse of time be clearly ascertained, yet the evidences which an inquiry carried as far back as was practicable leads me to trust, all point to the conclusion that there was nothing on a great scale, either in war or in other matters.

For instance, it is evident that the country now called Hellas had in ancient times no settled population; on the contrary, migrations were of frequent occurrence, the several tribes readily abandoning their homes under the pressure of superior numbers. Without commerce, without freedom of communication either by land or sea, cultivating no more of their territory than the exigencies of life required, destitute of capital, never planting their land (for they could not tell when an invader might not come and take it all away, and when he did come they had no walls to stop him), thinking that the necessities of daily sustenance could be supplied at one place as well as another, they cared little for shifting their habitation, and

consequently neither built large cities nor attained to any other form of greatness. The richest soils were always most subject to this change of masters; such as the district now called Thessaly, Boeotia, most of the Peloponnese, Arcadia excepted, and the most fertile parts of the rest of Hellas. The goodness of the land favoured the aggrandizement of particular individuals, and thus created faction which proved a fertile source of ruin. It also invited invasion. Accordingly Attica, from the poverty of its soil enjoying from a very remote period freedom from faction, never changed its inhabitants. And here is no inconsiderable exemplification of my assertion that the migrations were the cause of there being no correspondent growth in other parts. The most powerful victims of war or faction from the rest of Hellas took refuge with the Athenians as a safe retreat; and at an early period, becoming naturalized, swelled the already large population of the city to such a height that Attica became at last too small to hold them, and they had to send out colonies to Ionia.

There is also another circumstance that contributes not a little to my conviction of the weakness of ancient times. Before the Trojan war there is no indication of any common action in Hellas, nor indeed of the universal prevalence of the name; on the contrary, before the time of Hellen, son of Deucalion, no such appellation existed, but the country went by the names of the different tribes, in particular of the Pelasgian. It was not till Hellen and his sons grew strong in Phthiotis, and were invited as allies into the other cities, that one by one they gradually acquired from the connection the name of Hellenes; though a long time elapsed before that name could fasten itself upon all. The best proof of this is furnished by Homer. Born long after the Trojan War, he nowhere calls all of them by that name, nor indeed any of them except the followers of Achilles from Phthiotis, who were the original Hellenes: in his poems they are called Danaans, Argives, and Achaeans. He does not even use the term barbarian, probably because the Hellenes had not yet been marked off from the rest of the world by one

distinctive appellation. It appears therefore that the several Hellenic communities, comprising not only those who first acquired the name, city by city, as they came to understand each other, but also those who assumed it afterwards as the name of the whole people, were before the Trojan war prevented by their want of strength and the absence of mutual intercourse from displaying any collective action.

Indeed, they could not unite for this expedition till they had gained increased familiarity with the sea. And the first person known to us by tradition as having established a navy is Minos. He made himself master of what is now called the Hellenic sea, and ruled over the Cyclades, into most of which he sent the first colonies, expelling the Carians and appointing his own sons governors; and thus did his best to put down piracy in those waters, a necessary step to secure the revenues for his own use.

For in early times the Hellenes and the barbarians of the coast and islands, as communication by sea became more common, were tempted to turn pirates, under the conduct of their most powerful men; the motives being to serve their own cupidity and to support the needy. They would fall upon a town unprotected by walls, and consisting of a mere collection of villages, and would plunder it; indeed, this came to be the main source of their livelihood, no disgrace being yet attached to such an achievement, but even some glory. An illustration of this is furnished by the honour with which some of the inhabitants of the continent still regard a successful marauder, and by the question we find the old poets everywhere representing the people as asking of voyagers —"Are they pirates?"— as if those who are asked the question would have no idea of disclaiming the imputation, or their interrogators of reproaching them for it. The same rapine prevailed also by land.

And even at the present day many of Hellas still follow the old fashion, the Ozolian Locrians for instance, the Aetolians, the Acarnanians, and that region of the continent; and the custom of carrying arms is still kept up

among these continentals, from the old piratical habits. The whole of Hellas used once to carry arms, their habitations being unprotected and their communication with each other unsafe; indeed, to wear arms was as much a part of everyday life with them as with the barbarians. And the fact that the people in these parts of Hellas are still living in the old way points to a time when the same mode of life was once equally common to all. The Athenians were the first to lay aside their weapons, and to adopt an easier and more luxurious mode of life; indeed, it is only lately that their rich old men left off the luxury of wearing undergarments of linen, and fastening a knot of their hair with a tie of golden grasshoppers, a fashion which spread to their Ionian kindred and long prevailed among the old men there. On the contrary, a modest style of dressing, more in conformity with modern ideas, was first adopted by the Lacedaemonians, the rich doing their best to assimilate their way of life to that of the common people. They also set the example of contending naked, publicly stripping and anointing themselves with oil in their gymnastic exercises. Formerly, even in the Olympic contests, the athletes who contended wore belts across their middles; and it is but a few years since that the practice ceased. To this day among some of the barbarians, especially in Asia, when prizes for boxing and wrestling are offered, belts are worn by the combatants. And there are many other points in which a likeness might be shown between the life of the Hellenic world of old and the barbarian of to-day.

With respect to their towns, later on, at an era of increased facilities of navigation and a greater supply of capital, we find the shores becoming the site of walled towns, and the isthmuses being occupied for the purposes of commerce and defence against a neighbour. But the old towns, on account of the great prevalence of piracy, were built away from the sea, whether on the islands or the continent, and still remain in their old sites. For the pirates used to plunder one another, and indeed all coast populations, whether seafaring or not.

The islanders, too, were great pirates. These islanders were Carians and Phoenicians, by whom most of the islands were colonized, as was proved by the following fact. During the purification of Delos by Athens in this war all the graves in the island were taken up, and it was found that above half their inmates were Carians: they were identified by the fashion of the arms buried with them, and by the method of interment, which was the same as the Carians still follow. But as soon as Minos had formed his navy, communication by sea became easier, as he colonized most of the islands, and thus expelled the malefactors. The coast population now began to apply themselves more closely to the acquisition of wealth, and their life became more settled; some even began to build themselves walls on the strength of their newly acquired riches. For the love of gain would reconcile the weaker to the dominion of the stronger, and the possession of capital enabled the more powerful to reduce the smaller towns to subjection. And it was at a somewhat later stage of this development that they went on the expedition against Troy.

What enabled Agamemnon to raise the armament was more, in my opinion, his superiority in strength, than the oaths of Tyndareus, which bound the suitors to follow him. Indeed, the account given by those Peloponnesians who have been the recipients of the most credible tradition is this. First of all Pelops, arriving among a needy population from Asia with vast wealth, acquired such power that, stranger though he was, the country was called after him; and this power fortune saw fit materially to increase in the hands of his descendants. Eurystheus had been killed in Attica by the Heraclids. Atreus was his mother's brother; and to the hands of his relation, who had left his father on account of the death of Chrysippus, Eurystheus, when he set out on his expedition, had committed Mycenae and the government. As time went on and Eurystheus did not return, Atreus complied with the wishes of the Mycenaeans, who were influenced by fear of the Heraclids — besides, his power seemed

considerable, and he had not neglected to court the favour of the populace — and assumed the sceptre of Mycenae and the rest of the dominions of Eurystheus. And so the power of the descendants of Pelops came to be greater than that of the descendants of Perseus. To all this Agamemnon succeeded. He had also a navy far stronger than his contemporaries, so that, in my opinion, fear was quite as strong an element as love in the formation of the confederate expedition. The strength of his navy is shown by the fact that his own was the largest contingent, and that of the Arcadians was furnished by him; this at least is what Homer says, if his testimony is deemed sufficient. Besides, in his account of the transmission of the sceptre, he calls him

> Of many an isle, and of all Argos king.

Now Agamemnon's was a continental power; and he could not have been master of any except the adjacent islands (and these would not be many), but through the possession of a fleet.

And from this expedition we may infer the character of earlier enterprises. Now Mycenae may have been a small place, and many of the towns of that age may appear comparatively insignificant, but no exact observer would therefore feel justified in rejecting the estimate given by the poets and by tradition of the magnitude of the armament. For I suppose if Lacedaemon were to become desolate, and the temples and the foundations of the public buildings were left, that as time went on there would be a strong disposition with posterity to refuse to accept her fame as a true exponent of her power. And yet they occupy two-fifths of Peloponnese and lead the whole, not to speak of their numerous allies without. Still, as the city is neither built in a compact form nor adorned with magnificent temples and public edifices, but composed of villages after the old fashion of Hellas, there would be an impression of inadequacy. Whereas, if Athens were to suffer the same misfortune, I suppose that any inference from the

appearance presented to the eye would make her power to have been twice as great as it is. We have therefore no right to be sceptical, nor to content ourselves with an inspection of a town to the exclusion of a consideration of its power; but we may safely conclude that the armament in question surpassed all before it, as it fell short of modern efforts; if we can here also accept the testimony of Homer's poems, in which, without allowing for the exaggeration which a poet would feel himself licensed to employ, we can see that it was far from equalling ours. He has represented it as consisting of twelve hundred vessels; the Boeotian complement of each ship being a hundred and twenty men, that of the ships of Philoctetes fifty. By this, I conceive, he meant to convey the maximum and the minimum complement: at any rate, he does not specify the amount of any others in his catalogue of the ships. That they were all rowers as well as warriors we see from his account of the ships of Philoctetes, in which all the men at the oar are bowmen. Now it is improbable that many supernumeraries sailed, if we except the kings and high officers; especially as they had to cross the open sea with munitions of war, in ships, moreover, that had no decks, but were equipped in the old piratical fashion. So that if we strike the average of the largest and smallest ships, the number of those who sailed will appear inconsiderable, representing, as they did, the whole force of Hellas. And this was due not so much to scarcity of men as of money. Difficulty of subsistence made the invaders reduce the numbers of the army to a point at which it might live on the country during the prosecution of the war. Even after the victory they obtained on their arrival — and a victory there must have been, or the fortifications of the naval camp could never have been built — there is no indication of their whole force having been employed; on the contrary, they seem to have turned to cultivation of the Chersonese and to piracy from want of supplies. This was what really enabled the Trojans to keep the field for ten years against them; the dispersion of the enemy making them always a match for the detachment left behind. If they

had brought plenty of supplies with them, and had persevered in the war without scattering for piracy and agriculture, they would have easily defeated the Trojans in the field, since they could hold their own against them with the division on service. In short, if they had stuck to the siege, the capture of Troy would have cost them less time and less trouble. But as want of money proved the weakness of earlier expeditions, so from the same cause even the one in question, more famous than its predecessors, may be pronounced on the evidence of what it effected to have been inferior to its renown and to the current opinion about it formed under the tuition of the poets.

Even after the Trojan War, Hellas was still engaged in removing and settling, and thus could not attain to the quiet which must precede growth. The late return of the Hellenes from Ilium caused many revolutions, and factions ensued almost everywhere; and it was the citizens thus driven into exile who founded the cities. Sixty years after the capture of Ilium, the modern Boeotians were driven out of Arne by the Thessalians, and settled in the present Boeotia, the former Cadmeis; though there was a division of them there before, some of whom joined the expedition to Ilium. Twenty years later, the Dorians and the Heraclids became masters of Peloponnese; so that much had to be done and many years had to elapse before Hellas could attain to a durable tranquillity undisturbed by removals, and could begin to send out colonies, as Athens did to Ionia and most of the islands, and the Peloponnesians to most of Italy and Sicily and some places in the rest of Hellas. All these places were founded subsequently to the war with Troy.

But as the power of Hellas grew, and the acquisition of wealth became more an object, the revenues of the states increasing, tyrannies were by their means established almost everywhere — the old form of government being hereditary monarchy with definite prerogatives — and Hellas began to fit out fleets and apply herself more closely to the sea. It is said that the

Corinthians were the first to approach the modern style of naval architecture, and that Corinth was the first place in Hellas where galleys were built; and we have Ameinocles, a Corinthian shipwright, making four ships for the Samians. Dating from the end of this war, it is nearly three hundred years ago that Ameinocles went to Samos. Again, the earliest sea-fight in history was between the Corinthians and Corcyraeans; this was about two hundred and sixty years ago, dating from the same time. Planted on an isthmus, Corinth had from time out of mind been a commercial emporium; as formerly almost all communication between the Hellenes within and without Peloponnese was carried on overland, and the Corinthian territory was the highway through which it travelled. She had consequently great money resources, as is shown by the epithet "wealthy" bestowed by the old poets on the place, and this enabled her, when traffic by sea became more common, to procure her navy and put down piracy; and as she could offer a mart for both branches of the trade, she acquired for herself all the power which a large revenue affords. Subsequently the Ionians attained to great naval strength in the reign of Cyrus, the first king of the Persians, and of his son Cambyses, and while they were at war with the former commanded for a while the Ionian sea. Polycrates also, the tyrant of Samos, had a powerful navy in the reign of Cambyses, with which he reduced many of the islands, and among them Rhenea, which he consecrated to the Delian Apollo. About this time also the Phocaeans, while they were founding Marseilles, defeated the Carthaginians in a sea-fight. These were the most powerful navies. And even these, although so many generations had elapsed since the Trojan war, seem to have been principally composed of the old fifty-oars and long-boats, and to have counted few galleys among their ranks. Indeed it was only shortly the Persian war, and the death of Darius the successor of Cambyses, that the Sicilian tyrants and the Corcyraeans acquired any large number of galleys. For after these there were no navies of any account in Hellas till the expedition of Xerxes;

Aegina, Athens, and others may have possessed a few vessels, but they were principally fifty-oars. It was quite at the end of this period that the war with Aegina and the prospect of the barbarian invasion enabled Themistocles to persuade the Athenians to build the fleet with which they fought at Salamis; and even these vessels had not complete decks.

The navies, then, of the Hellenes during the period we have traversed were what I have described. All their insignificance did not prevent their being an element of the greatest power to those who cultivated them, alike in revenue and in dominion. They were the means by which the islands were reached and reduced, those of the smallest area falling the easiest prey. Wars by land there were none, none at least by which power was acquired; we have the usual border contests, but of distant expeditions with conquest for object we hear nothing among the Hellenes. There was no union of subject cities round a great state, no spontaneous combination of equals for confederate expeditions; what fighting there was consisted merely of local warfare between rival neighbours. The nearest approach to a coalition took place in the old war between Chalcis and Eretria; this was a quarrel in which the rest of the Hellenic name did to some extent take sides.

Various, too, were the obstacles which the national growth encountered in various localities. The power of the Ionians was advancing with rapid strides, when it came into collision with Persia, under King Cyrus, who, after having dethroned Croesus and overrun everything between the Halys and the sea, stopped not till he had reduced the cities of the coast; the islands being only left to be subdued by Darius and the Phoenician navy.

Again, wherever there were tyrants, their habit of providing simply for themselves, of looking solely to their personal comfort and family aggrandizement, made safety the great aim of their policy, and prevented anything great proceeding from them; though they would each have their affairs with their immediate neighbours. All this is only true of the mother country, for in Sicily they attained to very great power. Thus for a long time

everywhere in Hellas do we find causes which make the states alike incapable of combination for great and national ends, or of any vigorous action of their own.

But at last a time came when the tyrants of Athens and the far older tyrannies of the rest of Hellas were, with the exception of those in Sicily, once and for all put down by Lacedaemon; for this city, though after the settlement of the Dorians, its present inhabitants, it suffered from factions for an unparalleled length of time, still at a very early period obtained good laws, and enjoyed a freedom from tyrants which was unbroken; it has possessed the same form of government for more than four hundred years, reckoning to the end of the late war, and has thus been in a position to arrange the affairs of the other states. Not many years after the deposition of the tyrants, the battle of Marathon was fought between the Medes and the Athenians. Ten years afterwards, the barbarian returned with the armada for the subjugation of Hellas. In the face of this great danger, the command of the confederate Hellenes was assumed by the Lacedaemonians in virtue of their superior power; and the Athenians, having made up their minds to abandon their city, broke up their homes, threw themselves into their ships, and became a naval people. This coalition, after repulsing the barbarian, soon afterwards split into two sections, which included the Hellenes who had revolted from the King, as well as those who had aided him in the war. At the end of the one stood Athens, at the head of the other Lacedaemon, one the first naval, the other the first military power in Hellas. For a short time the league held together, till the Lacedaemonians and Athenians quarrelled and made war upon each other with their allies, a duel into which all the Hellenes sooner or later were drawn, though some might at first remain neutral. So that the whole period from the Median war to this, with some peaceful intervals, was spent by each power in war, either with its rival, or with its own revolted allies, and consequently afforded them

constant practice in military matters, and that experience which is learnt in the school of danger.

The policy of Lacedaemon was not to exact tribute from her allies, but merely to secure their subservience to her interests by establishing oligarchies among them; Athens, on the contrary, had by degrees deprived hers of their ships, and imposed instead contributions in money on all except Chios and Lesbos. Both found their resources for this war separately to exceed the sum of their strength when the alliance flourished intact.

Having now given the result of my inquiries into early times, I grant that there will be a difficulty in believing every particular detail. The way that most men deal with traditions, even traditions of their own country, is to receive them all alike as they are delivered, without applying any critical test whatever. The general Athenian public fancy that Hipparchus was tyrant when he fell by the hands of Harmodius and Aristogiton, not knowing that Hippias, the eldest of the sons of Pisistratus, was really supreme, and that Hipparchus and Thessalus were his brothers; and that Harmodius and Aristogiton suspecting, on the very day, nay at the very moment fixed on for the deed, that information had been conveyed to Hippias by their accomplices, concluded that he had been warned, and did not attack him, yet, not liking to be apprehended and risk their lives for nothing, fell upon Hipparchus near the temple of the daughters of Leos, and slew him as he was arranging the Panathenaic procession.

There are many other unfounded ideas current among the rest of the Hellenes, even on matters of contemporary history, which have not been obscured by time. For instance, there is the notion that the Lacedaemonian kings have two votes each, the fact being that they have only one; and that there is a company of Pitane, there being simply no such thing. So little pains do the vulgar take in the investigation of truth, accepting readily the first story that comes to hand. On the whole, however, the conclusions I have drawn from the proofs quoted may, I believe, safely be relied on.

Assuredly they will not be disturbed either by the lays of a poet displaying the exaggeration of his craft, or by the compositions of the chroniclers that are attractive at truth's expense; the subjects they treat of being out of the reach of evidence, and time having robbed most of them of historical value by enthroning them in the region of legend. Turning from these, we can rest satisfied with having proceeded upon the clearest data, and having arrived at conclusions as exact as can be expected in matters of such antiquity. To come to this war: despite the known disposition of the actors in a struggle to overrate its importance, and when it is over to return to their admiration of earlier events, yet an examination of the facts will show that it was much greater than the wars which preceded it.

With reference to the speeches in this history, some were delivered before the war began, others while it was going on; some I heard myself, others I got from various quarters; it was in all cases difficult to carry them word for word in one's memory, so my habit has been to make the speakers say what was in my opinion demanded of them by the various occasions, of course adhering as closely as possible to the general sense of what they really said. And with reference to the narrative of events, far from permitting myself to derive it from the first source that came to hand, I did not even trust my own impressions, but it rests partly on what I saw myself, partly on what others saw for me, the accuracy of the report being always tried by the most severe and detailed tests possible. My conclusions have cost me some labour from the want of coincidence between accounts of the same occurrences by different eye-witnesses, arising sometimes from imperfect memory, sometimes from undue partiality for one side or the other. The absence of romance in my history will, I fear, detract somewhat from its interest; but if it be judged useful by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future, which in the course of human things must resemble if it does not reflect it, I

shall be content. In fine, I have written my work, not as an essay which is to win the applause of the moment, but as a possession for all time.

The Median War, the greatest achievement of past times, yet found a speedy decision in two actions by sea and two by land. The Peloponnesian War was prolonged to an immense length, and, long as it was, it was short without parallel for the misfortunes that it brought upon Hellas. Never had so many cities been taken and laid desolate, here by the barbarians, here by the parties contending (the old inhabitants being sometimes removed to make room for others); never was there so much banishing and blood-shedding, now on the field of battle, now in the strife of faction. Old stories of occurrences handed down by tradition, but scantily confirmed by experience, suddenly ceased to be incredible; there were earthquakes of unparalleled extent and violence; eclipses of the sun occurred with a frequency unrecorded in previous history; there were great droughts in sundry places and consequent famines, and that most calamitous and awfully fatal visitation, the plague. All this came upon them with the late war, which was begun by the Athenians and Peloponnesians by the dissolution of the thirty years' truce made after the conquest of Euboea. To the question why they broke the treaty, I answer by placing first an account of their grounds of complaint and points of difference, that no one may ever have to ask the immediate cause which plunged the Hellenes into a war of such magnitude. The real cause I consider to be the one which was formally most kept out of sight. The growth of the power of Athens, and the alarm which this inspired in Lacedaemon, made war inevitable. Still it is well to give the grounds alleged by either side which led to the dissolution of the treaty and the breaking out of the war.

Chapter II.
Causes of the War - The Affair of Epidamnus - The Affair of Potidaea

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The city of Epidamnus stands on the right of the entrance of the Ionic Gulf. Its vicinity is inhabited by the Taulantians, an Illyrian people. The place is a colony from Corcyra, founded by Phalius, son of Eratocleides, of the family of the Heraclids, who had according to ancient usage been summoned for the purpose from Corinth, the mother country. The colonists were joined by some Corinthians, and others of the Dorian race. Now, as time went on, the city of Epidamnus became great and populous; but falling a prey to factions arising, it is said, from a war with her neighbours the barbarians, she became much enfeebled, and lost a considerable amount of her power. The last act before the war was the expulsion of the nobles by the people. The exiled party joined the barbarians, and proceeded to plunder those in the city by sea and land; and the Epidamnians, finding themselves hard pressed, sent ambassadors to Corcyra beseeching their mother country not to allow them to perish, but to make up matters between them and the exiles, and to rid them of the war with the barbarians. The ambassadors seated themselves in the temple of Hera as suppliants, and made the above requests to the Corcyraeans. But the Corcyraeans refused to accept their supplication, and they were dismissed without having effected anything.

When the Epidamnians found that no help could be expected from Corcyra, they were in a strait what to do next. So they sent to Delphi and inquired of the God whether they should deliver their city to the Corinthians and endeavour to obtain some assistance from their founders. The answer he gave them was to deliver the city and place themselves under Corinthian protection. So the Epidamnians went to Corinth and delivered over the

colony in obedience to the commands of the oracle. They showed that their founder came from Corinth, and revealed the answer of the god; and they begged them not to allow them to perish, but to assist them. This the Corinthians consented to do. Believing the colony to belong as much to themselves as to the Corcyraeans, they felt it to be a kind of duty to undertake their protection. Besides, they hated the Corcyraeans for their contempt of the mother country. Instead of meeting with the usual honours accorded to the parent city by every other colony at public assemblies, such as precedence at sacrifices, Corinth found herself treated with contempt by a power which in point of wealth could stand comparison with any even of the richest communities in Hellas, which possessed great military strength, and which sometimes could not repress a pride in the high naval position of an, island whose nautical renown dated from the days of its old inhabitants, the Phaeacians. This was one reason of the care that they lavished on their fleet, which became very efficient; indeed they began the war with a force of a hundred and twenty galleys.

All these grievances made Corinth eager to send the promised aid to Epidamnus. Advertisement was made for volunteer settlers, and a force of Ambraciots, Leucadians, and Corinthians was dispatched. They marched by land to Apollonia, a Corinthian colony, the route by sea being avoided from fear of Corcyraean interruption. When the Corcyraeans heard of the arrival of the settlers and troops in Epidamnus, and the surrender of the colony to Corinth, they took fire. Instantly putting to sea with five-and-twenty ships, which were quickly followed by others, they insolently commanded the Epidamnians to receive back the banished nobles —(it must be premised that the Epidamnian exiles had come to Corcyra and, pointing to the sepulchres of their ancestors, had appealed to their kindred to restore them) — and to dismiss the Corinthian garrison and settlers. But to all this the Epidamnians turned a deaf ear. Upon this the Corcyraeans commenced operations against them with a fleet of forty sail. They took with them the

exiles, with a view to their restoration, and also secured the services of the Illyrians. Sitting down before the city, they issued a proclamation to the effect that any of the natives that chose, and the foreigners, might depart unharmed, with the alternative of being treated as enemies. On their refusal the Corcyraeans proceeded to besiege the city, which stands on an isthmus; and the Corinthians, receiving intelligence of the investment of Epidamnus, got together an armament and proclaimed a colony to Epidamnus, perfect political equality being guaranteed to all who chose to go. Any who were not prepared to sail at once might, by paying down the sum of fifty Corinthian drachmae, have a share in the colony without leaving Corinth. Great numbers took advantage of this proclamation, some being ready to start directly, others paying the requisite forfeit. In case of their passage being disputed by the Corcyraeans, several cities were asked to lend them a convoy. Megara prepared to accompany them with eight ships, Pale in Cephallonia with four; Epidaurus furnished five, Hermione one, Troezen two, Leucas ten, and Ambracia eight. The Thebans and Phliasians were asked for money, the Eleans for hulls as well; while Corinth herself furnished thirty ships and three thousand heavy infantry.

When the Corcyraeans heard of their preparations they came to Corinth with envoys from Lacedaemon and Sicyon, whom they persuaded to accompany them, and bade her recall the garrison and settlers, as she had nothing to do with Epidamnus. If, however, she had any claims to make, they were willing to submit the matter to the arbitration of such of the cities in Peloponnese as should be chosen by mutual agreement, and that the colony should remain with the city to whom the arbitrators might assign it. They were also willing to refer the matter to the oracle at Delphi. If, in defiance of their protestations, war was appealed to, they should be themselves compelled by this violence to seek friends in quarters where they had no desire to seek them, and to make even old ties give way to the necessity of assistance. The answer they got from Corinth was that, if they

would withdraw their fleet and the barbarians from Epidamnus, negotiation might be possible; but, while the town was still being besieged, going before arbitrators was out of the question. The Corcyraeans retorted that if Corinth would withdraw her troops from Epidamnus they would withdraw theirs, or they were ready to let both parties remain in statu quo, an armistice being concluded till judgment could be given.

Turning a deaf ear to all these proposals, when their ships were manned and their allies had come in, the Corinthians sent a herald before them to declare war and, getting under way with seventy-five ships and two thousand heavy infantry, sailed for Epidamnus to give battle to the Corcyraeans. The fleet was under the command of Aristeus, son of Pellichas, Callicrates, son of Callias, and Timanor, son of Timanthes; the troops under that of Archetimus, son of Eurytimus, and Isarchidas, son of Isarchus. When they had reached Actium in the territory of Anactorium, at the mouth of the mouth of the Gulf of Ambracia, where the temple of Apollo stands, the Corcyraeans sent on a herald in a light boat to warn them not to sail against them. Meanwhile they proceeded to man their ships, all of which had been equipped for action, the old vessels being undergirded to make them seaworthy. On the return of the herald without any peaceful answer from the Corinthians, their ships being now manned, they put out to sea to meet the enemy with a fleet of eighty sail (forty were engaged in the siege of Epidamnus), formed line, and went into action, and gained a decisive victory, and destroyed fifteen of the Corinthian vessels. The same day had seen Epidamnus compelled by its besiegers to capitulate; the conditions being that the foreigners should be sold, and the Corinthians kept as prisoners of war, till their fate should be otherwise decided.

After the engagement the Corcyraeans set up a trophy on Leukimme, a headland of Corcyra, and slew all their captives except the Corinthians, whom they kept as prisoners of war. Defeated at sea, the Corinthians and their allies repaired home, and left the Corcyraeans masters of all the sea

about those parts. Sailing to Leucas, a Corinthian colony, they ravaged their territory, and burnt Cyllene, the harbour of the Eleans, because they had furnished ships and money to Corinth. For almost the whole of the period that followed the battle they remained masters of the sea, and the allies of Corinth were harassed by Corcyraean cruisers. At last Corinth, roused by the sufferings of her allies, sent out ships and troops in the fall of the summer, who formed an encampment at Actium and about Chimerium, in Thesprotis, for the protection of Leucas and the rest of the friendly cities. The Corcyraeans on their part formed a similar station on Leukimme. Neither party made any movement, but they remained confronting each other till the end of the summer, and winter was at hand before either of them returned home.

Corinth, exasperated by the war with the Corcyraeans, spent the whole of the year after the engagement and that succeeding it in building ships, and in straining every nerve to form an efficient fleet; rowers being drawn from Peloponnese and the rest of Hellas by the inducement of large bounties. The Corcyraeans, alarmed at the news of their preparations, being without a single ally in Hellas (for they had not enrolled themselves either in the Athenian or in the Lacedaemonian confederacy), decided to repair to Athens in order to enter into alliance and to endeavour to procure support from her. Corinth also, hearing of their intentions, sent an embassy to Athens to prevent the Corcyraean navy being joined by the Athenian, and her prospect of ordering the war according to her wishes being thus impeded. An assembly was convoked, and the rival advocates appeared: the Corcyraeans spoke as follows:

“Athenians! when a people that have not rendered any important service or support to their neighbours in times past, for which they might claim to be repaid, appear before them as we now appear before you to solicit their assistance, they may fairly be required to satisfy certain preliminary conditions. They should show, first, that it is expedient or at least safe to

grant their request; next, that they will retain a lasting sense of the kindness. But if they cannot clearly establish any of these points, they must not be annoyed if they meet with a rebuff. Now the Corcyraeans believe that with their petition for assistance they can also give you a satisfactory answer on these points, and they have therefore dispatched us hither. It has so happened that our policy as regards you with respect to this request, turns out to be inconsistent, and as regards our interests, to be at the present crisis inexpedient. We say inconsistent, because a power which has never in the whole of her past history been willing to ally herself with any of her neighbours, is now found asking them to ally themselves with her. And we say inexpedient, because in our present war with Corinth it has left us in a position of entire isolation, and what once seemed the wise precaution of refusing to involve ourselves in alliances with other powers, lest we should also involve ourselves in risks of their choosing, has now proved to be folly and weakness. It is true that in the late naval engagement we drove back the Corinthians from our shores single-handed. But they have now got together a still larger armament from Peloponnese and the rest of Hellas; and we, seeing our utter inability to cope with them without foreign aid, and the magnitude of the danger which subjection to them implies, find it necessary to ask help from you and from every other power. And we hope to be excused if we forswear our old principle of complete political isolation, a principle which was not adopted with any sinister intention, but was rather the consequence of an error in judgment.

"Now there are many reasons why in the event of your compliance you will congratulate yourselves on this request having been made to you. First, because your assistance will be rendered to a power which, herself inoffensive, is a victim to the injustice of others. Secondly, because all that we most value is at stake in the present contest, and your welcome of us under these circumstances will be a proof of goodwill which will ever keep alive the gratitude you will lay up in our hearts. Thirdly, yourselves

excepted, we are the greatest naval power in Hellas. Moreover, can you conceive a stroke of good fortune more rare in itself, or more disheartening to your enemies, than that the power whose adhesion you would have valued above much material and moral strength should present herself self-invited, should deliver herself into your hands without danger and without expense, and should lastly put you in the way of gaining a high character in the eyes of the world, the gratitude of those whom you shall assist, and a great accession of strength for yourselves? You may search all history without finding many instances of a people gaining all these advantages at once, or many instances of a power that comes in quest of assistance being in a position to give to the people whose alliance she solicits as much safety and honour as she will receive. But it will be urged that it is only in the case of a war that we shall be found useful. To this we answer that if any of you imagine that that war is far off, he is grievously mistaken, and is blind to the fact that Lacedaemon regards you with jealousy and desires war, and that Corinth is powerful there — the same, remember, that is your enemy, and is even now trying to subdue us as a preliminary to attacking you. And this she does to prevent our becoming united by a common enmity, and her having us both on her hands, and also to ensure getting the start of you in one of two ways, either by crippling our power or by making its strength her own. Now it is our policy to be beforehand with her — that is, for Corcyra to make an offer of alliance and for you to accept it; in fact, we ought to form plans against her instead of waiting to defeat the plans she forms against us.

"If she asserts that for you to receive a colony of hers into alliance is not right, let her know that every colony that is well treated honours its parent state, but becomes estranged from it by injustice. For colonists are not sent forth on the understanding that they are to be the slaves of those that remain behind, but that they are to be their equals. And that Corinth was injuring us is clear. Invited to refer the dispute about Epidamnus to arbitration, they

chose to prosecute their complaints war rather than by a fair trial. And let their conduct towards us who are their kindred be a warning to you not to be misled by their deceit, nor to yield to their direct requests; concessions to adversaries only end in self-reproach, and the more strictly they are avoided the greater will be the chance of security.

"If it be urged that your reception of us will be a breach of the treaty existing between you and Lacedaemon, the answer is that we are a neutral state, and that one of the express provisions of that treaty is that it shall be competent for any Hellenic state that is neutral to join whichever side it pleases. And it is intolerable for Corinth to be allowed to obtain men for her navy not only from her allies, but also from the rest of Hellas, no small number being furnished by your own subjects; while we are to be excluded both from the alliance left open to us by treaty, and from any assistance that we might get from other quarters, and you are to be accused of political immorality if you comply with our request. On the other hand, we shall have much greater cause to complain of you, if you do not comply with it; if we, who are in peril and are no enemies of yours, meet with a repulse at your hands, while Corinth, who is the aggressor and your enemy, not only meets with no hindrance from you, but is even allowed to draw material for war from your dependencies. This ought not to be, but you should either forbid her enlisting men in your dominions, or you should lend us too what help you may think advisable.

"But your real policy is to afford us avowed countenance and support. The advantages of this course, as we premised in the beginning of our speech, are many. We mention one that is perhaps the chief. Could there be a clearer guarantee of our good faith than is offered by the fact that the power which is at enmity with you is also at enmity with us, and that that power is fully able to punish defection? And there is a wide difference between declining the alliance of an inland and of a maritime power. For your first endeavour should be to prevent, if possible, the existence of any

naval power except your own; failing this, to secure the friendship of the strongest that does exist. And if any of you believe that what we urge is expedient, but fear to act upon this belief, lest it should lead to a breach of the treaty, you must remember that on the one hand, whatever your fears, your strength will be formidable to your antagonists; on the other, whatever the confidence you derive from refusing to receive us, your weakness will have no terrors for a strong enemy. You must also remember that your decision is for Athens no less than Corcyra, and that you are not making the best provision for her interests, if at a time when you are anxiously scanning the horizon that you may be in readiness for the breaking out of the war which is all but upon you, you hesitate to attach to your side a place whose adhesion or estrangement is alike pregnant with the most vital consequences. For it lies conveniently for the coast — navigation in the direction of Italy and Sicily, being able to bar the passage of naval reinforcements from thence to Peloponnese, and from Peloponnese thither; and it is in other respects a most desirable station. To sum up as shortly as possible, embracing both general and particular considerations, let this show you the folly of sacrificing us. Remember that there are but three considerable naval powers in Hellas — Athens, Corcyra, and Corinth — and that if you allow two of these three to become one, and Corinth to secure us for herself, you will have to hold the sea against the united fleets of Corcyra and Peloponnese. But if you receive us, you will have our ships to reinforce you in the struggle."

Such were the words of the Corcyraeans. After they had finished, the Corinthians spoke as follows:

"These Corcyraeans in the speech we have just heard do not confine themselves to the question of their reception into your alliance. They also talk of our being guilty of injustice, and their being the victims of an unjustifiable war. It becomes necessary for us to touch upon both these points before we proceed to the rest of what we have to say, that you may

have a more correct idea of the grounds of our claim, and have good cause to reject their petition. According to them, their old policy of refusing all offers of alliance was a policy of moderation. It was in fact adopted for bad ends, not for good; indeed their conduct is such as to make them by no means desirous of having allies present to witness it, or of having the shame of asking their concurrence. Besides, their geographical situation makes them independent of others, and consequently the decision in cases where they injure any lies not with judges appointed by mutual agreement, but with themselves, because, while they seldom make voyages to their neighbours, they are constantly being visited by foreign vessels which are compelled to put in to Corcyra. In short, the object that they propose to themselves, in their specious policy of complete isolation, is not to avoid sharing in the crimes of others, but to secure monopoly of crime to themselves — the licence of outrage wherever they can compel, of fraud wherever they can elude, and the enjoyment of their gains without shame. And yet if they were the honest men they pretend to be, the less hold that others had upon them, the stronger would be the light in which they might have put their honesty by giving and taking what was just.

"But such has not been their conduct either towards others or towards us. The attitude of our colony towards us has always been one of estrangement and is now one of hostility; for, say they: 'We were not sent out to be ill-treated.' We rejoin that we did not found the colony to be insulted by them, but to be their head and to be regarded with a proper respect. At any rate our other colonies honour us, and we are much beloved by our colonists; and clearly, if the majority are satisfied with us, these can have no good reason for a dissatisfaction in which they stand alone, and we are not acting improperly in making war against them, nor are we making war against them without having received signal provocation. Besides, if we were in the wrong, it would be honourable in them to give way to our wishes, and disgraceful for us to trample on their moderation; but in the

pride and licence of wealth they have sinned again and again against us, and never more deeply than when Epidamnus, our dependency, which they took no steps to claim in its distress upon our coming to relieve it, was by them seized, and is now held by force of arms.

"As to their allegation that they wished the question to be first submitted to arbitration, it is obvious that a challenge coming from the party who is safe in a commanding position cannot gain the credit due only to him who, before appealing to arms, in deeds as well as words, places himself on a level with his adversary. In their case, it was not before they laid siege to the place, but after they at length understood that we should not tamely suffer it, that they thought of the specious word arbitration. And not satisfied with their own misconduct there, they appear here now requiring you to join with them not in alliance but in crime, and to receive them in spite of their being at enmity with us. But it was when they stood firmest that they should have made overtures to you, and not at a time when we have been wronged and they are in peril; nor yet at a time when you will be admitting to a share in your protection those who never admitted you to a share in their power, and will be incurring an equal amount of blame from us with those in whose offences you had no hand. No, they should have shared their power with you before they asked you to share your fortunes with them.

"So then the reality of the grievances we come to complain of, and the violence and rapacity of our opponents, have both been proved. But that you cannot equitably receive them, this you have still to learn. It may be true that one of the provisions of the treaty is that it shall be competent for any state, whose name was not down on the list, to join whichever side it pleases. But this agreement is not meant for those whose object in joining is the injury of other powers, but for those whose need of support does not arise from the fact of defection, and whose adhesion will not bring to the power that is mad enough to receive them war instead of peace; which will

be the case with you, if you refuse to listen to us. For you cannot become their auxiliary and remain our friend; if you join in their attack, you must share the punishment which the defenders inflict on them. And yet you have the best possible right to be neutral, or, failing this, you should on the contrary join us against them. Corinth is at least in treaty with you; with Corcyra you were never even in truce. But do not lay down the principle that defection is to be patronized. Did we on the defection of the Samians record our vote against you, when the rest of the Peloponnesian powers were equally divided on the question whether they should assist them? No, we told them to their face that every power has a right to punish its own allies. Why, if you make it your policy to receive and assist all offenders, you will find that just as many of your dependencies will come over to us, and the principle that you establish will press less heavily on us than on yourselves.

"This then is what Hellenic law entitles us to demand as a right. But we have also advice to offer and claims on your gratitude, which, since there is no danger of our injuring you, as we are not enemies, and since our friendship does not amount to very frequent intercourse, we say ought to be liquidated at the present juncture. When you were in want of ships of war for the war against the Aeginetans, before the Persian invasion, Corinth supplied you with twenty vessels. That good turn, and the line we took on the Samian question, when we were the cause of the Peloponnesians refusing to assist them, enabled you to conquer Aegina and to punish Samos. And we acted thus at crises when, if ever, men are wont in their efforts against their enemies to forget everything for the sake of victory, regarding him who assists them then as a friend, even if thus far he has been a foe, and him who opposes them then as a foe, even if he has thus far been a friend; indeed they allow their real interests to suffer from their absorbing preoccupation in the struggle.

“Weigh well these considerations, and let your youth learn what they are from their elders, and let them determine to do unto us as we have done unto you. And let them not acknowledge the justice of what we say, but dispute its wisdom in the contingency of war. Not only is the straightest path generally speaking the wisest; but the coming of the war, which the Corcyraeans have used as a bugbear to persuade you to do wrong, is still uncertain, and it is not worth while to be carried away by it into gaining the instant and declared enmity of Corinth. It were, rather, wise to try and counteract the unfavourable impression which your conduct to Megara has created. For kindness opportunely shown has a greater power of removing old grievances than the facts of the case may warrant. And do not be seduced by the prospect of a great naval alliance. Abstinence from all injustice to other first-rate powers is a greater tower of strength than anything that can be gained by the sacrifice of permanent tranquillity for an apparent temporary advantage. It is now our turn to benefit by the principle that we laid down at Lacedaemon, that every power has a right to punish her own allies. We now claim to receive the same from you, and protest against your rewarding us for benefiting you by our vote by injuring us by yours. On the contrary, return us like for like, remembering that this is that very crisis in which he who lends aid is most a friend, and he who opposes is most a foe. And for these Corcyraeans — neither receive them into alliance in our despite, nor be their abettors in crime. So do, and you will act as we have a right to expect of you, and at the same time best consult your own interests.”

Such were the words of the Corinthians.

When the Athenians had heard both out, two assemblies were held. In the first there was a manifest disposition to listen to the representations of Corinth; in the second, public feeling had changed and an alliance with Corcyra was decided on, with certain reservations. It was to be a defensive, not an offensive alliance. It did not involve a breach of the treaty with

Peloponnese: Athens could not be required to join Corcyra in any attack upon Corinth. But each of the contracting parties had a right to the other's assistance against invasion, whether of his own territory or that of an ally. For it began now to be felt that the coming of the Peloponnesian war was only a question of time, and no one was willing to see a naval power of such magnitude as Corcyra sacrificed to Corinth; though if they could let them weaken each other by mutual conflict, it would be no bad preparation for the struggle which Athens might one day have to wage with Corinth and the other naval powers. At the same time the island seemed to lie conveniently on the coasting passage to Italy and Sicily. With these views, Athens received Corcyra into alliance and, on the departure of the Corinthians not long afterwards, sent ten ships to their assistance. They were commanded by Lacedaemonius, the son of Cimon, Diotimus, the son of Strombichus, and Proteas, the son of Epicles. Their instructions were to avoid collision with the Corinthian fleet except under certain circumstances. If it sailed to Corcyra and threatened a landing on her coast, or in any of her possessions, they were to do their utmost to prevent it. These instructions were prompted by an anxiety to avoid a breach of the treaty.

Meanwhile the Corinthians completed their preparations, and sailed for Corcyra with a hundred and fifty ships. Of these Elis furnished ten, Megara twelve, Leucas ten, Ambracia twenty-seven, Anactorium one, and Corinth herself ninety. Each of these contingents had its own admiral, the Corinthian being under the command of Xenoclides, son of Euthycles, with four colleagues. Sailing from Leucas, they made land at the part of the continent opposite Corcyra. They anchored in the harbour of Chimerium, in the territory of Thesprotis, above which, at some distance from the sea, lies the city of Ephyre, in the Elean district. By this city the Acherusian lake pours its waters into the sea. It gets its name from the river Acheron, which flows through Thesprotis and falls into the lake. There also the river Thyamis flows, forming the boundary between Thesprotis and Kestrine; and

between these rivers rises the point of Chimerium. In this part of the continent the Corinthians now came to anchor, and formed an encampment. When the Corcyraeans saw them coming, they manned a hundred and ten ships, commanded by Meikiades, Aisimides, and Eurybatus, and stationed themselves at one of the Sybota isles; the ten Athenian ships being present. On Point Leukimme they posted their land forces, and a thousand heavy infantry who had come from Zacynthus to their assistance. Nor were the Corinthians on the mainland without their allies. The barbarians flocked in large numbers to their assistance, the inhabitants of this part of the continent being old allies of theirs.

When the Corinthian preparations were completed, they took three days' provisions and put out from Chimerium by night, ready for action. Sailing with the dawn, they sighted the Corcyraean fleet out at sea and coming towards them. When they perceived each other, both sides formed in order of battle. On the Corcyraean right wing lay the Athenian ships, the rest of the line being occupied by their own vessels formed in three squadrons, each of which was commanded by one of the three admirals. Such was the Corcyraean formation. The Corinthian was as follows: on the right wing lay the Megarian and Ambraciot ships, in the centre the rest of the allies in order. But the left was composed of the best sailers in the Corinthian navy, to encounter the Athenians and the right wing of the Corcyraeans. As soon as the signals were raised on either side, they joined battle. Both sides had a large number of heavy infantry on their decks, and a large number of archers and darters, the old imperfect armament still prevailing. The sea-fight was an obstinate one, though not remarkable for its science; indeed it was more like a battle by land. Whenever they charged each other, the multitude and crush of the vessels made it by no means easy to get loose; besides, their hopes of victory lay principally in the heavy infantry on the decks, who stood and fought in order, the ships remaining stationary. The manoeuvre of breaking the line was not tried; in short,

strength and pluck had more share in the fight than science. Everywhere tumult reigned, the battle being one scene of confusion; meanwhile the Athenian ships, by coming up to the Corcyraeans whenever they were pressed, served to alarm the enemy, though their commanders could not join in the battle from fear of their instructions. The right wing of the Corinthians suffered most. The Corcyraeans routed it, and chased them in disorder to the continent with twenty ships, sailed up to their camp, and burnt the tents which they found empty, and plundered the stuff. So in this quarter the Corinthians and their allies were defeated, and the Corcyraeans were victorious. But where the Corinthians themselves were, on the left, they gained a decided success; the scanty forces of the Corcyraeans being further weakened by the want of the twenty ships absent on the pursuit. Seeing the Corcyraeans hard pressed, the Athenians began at length to assist them more unequivocally. At first, it is true, they refrained from charging any ships; but when the rout was becoming patent, and the Corinthians were pressing on, the time at last came when every one set to, and all distinction was laid aside, and it came to this point, that the Corinthians and Athenians raised their hands against each other.

After the rout, the Corinthians, instead of employing themselves in lashing fast and hauling after them the hulls of the vessels which they had disabled, turned their attention to the men, whom they butchered as they sailed through, not caring so much to make prisoners. Some even of their own friends were slain by them, by mistake, in their ignorance of the defeat of the right wing For the number of the ships on both sides, and the distance to which they covered the sea, made it difficult, after they had once joined, to distinguish between the conquering and the conquered; this battle proving far greater than any before it, any at least between Hellenes, for the number of vessels engaged. After the Corinthians had chased the Corcyraeans to the land, they turned to the wrecks and their dead, most of whom they succeeded in getting hold of and conveying to Sybota, the

rendezvous of the land forces furnished by their barbarian allies. Sybota, it must be known, is a desert harbour of Thesprotis. This task over, they mustered anew, and sailed against the Corcyraeans, who on their part advanced to meet them with all their ships that were fit for service and remaining to them, accompanied by the Athenian vessels, fearing that they might attempt a landing in their territory. It was by this time getting late, and the paean had been sung for the attack, when the Corinthians suddenly began to back water. They had observed twenty Athenian ships sailing up, which had been sent out afterwards to reinforce the ten vessels by the Athenians, who feared, as it turned out justly, the defeat of the Corcyraeans and the inability of their handful of ships to protect them. These ships were thus seen by the Corinthians first. They suspected that they were from Athens, and that those which they saw were not all, but that there were more behind; they accordingly began to retire. The Corcyraeans meanwhile had not sighted them, as they were advancing from a point which they could not so well see, and were wondering why the Corinthians were backing water, when some caught sight of them, and cried out that there were ships in sight ahead. Upon this they also retired; for it was now getting dark, and the retreat of the Corinthians had suspended hostilities. Thus they parted from each other, and the battle ceased with night. The Corcyraeans were in their camp at Leukimme, when these twenty ships from Athens, under the command of Glaucon, the son of Leagrus, and Andocides, son of Leogoras, bore on through the corpses and the wrecks, and sailed up to the camp, not long after they were sighted. It was now night, and the Corcyraeans feared that they might be hostile vessels; but they soon knew them, and the ships came to anchor.

The next day the thirty Athenian vessels put out to sea, accompanied by all the Corcyraean ships that were seaworthy, and sailed to the harbour at Sybota, where the Corinthians lay, to see if they would engage. The Corinthians put out from the land and formed a line in the open sea, but

beyond this made no further movement, having no intention of assuming the offensive. For they saw reinforcements arrived fresh from Athens, and themselves confronted by numerous difficulties, such as the necessity of guarding the prisoners whom they had on board and the want of all means of refitting their ships in a desert place. What they were thinking more about was how their voyage home was to be effected; they feared that the Athenians might consider that the treaty was dissolved by the collision which had occurred, and forbid their departure.

Accordingly they resolved to put some men on board a boat, and send them without a herald's wand to the Athenians, as an experiment. Having done so, they spoke as follows: "You do wrong, Athenians, to begin war and break the treaty. Engaged in chastising our enemies, we find you placing yourselves in our path in arms against us. Now if your intentions are to prevent us sailing to Corcyra, or anywhere else that we may wish, and if you are for breaking the treaty, first take us that are here and treat us as enemies." Such was what they said, and all the Corcyraean armament that were within hearing immediately called out to take them and kill them. But the Athenians answered as follows: "Neither are we beginning war, Peloponnesians, nor are we breaking the treaty; but these Corcyraeans are our allies, and we are come to help them. So if you want to sail anywhere else, we place no obstacle in your way; but if you are going to sail against Corcyra, or any of her possessions, we shall do our best to stop you."

Receiving this answer from the Athenians, the Corinthians commenced preparations for their voyage home, and set up a trophy in Sybota, on the continent; while the Corcyraeans took up the wrecks and dead that had been carried out to them by the current, and by a wind which rose in the night and scattered them in all directions, and set up their trophy in Sybota, on the island, as victors. The reasons each side had for claiming the victory were these. The Corinthians had been victorious in the sea-fight until night; and having thus been enabled to carry off most wrecks and dead, they were in

possession of no fewer than a thousand prisoners of war, and had sunk close upon seventy vessels. The Corcyraeans had destroyed about thirty ships, and after the arrival of the Athenians had taken up the wrecks and dead on their side; they had besides seen the Corinthians retire before them, backing water on sight of the Athenian vessels, and upon the arrival of the Athenians refuse to sail out against them from Sybota. Thus both sides claimed the victory.

The Corinthians on the voyage home took Anactorium, which stands at the mouth of the Ambracian gulf. The place was taken by treachery, being common ground to the Corcyraeans and Corinthians. After establishing Corinthian settlers there, they retired home. Eight hundred of the Corcyraeans were slaves; these they sold; two hundred and fifty they retained in captivity, and treated with great attention, in the hope that they might bring over their country to Corinth on their return; most of them being, as it happened, men of very high position in Corcyra. In this way Corcyra maintained her political existence in the war with Corinth, and the Athenian vessels left the island. This was the first cause of the war that Corinth had against the Athenians, viz., that they had fought against them with the Corcyraeans in time of treaty.

Almost immediately after this, fresh differences arose between the Athenians and Peloponnesians, and contributed their share to the war. Corinth was forming schemes for retaliation, and Athens suspected her hostility. The Potidaeans, who inhabit the isthmus of Pallene, being a Corinthian colony, but tributary allies of Athens, were ordered to raze the wall looking towards Pallene, to give hostages, to dismiss the Corinthian magistrates, and in future not to receive the persons sent from Corinth annually to succeed them. It was feared that they might be persuaded by Perdiccas and the Corinthians to revolt, and might draw the rest of the allies in the direction of Thrace to revolt with them. These precautions against the Potidaeans were taken by the Athenians immediately after the battle at

Corcyra. Not only was Corinth at length openly hostile, but Perdiccas, son of Alexander, king of the Macedonians, had from an old friend and ally been made an enemy. He had been made an enemy by the Athenians entering into alliance with his brother Philip and Derdas, who were in league against him. In his alarm he had sent to Lacedaemon to try and involve the Athenians in a war with the Peloponnesians, and was endeavouring to win over Corinth in order to bring about the revolt of Potidaea. He also made overtures to the Chalcidians in the direction of Thrace, and to the Bottiaeans, to persuade them to join in the revolt; for he thought that if these places on the border could be made his allies, it would be easier to carry on the war with their co-operation. Alive to all this, and wishing to anticipate the revolt of the cities, the Athenians acted as follows. They were just then sending off thirty ships and a thousand heavy infantry for his country under the command of Archestratus, son of Lycomedes, with four colleagues. They instructed the captains to take hostages of the Potidaeans, to raze the wall, and to be on their guard against the revolt of the neighbouring cities.

Meanwhile the Potidaeans sent envoys to Athens on the chance of persuading them to take no new steps in their matters; they also went to Lacedaemon with the Corinthians to secure support in case of need. Failing after prolonged negotiation to obtain anything satisfactory from the Athenians; being unable, for all they could say, to prevent the vessels that were destined for Macedonia from also sailing against them; and receiving from the Lacedaemonian government a promise to invade Attica, if the Athenians should attack Potidaea, the Potidaeans, thus favoured by the moment, at last entered into league with the Chalcidians and Bottiaeans, and revolted. And Perdiccas induced the Chalcidians to abandon and demolish their towns on the seaboard and, settling inland at Olynthus, to make that one city a strong place: meanwhile to those who followed his advice he gave a part of his territory in Mygdonia round Lake Bolbe as a

place of abode while the war against the Athenians should last. They accordingly demolished their towns, removed inland and prepared for war. The thirty ships of the Athenians, arriving before the Thracian places, found Potidaea and the rest in revolt. Their commanders, considering it to be quite impossible with their present force to carry on war with Perdiccas and with the confederate towns as well turned to Macedonia, their original destination, and, having established themselves there, carried on war in co-operation with Philip, and the brothers of Derdas, who had invaded the country from the interior.

Meanwhile the Corinthians, with Potidaea in revolt and the Athenian ships on the coast of Macedonia, alarmed for the safety of the place and thinking its danger theirs, sent volunteers from Corinth, and mercenaries from the rest of Peloponnese, to the number of sixteen hundred heavy infantry in all, and four hundred light troops. Aristeus, son of Adimantus, who was always a steady friend to the Potidaeans, took command of the expedition, and it was principally for love of him that most of the men from Corinth volunteered. They arrived in Thrace forty days after the revolt of Potidaea.

The Athenians also immediately received the news of the revolt of the cities. On being informed that Aristeus and his reinforcements were on their way, they sent two thousand heavy infantry of their own citizens and forty ships against the places in revolt, under the command of Callias, son of Calliades, and four colleagues. They arrived in Macedonia first, and found the force of a thousand men that had been first sent out, just become masters of Therme and besieging Pydna. Accordingly they also joined in the investment, and besieged Pydna for a while. Subsequently they came to terms and concluded a forced alliance with Perdiccas, hastened by the calls of Potidaea and by the arrival of Aristeus at that place. They withdrew from Macedonia, going to Beroea and thence to Strepsa, and, after a futile attempt on the latter place, they pursued by land their march to Potidaea

with three thousand heavy infantry of their own citizens, besides a number of their allies, and six hundred Macedonian horsemen, the followers of Philip and Pausanias. With these sailed seventy ships along the coast. Advancing by short marches, on the third day they arrived at Gigonus, where they encamped.

Meanwhile the Potidaeans and the Peloponnesians with Aristeus were encamped on the side looking towards Olynthus on the isthmus, in expectation of the Athenians, and had established their market outside the city. The allies had chosen Aristeus general of all the infantry; while the command of the cavalry was given to Perdiccas, who had at once left the alliance of the Athenians and gone back to that of the Potidaeans, having deputed Iolaus as his general: The plan of Aristeus was to keep his own force on the isthmus, and await the attack of the Athenians; leaving the Chalcidians and the allies outside the isthmus, and the two hundred cavalry from Perdiccas in Olynthus to act upon the Athenian rear, on the occasion of their advancing against him; and thus to place the enemy between two fires. While Callias the Athenian general and his colleagues dispatched the Macedonian horse and a few of the allies to Olynthus, to prevent any movement being made from that quarter, the Athenians themselves broke up their camp and marched against Potidaea. After they had arrived at the isthmus, and saw the enemy preparing for battle, they formed against him, and soon afterwards engaged. The wing of Aristeus, with the Corinthians and other picked troops round him, routed the wing opposed to it, and followed for a considerable distance in pursuit. But the rest of the army of the Potidaeans and of the Peloponnesians was defeated by the Athenians, and took refuge within the fortifications. Returning from the pursuit, Aristeus perceived the defeat of the rest of the army. Being at a loss which of the two risks to choose, whether to go to Olynthus or to Potidaea, he at last determined to draw his men into as small a space as possible, and force his way with a run into Potidaea. Not without difficulty, through a storm of

missiles, he passed along by the breakwater through the sea, and brought off most of his men safe, though a few were lost. Meanwhile the auxiliaries of the Potidaeans from Olynthus, which is about seven miles off and in sight of Potidaea, when the battle began and the signals were raised, advanced a little way to render assistance; and the Macedonian horse formed against them to prevent it. But on victory speedily declaring for the Athenians and the signals being taken down, they retired back within the wall; and the Macedonians returned to the Athenians. Thus there were no cavalry present on either side. After the battle the Athenians set up a trophy, and gave back their dead to the Potidaeans under truce. The Potidaeans and their allies had close upon three hundred killed; the Athenians a hundred and fifty of their own citizens, and Callias their general.

The wall on the side of the isthmus had now works at once raised against it, and manned by the Athenians. That on the side of Pallene had no works raised against it. They did not think themselves strong enough at once to keep a garrison in the isthmus and to cross over to Pallene and raise works there; they were afraid that the Potidaeans and their allies might take advantage of their division to attack them. Meanwhile the Athenians at home learning that there were no works at Pallene, some time afterwards sent off sixteen hundred heavy infantry of their own citizens under the command of Phormio, son of Asopius. Arrived at Pallene, he fixed his headquarters at Aphytis, and led his army against Potidaea by short marches, ravaging the country as he advanced. No one venturing to meet him in the field, he raised works against the wall on the side of Pallene. So at length Potidaea was strongly invested on either side, and from the sea by the ships co-operating in the blockade. Aristeus, seeing its investment complete, and having no hope of its salvation, except in the event of some movement from the Peloponnese, or of some other improbable contingency, advised all except five hundred to watch for a wind and sail out of the place, in order that their provisions might last the longer. He was willing to

be himself one of those who remained. Unable to persuade them, and desirous of acting on the next alternative, and of having things outside in the best posture possible, he eluded the guardships of the Athenians and sailed out. Remaining among the Chalcidians, he continued to carry on the war; in particular he laid an ambuscade near the city of the Sermylians, and cut off many of them; he also communicated with Peloponnese, and tried to contrive some method by which help might be brought. Meanwhile, after the completion of the investment of Potidaea, Phormio next employed his sixteen hundred men in ravaging Chalcidice and Bottica: some of the towns also were taken by him.

Chapter III.
Congress of the Peloponnesian Confederacy at Lacedaemon

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The Athenians and Peloponnesians had these antecedent grounds of complaint against each other: the complaint of Corinth was that her colony of Potidaea, and Corinthian and Peloponnesian citizens within it, were being besieged; that of Athens against the Peloponnesians that they had incited a town of hers, a member of her alliance and a contributor to her revenue, to revolt, and had come and were openly fighting against her on the side of the Potidaeans. For all this, war had not yet broken out: there was still truce for a while; for this was a private enterprise on the part of Corinth.

But the siege of Potidaea put an end to her inaction; she had men inside it: besides, she feared for the place. Immediately summoning the allies to Lacedaemon, she came and loudly accused Athens of breach of the treaty and aggression on the rights of Peloponnese. With her, the Aeginetans, formally unrepresented from fear of Athens, in secret proved not the least urgent of the advocates for war, asserting that they had not the independence guaranteed to them by the treaty. After extending the summons to any of their allies and others who might have complaints to make of Athenian aggression, the Lacedaemonians held their ordinary assembly, and invited them to speak. There were many who came forward and made their several accusations; among them the Megarians, in a long list of grievances, called special attention to the fact of their exclusion from the ports of the Athenian empire and the market of Athens, in defiance of the treaty. Last of all the Corinthians came forward, and having let those who preceded them inflame the Lacedaemonians, now followed with a speech to this effect:

“Lacedaemonians! the confidence which you feel in your constitution and social order, inclines you to receive any reflections of ours on other powers with a certain scepticism. Hence springs your moderation, but hence also the rather limited knowledge which you betray in dealing with foreign politics. Time after time was our voice raised to warn you of the blows about to be dealt us by Athens, and time after time, instead of taking the trouble to ascertain the worth of our communications, you contented yourselves with suspecting the speakers of being inspired by private interest. And so, instead of calling these allies together before the blow fell, you have delayed to do so till we are smarting under it; allies among whom we have not the worst title to speak, as having the greatest complaints to make, complaints of Athenian outrage and Lacedaemonian neglect. Now if these assaults on the rights of Hellas had been made in the dark, you might be unacquainted with the facts, and it would be our duty to enlighten you. As it is, long speeches are not needed where you see servitude accomplished for some of us, meditated for others — in particular for our allies — and prolonged preparations in the aggressor against the hour of war. Or what, pray, is the meaning of their reception of Corcyra by fraud, and their holding it against us by force? what of the siege of Potidaea? — places one of which lies most conveniently for any action against the Thracian towns; while the other would have contributed a very large navy to the Peloponnesians?

“For all this you are responsible. You it was who first allowed them to fortify their city after the Median war, and afterwards to erect the long walls — you who, then and now, are always depriving of freedom not only those whom they have enslaved, but also those who have as yet been your allies. For the true author of the subjugation of a people is not so much the immediate agent, as the power which permits it having the means to prevent it; particularly if that power aspires to the glory of being the liberator of Hellas. We are at last assembled. It has not been easy to assemble, nor even

now are our objects defined. We ought not to be still inquiring into the fact of our wrongs, but into the means of our defence. For the aggressors with matured plans to oppose to our indecision have cast threats aside and betaken themselves to action. And we know what are the paths by which Athenian aggression travels, and how insidious is its progress. A degree of confidence she may feel from the idea that your bluntness of perception prevents your noticing her; but it is nothing to the impulse which her advance will receive from the knowledge that you see, but do not care to interfere. You, Lacedaemonians, of all the Hellenes are alone inactive, and defend yourselves not by doing anything but by looking as if you would do something; you alone wait till the power of an enemy is becoming twice its original size, instead of crushing it in its infancy. And yet the world used to say that you were to be depended upon; but in your case, we fear, it said more than the truth. The Mede, we ourselves know, had time to come from the ends of the earth to Peloponnese, without any force of yours worthy of the name advancing to meet him. But this was a distant enemy. Well, Athens at all events is a near neighbour, and yet Athens you utterly disregard; against Athens you prefer to act on the defensive instead of on the offensive, and to make it an affair of chances by deferring the struggle till she has grown far stronger than at first. And yet you know that on the whole the rock on which the barbarian was wrecked was himself, and that if our present enemy Athens has not again and again annihilated us, we owe it more to her blunders than to your protection; Indeed, expectations from you have before now been the ruin of some, whose faith induced them to omit preparation.

“We hope that none of you will consider these words of remonstrance to be rather words of hostility; men remonstrate with friends who are in error, accusations they reserve for enemies who have wronged them. Besides, we consider that we have as good a right as any one to point out a neighbour’s faults, particularly when we contemplate the great contrast between the two

national characters; a contrast of which, as far as we can see, you have little perception, having never yet considered what sort of antagonists you will encounter in the Athenians, how widely, how absolutely different from yourselves. The Athenians are addicted to innovation, and their designs are characterized by swiftness alike in conception and execution; you have a genius for keeping what you have got, accompanied by a total want of invention, and when forced to act you never go far enough. Again, they are adventurous beyond their power, and daring beyond their judgment, and in danger they are sanguine; your wont is to attempt less than is justified by your power, to mistrust even what is sanctioned by your judgment, and to fancy that from danger there is no release. Further, there is promptitude on their side against procrastination on yours; they are never at home, you are never from it: for they hope by their absence to extend their acquisitions, you fear by your advance to endanger what you have left behind. They are swift to follow up a success, and slow to recoil from a reverse. Their bodies they spend ungrudgingly in their country's cause; their intellect they jealously husband to be employed in her service. A scheme unexecuted is with them a positive loss, a successful enterprise a comparative failure. The deficiency created by the miscarriage of an undertaking is soon filled up by fresh hopes; for they alone are enabled to call a thing hoped for a thing got, by the speed with which they act upon their resolutions. Thus they toil on in trouble and danger all the days of their life, with little opportunity for enjoying, being ever engaged in getting: their only idea of a holiday is to do what the occasion demands, and to them laborious occupation is less of a misfortune than the peace of a quiet life. To describe their character in a word, one might truly say that they were born into the world to take no rest themselves and to give none to others.

"Such is Athens, your antagonist. And yet, Lacedaemonians, you still delay, and fail to see that peace stays longest with those, who are not more careful to use their power justly than to show their determination not to

submit to injustice. On the contrary, your ideal of fair dealing is based on the principle that, if you do not injure others, you need not risk your own fortunes in preventing others from injuring you. Now you could scarcely have succeeded in such a policy even with a neighbour like yourselves; but in the present instance, as we have just shown, your habits are old-fashioned as compared with theirs. It is the law as in art, so in politics, that improvements ever prevail; and though fixed usages may be best for undisturbed communities, constant necessities of action must be accompanied by the constant improvement of methods. Thus it happens that the vast experience of Athens has carried her further than you on the path of innovation.

"Here, at least, let your procrastination end. For the present, assist your allies and Potidaea in particular, as you promised, by a speedy invasion of Attica, and do not sacrifice friends and kindred to their bitterest enemies, and drive the rest of us in despair to some other alliance. Such a step would not be condemned either by the Gods who received our oaths, or by the men who witnessed them. The breach of a treaty cannot be laid to the people whom desertion compels to seek new relations, but to the power that fails to assist its confederate. But if you will only act, we will stand by you; it would be unnatural for us to change, and never should we meet with such a congenial ally. For these reasons choose the right course, and endeavour not to let Peloponnese under your supremacy degenerate from the prestige that it enjoyed under that of your ancestors."

Such were the words of the Corinthians. There happened to be Athenian envoys present at Lacedaemon on other business. On hearing the speeches they thought themselves called upon to come before the Lacedaemonians. Their intention was not to offer a defence on any of the charges which the cities brought against them, but to show on a comprehensive view that it was not a matter to be hastily decided on, but one that demanded further consideration. There was also a wish to call attention to the great power of

Athens, and to refresh the memory of the old and enlighten the ignorance of the young, from a notion that their words might have the effect of inducing them to prefer tranquillity to war. So they came to the Lacedaemonians and said that they too, if there was no objection, wished to speak to their assembly. They replied by inviting them to come forward. The Athenians advanced, and spoke as follows:

"The object of our mission here was not to argue with your allies, but to attend to the matters on which our state dispatched us. However, the vehemence of the outcry that we hear against us has prevailed on us to come forward. It is not to combat the accusations of the cities (indeed you are not the judges before whom either we or they can plead), but to prevent your taking the wrong course on matters of great importance by yielding too readily to the persuasions of your allies. We also wish to show on a review of the whole indictment that we have a fair title to our possessions, and that our country has claims to consideration. We need not refer to remote antiquity: there we could appeal to the voice of tradition, but not to the experience of our audience. But to the Median War and contemporary history we must refer, although we are rather tired of continually bringing this subject forward. In our action during that war we ran great risk to obtain certain advantages: you had your share in the solid results, do not try to rob us of all share in the good that the glory may do us. However, the story shall be told not so much to deprecate hostility as to testify against it, and to show, if you are so ill advised as to enter into a struggle with Athens, what sort of an antagonist she is likely to prove. We assert that at Marathon we were at the front, and faced the barbarian single-handed. That when he came the second time, unable to cope with him by land we went on board our ships with all our people, and joined in the action at Salamis. This prevented his taking the Peloponnesian states in detail, and ravaging them with his fleet; when the multitude of his vessels would have made any combination for self-defence impossible. The best proof of this was

furnished by the invader himself. Defeated at sea, he considered his power to be no longer what it had been, and retired as speedily as possible with the greater part of his army.

"Such, then, was the result of the matter, and it was clearly proved that it was on the fleet of Hellas that her cause depended. Well, to this result we contributed three very useful elements, viz., the largest number of ships, the ablest commander, and the most unhesitating patriotism. Our contingent of ships was little less than two-thirds of the whole four hundred; the commander was Themistocles, through whom chiefly it was that the battle took place in the straits, the acknowledged salvation of our cause. Indeed, this was the reason of your receiving him with honours such as had never been accorded to any foreign visitor. While for daring patriotism we had no competitors. Receiving no reinforcements from behind, seeing everything in front of us already subjugated, we had the spirit, after abandoning our city, after sacrificing our property (instead of deserting the remainder of the league or depriving them of our services by dispersing), to throw ourselves into our ships and meet the danger, without a thought of resenting your neglect to assist us. We assert, therefore, that we conferred on you quite as much as we received. For you had a stake to fight for; the cities which you had left were still filled with your homes, and you had the prospect of enjoying them again; and your coming was prompted quite as much by fear for yourselves as for us; at all events, you never appeared till we had nothing left to lose. But we left behind us a city that was a city no longer, and staked our lives for a city that had an existence only in desperate hope, and so bore our full share in your deliverance and in ours. But if we had copied others, and allowed fears for our territory to make us give in our adhesion to the Mede before you came, or if we had suffered our ruin to break our spirit and prevent us embarking in our ships, your naval inferiority would have made a sea-fight unnecessary, and his objects would have been peaceably attained.

“Surely, Lacedaemonians, neither by the patriotism that we displayed at that crisis, nor by the wisdom of our counsels, do we merit our extreme unpopularity with the Hellenes, not at least unpopularity for our empire. That empire we acquired by no violent means, but because you were unwilling to prosecute to its conclusion the war against the barbarian, and because the allies attached themselves to us and spontaneously asked us to assume the command. And the nature of the case first compelled us to advance our empire to its present height; fear being our principal motive, though honour and interest afterwards came in. And at last, when almost all hated us, when some had already revolted and had been subdued, when you had ceased to be the friends that you once were, and had become objects of suspicion and dislike, it appeared no longer safe to give up our empire; especially as all who left us would fall to you. And no one can quarrel with a people for making, in matters of tremendous risk, the best provision that it can for its interest.

“You, at all events, Lacedaemonians, have used your supremacy to settle the states in Peloponnese as is agreeable to you. And if at the period of which we were speaking you had persevered to the end of the matter, and had incurred hatred in your command, we are sure that you would have made yourselves just as galling to the allies, and would have been forced to choose between a strong government and danger to yourselves. It follows that it was not a very wonderful action, or contrary to the common practice of mankind, if we did accept an empire that was offered to us, and refused to give it up under the pressure of three of the strongest motives, fear, honour, and interest. And it was not we who set the example, for it has always been law that the weaker should be subject to the stronger. Besides, we believed ourselves to be worthy of our position, and so you thought us till now, when calculations of interest have made you take up the cry of justice — a consideration which no one ever yet brought forward to hinder his ambition when he had a chance of gaining anything by might. And

praise is due to all who, if not so superior to human nature as to refuse dominion, yet respect justice more than their position compels them to do.

"We imagine that our moderation would be best demonstrated by the conduct of others who should be placed in our position; but even our equity has very unreasonably subjected us to condemnation instead of approval. Our abatement of our rights in the contract trials with our allies, and our causing them to be decided by impartial laws at Athens, have gained us the character of being litigious. And none care to inquire why this reproach is not brought against other imperial powers, who treat their subjects with less moderation than we do; the secret being that where force can be used, law is not needed. But our subjects are so habituated to associate with us as equals that any defeat whatever that clashes with their notions of justice, whether it proceeds from a legal judgment or from the power which our empire gives us, makes them forget to be grateful for being allowed to retain most of their possessions, and more vexed at a part being taken, than if we had from the first cast law aside and openly gratified our covetousness. If we had done so, not even would they have disputed that the weaker must give way to the stronger. Men's indignation, it seems, is more excited by legal wrong than by violent wrong; the first looks like being cheated by an equal, the second like being compelled by a superior. At all events they contrived to put up with much worse treatment than this from the Mede, yet they think our rule severe, and this is to be expected, for the present always weighs heavy on the conquered. This at least is certain. If you were to succeed in overthrowing us and in taking our place, you would speedily lose the popularity with which fear of us has invested you, if your policy of to-day is at all to tally with the sample that you gave of it during the brief period of your command against the Mede. Not only is your life at home regulated by rules and institutions incompatible with those of others, but your citizens abroad act neither on these rules nor on those which are recognized by the rest of Hellas.

“Take time then in forming your resolution, as the matter is of great importance; and do not be persuaded by the opinions and complaints of others to bring trouble on yourselves, but consider the vast influence of accident in war, before you are engaged in it. As it continues, it generally becomes an affair of chances, chances from which neither of us is exempt, and whose event we must risk in the dark. It is a common mistake in going to war to begin at the wrong end, to act first, and wait for disaster to discuss the matter. But we are not yet by any means so misguided, nor, so far as we can see, are you; accordingly, while it is still open to us both to choose aright, we bid you not to dissolve the treaty, or to break your oaths, but to have our differences settled by arbitration according to our agreement. Or else we take the gods who heard the oaths to witness, and if you begin hostilities, whatever line of action you choose, we will try not to be behindhand in repelling you.”

Such were the words of the Athenians. After the Lacedaemonians had heard the complaints of the allies against the Athenians, and the observations of the latter, they made all withdraw, and consulted by themselves on the question before them. The opinions of the majority all led to the same conclusion; the Athenians were open aggressors, and war must be declared at once. But Archidamus, the Lacedaemonian king, came forward, who had the reputation of being at once a wise and a moderate man, and made the following speech:

“I have not lived so long, Lacedaemonians, without having had the experience of many wars, and I see those among you of the same age as myself, who will not fall into the common misfortune of longing for war from inexperience or from a belief in its advantage and its safety. This, the war on which you are now debating, would be one of the greatest magnitude, on a sober consideration of the matter. In a struggle with Peloponnesians and neighbours our strength is of the same character, and it is possible to move swiftly on the different points. But a struggle with a

people who live in a distant land, who have also an extraordinary familiarity with the sea, and who are in the highest state of preparation in every other department; with wealth private and public, with ships, and horses, and heavy infantry, and a population such as no one other Hellenic place can equal, and lastly a number of tributary allies — what can justify us in rashly beginning such a struggle? wherein is our trust that we should rush on it unprepared? Is it in our ships? There we are inferior; while if we are to practise and become a match for them, time must intervene. Is it in our money? There we have a far greater deficiency. We neither have it in our treasury, nor are we ready to contribute it from our private funds. Confidence might possibly be felt in our superiority in heavy infantry and population, which will enable us to invade and devastate their lands. But the Athenians have plenty of other land in their empire, and can import what they want by sea. Again, if we are to attempt an insurrection of their allies, these will have to be supported with a fleet, most of them being islanders. What then is to be our war? For unless we can either beat them at sea, or deprive them of the revenues which feed their navy, we shall meet with little but disaster. Meanwhile our honour will be pledged to keeping on, particularly if it be the opinion that we began the quarrel. For let us never be elated by the fatal hope of the war being quickly ended by the devastation of their lands. I fear rather that we may leave it as a legacy to our children; so improbable is it that the Athenian spirit will be the slave of their land, or Athenian experience be cowed by war.

"Not that I would bid you be so unfeeling as to suffer them to injure your allies, and to refrain from unmasking their intrigues; but I do bid you not to take up arms at once, but to send and remonstrate with them in a tone not too suggestive of war, nor again too suggestive of submission, and to employ the interval in perfecting our own preparations. The means will be, first, the acquisition of allies, Hellenic or barbarian it matters not, so long as they are an accession to our strength naval or pecuniary — I say Hellenic or

barbarian, because the odium of such an accession to all who like us are the objects of the designs of the Athenians is taken away by the law of self-preservation — and secondly the development of our home resources. If they listen to our embassy, so much the better; but if not, after the lapse of two or three years our position will have become materially strengthened, and we can then attack them if we think proper. Perhaps by that time the sight of our preparations, backed by language equally significant, will have disposed them to submission, while their land is still untouched, and while their counsels may be directed to the retention of advantages as yet undestroyed. For the only light in which you can view their land is that of a hostage in your hands, a hostage the more valuable the better it is cultivated. This you ought to spare as long as possible, and not make them desperate, and so increase the difficulty of dealing with them. For if while still unprepared, hurried away by the complaints of our allies, we are induced to lay it waste, have a care that we do not bring deep disgrace and deep perplexity upon Peloponnese. Complaints, whether of communities or individuals, it is possible to adjust; but war undertaken by a coalition for sectional interests, whose progress there is no means of foreseeing, does not easily admit of creditable settlement.

"And none need think it cowardice for a number of confederates to pause before they attack a single city. The Athenians have allies as numerous as our own, and allies that pay tribute, and war is a matter not so much of arms as of money, which makes arms of use. And this is more than ever true in a struggle between a continental and a maritime power. First, then, let us provide money, and not allow ourselves to be carried away by the talk of our allies before we have done so: as we shall have the largest share of responsibility for the consequences be they good or bad, we have also a right to a tranquil inquiry respecting them.

"And the slowness and procrastination, the parts of our character that are most assailed by their criticism, need not make you blush. If we

undertake the war without preparation, we should by hastening its commencement only delay its conclusion: further, a free and a famous city has through all time been ours. The quality which they condemn is really nothing but a wise moderation; thanks to its possession, we alone do not become insolent in success and give way less than others in misfortune; we are not carried away by the pleasure of hearing ourselves cheered on to risks which our judgment condemns; nor, if annoyed, are we any the more convinced by attempts to exasperate us by accusation. We are both warlike and wise, and it is our sense of order that makes us so. We are warlike, because self-control contains honour as a chief constituent, and honour bravery. And we are wise, because we are educated with too little learning to despise the laws, and with too severe a self-control to disobey them, and are brought up not to be too knowing in useless matters — such as the knowledge which can give a specious criticism of an enemy's plans in theory, but fails to assail them with equal success in practice — but are taught to consider that the schemes of our enemies are not dissimilar to our own, and that the freaks of chance are not determinable by calculation. In practice we always base our preparations against an enemy on the assumption that his plans are good; indeed, it is right to rest our hopes not on a belief in his blunders, but on the soundness of our provisions. Nor ought we to believe that there is much difference between man and man, but to think that the superiority lies with him who is reared in the severest school. These practices, then, which our ancestors have delivered to us, and by whose maintenance we have always profited, must not be given up. And we must not be hurried into deciding in a day's brief space a question which concerns many lives and fortunes and many cities, and in which honour is deeply involved — but we must decide calmly. This our strength peculiarly enables us to do. As for the Athenians, send to them on the matter of Potidaea, send on the matter of the alleged wrongs of the allies, particularly as they are prepared with legal satisfaction; and to proceed against one who

offers arbitration as against a wrongdoer, law forbids. Meanwhile do not omit preparation for war. This decision will be the best for yourselves, the most terrible to your opponents."

Such were the words of Archidamus. Last came forward Sthenelaidas, one of the ephors for that year, and spoke to the Lacedaemonians as follows:

"The long speech of the Athenians I do not pretend to understand. They said a good deal in praise of themselves, but nowhere denied that they are injuring our allies and Peloponnese. And yet if they behaved well against the Mede then, but ill towards us now, they deserve double punishment for having ceased to be good and for having become bad. We meanwhile are the same then and now, and shall not, if we are wise, disregard the wrongs of our allies, or put off till to-morrow the duty of assisting those who must suffer to-day. Others have much money and ships and horses, but we have good allies whom we must not give up to the Athenians, nor by lawsuits and words decide the matter, as it is anything but in word that we are harmed, but render instant and powerful help. And let us not be told that it is fitting for us to deliberate under injustice; long deliberation is rather fitting for those who have injustice in contemplation. Vote therefore, Lacedaemonians, for war, as the honour of Sparta demands, and neither allow the further aggrandizement of Athens, nor betray our allies to ruin, but with the gods let us advance against the aggressors."

With these words he, as ephor, himself put the question to the assembly of the Lacedaemonians. He said that he could not determine which was the loudest acclamation (their mode of decision is by acclamation not by voting); the fact being that he wished to make them declare their opinion openly and thus to increase their ardour for war. Accordingly he said: "All Lacedaemonians who are of opinion that the treaty has been broken, and that Athens is guilty, leave your seats and go there," pointing out a certain place; "all who are of the opposite opinion, there." They accordingly stood

up and divided; and those who held that the treaty had been broken were in a decided majority. Summoning the allies, they told them that their opinion was that Athens had been guilty of injustice, but that they wished to convoke all the allies and put it to the vote; in order that they might make war, if they decided to do so, on a common resolution. Having thus gained their point, the delegates returned home at once; the Athenian envoys a little later, when they had dispatched the objects of their mission. This decision of the assembly, judging that the treaty had been broken, was made in the fourteenth year of the thirty years' truce, which was entered into after the affair of Euboea.

The Lacedaemonians voted that the treaty had been broken, and that the war must be declared, not so much because they were persuaded by the arguments of the allies, as because they feared the growth of the power of the Athenians, seeing most of Hellas already subject to them.

Chapter IV.
From the end of the Persian to the beginning of the Peloponnesian War - The Progress from Supremacy to Empire

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The way in which Athens came to be placed in the circumstances under which her power grew was this. After the Medes had returned from Europe, defeated by sea and land by the Hellenes, and after those of them who had fled with their ships to Mycale had been destroyed, Leotychides, king of the Lacedaemonians, the commander of the Hellenes at Mycale, departed home with the allies from Peloponnese. But the Athenians and the allies from Ionia and Hellespont, who had now revolted from the King, remained and laid siege to Sestos, which was still held by the Medes. After wintering before it, they became masters of the place on its evacuation by the barbarians; and after this they sailed away from Hellespont to their respective cities. Meanwhile the Athenian people, after the departure of the barbarian from their country, at once proceeded to carry over their children and wives, and such property as they had left, from the places where they had deposited them, and prepared to rebuild their city and their walls. For only isolated portions of the circumference had been left standing, and most of the houses were in ruins; though a few remained, in which the Persian grandees had taken up their quarters.

Perceiving what they were going to do, the Lacedaemonians sent an embassy to Athens. They would have themselves preferred to see neither her nor any other city in possession of a wall; though here they acted principally at the instigation of their allies, who were alarmed at the strength of her newly acquired navy and the valour which she had displayed in the war with the Medes. They begged her not only to abstain from building walls for herself, but also to join them in throwing down the walls

that still held together of the ultra-Peloponnesian cities. The real meaning of their advice, the suspicion that it contained against the Athenians, was not proclaimed; it was urged that so the barbarian, in the event of a third invasion, would not have any strong place, such as he now had in Thebes, for his base of operations; and that Peloponnese would suffice for all as a base both for retreat and offence. After the Lacedaemonians had thus spoken, they were, on the advice of Themistocles, immediately dismissed by the Athenians, with the answer that ambassadors should be sent to Sparta to discuss the question. Themistocles told the Athenians to send him off with all speed to Lacedaemon, but not to dispatch his colleagues as soon as they had selected them, but to wait until they had raised their wall to the height from which defence was possible. Meanwhile the whole population in the city was to labour at the wall, the Athenians, their wives, and their children, sparing no edifice, private or public, which might be of any use to the work, but throwing all down. After giving these instructions, and adding that he would be responsible for all other matters there, he departed. Arrived at Lacedaemon he did not seek an audience with the authorities, but tried to gain time and made excuses. When any of the government asked him why he did not appear in the assembly, he would say that he was waiting for his colleagues, who had been detained in Athens by some engagement; however, that he expected their speedy arrival, and wondered that they were not yet there. At first the Lacedaemonians trusted the words of Themistocles, through their friendship for him; but when others arrived, all distinctly declaring that the work was going on and already attaining some elevation, they did not know how to disbelieve it. Aware of this, he told them that rumours are deceptive, and should not be trusted; they should send some reputable persons from Sparta to inspect, whose report might be trusted. They dispatched them accordingly. Concerning these Themistocles secretly sent word to the Athenians to detain them as far as possible without putting them under open constraint, and not to let them go until they had

themselves returned. For his colleagues had now joined him, Abronichus, son of Lysicles, and Aristides, son of Lysimachus, with the news that the wall was sufficiently advanced; and he feared that when the Lacedaemonians heard the facts, they might refuse to let them go. So the Athenians detained the envoys according to his message, and Themistocles had an audience with the Lacedaemonians, and at last openly told them that Athens was now fortified sufficiently to protect its inhabitants; that any embassy which the Lacedaemonians or their allies might wish to send to them should in future proceed on the assumption that the people to whom they were going was able to distinguish both its own and the general interests. That when the Athenians thought fit to abandon their city and to embark in their ships, they ventured on that perilous step without consulting them; and that on the other hand, wherever they had deliberated with the Lacedaemonians, they had proved themselves to be in judgment second to none. That they now thought it fit that their city should have a wall, and that this would be more for the advantage of both the citizens of Athens and the Hellenic confederacy; for without equal military strength it was impossible to contribute equal or fair counsel to the common interest. It followed, he observed, either that all the members of the confederacy should be without walls, or that the present step should be considered a right one.

The Lacedaemonians did not betray any open signs of anger against the Athenians at what they heard. The embassy, it seems, was prompted not by a desire to obstruct, but to guide the counsels of their government: besides, Spartan feeling was at that time very friendly towards Athens on account of the patriotism which she had displayed in the struggle with the Mede. Still the defeat of their wishes could not but cause them secret annoyance. The envoys of each state departed home without complaint.

In this way the Athenians walled their city in a little while. To this day the building shows signs of the haste of its execution; the foundations are laid of stones of all kinds, and in some places not wrought or fitted, but

placed just in the order in which they were brought by the different hands; and many columns, too, from tombs, and sculptured stones were put in with the rest. For the bounds of the city were extended at every point of the circumference; and so they laid hands on everything without exception in their haste. Themistocles also persuaded them to finish the walls of Piraeus, which had been begun before, in his year of office as archon; being influenced alike by the fineness of a locality that has three natural harbours, and by the great start which the Athenians would gain in the acquisition of power by becoming a naval people. For he first ventured to tell them to stick to the sea and forthwith began to lay the foundations of the empire. It was by his advice, too, that they built the walls of that thickness which can still be discerned round Piraeus, the stones being brought up by two wagons meeting each other. Between the walls thus formed there was neither rubble nor mortar, but great stones hewn square and fitted together, cramped to each other on the outside with iron and lead. About half the height that he intended was finished. His idea was by their size and thickness to keep off the attacks of an enemy; he thought that they might be adequately defended by a small garrison of invalids, and the rest be freed for service in the fleet. For the fleet claimed most of his attention. He saw, as I think, that the approach by sea was easier for the king's army than that by land: he also thought Piraeus more valuable than the upper city; indeed, he was always advising the Athenians, if a day should come when they were hard pressed by land, to go down into Piraeus, and defy the world with their fleet. Thus, therefore, the Athenians completed their wall, and commenced their other buildings immediately after the retreat of the Mede.

Meanwhile Pausanias, son of Cleombrotus, was sent out from Lacedaemon as commander-in-chief of the Hellenes, with twenty ships from Peloponnese. With him sailed the Athenians with thirty ships, and a number of the other allies. They made an expedition against Cyprus and subdued most of the island, and afterwards against Byzantium, which was

in the hands of the Medes, and compelled it to surrender. This event took place while the Spartans were still supreme. But the violence of Pausanias had already begun to be disagreeable to the Hellenes, particularly to the Ionians and the newly liberated populations. These resorted to the Athenians and requested them as their kinsmen to become their leaders, and to stop any attempt at violence on the part of Pausanias. The Athenians accepted their overtures, and determined to put down any attempt of the kind and to settle everything else as their interests might seem to demand. In the meantime the Lacedaemonians recalled Pausanias for an investigation of the reports which had reached them. Manifold and grave accusations had been brought against him by Hellenes arriving in Sparta; and, to all appearance, there had been in him more of the mimicry of a despot than of the attitude of a general. As it happened, his recall came just at the time when the hatred which he had inspired had induced the allies to desert him, the soldiers from Peloponnese excepted, and to range themselves by the side of the Athenians. On his arrival at Lacedaemon, he was censured for his private acts of oppression, but was acquitted on the heaviest counts and pronounced not guilty; it must be known that the charge of Medism formed one of the principal, and to all appearance one of the best founded, articles against him. The Lacedaemonians did not, however, restore him to his command, but sent out Dorkis and certain others with a small force; who found the allies no longer inclined to concede to them the supremacy. Perceiving this they departed, and the Lacedaemonians did not send out any to succeed them. They feared for those who went out a deterioration similar to that observable in Pausanias; besides, they desired to be rid of the Median War, and were satisfied of the competency of the Athenians for the position, and of their friendship at the time towards themselves.

The Athenians, having thus succeeded to the supremacy by the voluntary act of the allies through their hatred of Pausanias, fixed which

cities were to contribute money against the barbarian, which ships; their professed object being to retaliate for their sufferings by ravaging the King's country. Now was the time that the office of "Treasurers for Hellas" was first instituted by the Athenians. These officers received the tribute, as the money contributed was called. The tribute was first fixed at four hundred and sixty talents. The common treasury was at Delos, and the congresses were held in the temple. Their supremacy commenced with independent allies who acted on the resolutions of a common congress. It was marked by the following undertakings in war and in administration during the interval between the Median and the present war, against the barbarian, against their own rebel allies, and against the Peloponnesian powers which would come in contact with them on various occasions. My excuse for relating these events, and for venturing on this digression, is that this passage of history has been omitted by all my predecessors, who have confined themselves either to Hellenic history before the Median War, or the Median War itself. Hellanicus, it is true, did touch on these events in his Athenian history; but he is somewhat concise and not accurate in his dates. Besides, the history of these events contains an explanation of the growth of the Athenian empire.

First the Athenians besieged and captured Eion on the Strymon from the Medes, and made slaves of the inhabitants, being under the command of Cimon, son of Miltiades. Next they enslaved Scyros, the island in the Aegean, containing a Dolopian population, and colonized it themselves. This was followed by a war against Carystus, in which the rest of Euboea remained neutral, and which was ended by surrender on conditions. After this Naxos left the confederacy, and a war ensued, and she had to return after a siege; this was the first instance of the engagement being broken by the subjugation of an allied city, a precedent which was followed by that of the rest in the order which circumstances prescribed. Of all the causes of defection, that connected with arrears of tribute and vessels, and with

failure of service, was the chief; for the Athenians were very severe and exacting, and made themselves offensive by applying the screw of necessity to men who were not used to and in fact not disposed for any continuous labour. In some other respects the Athenians were not the old popular rulers they had been at first; and if they had more than their fair share of service, it was correspondingly easy for them to reduce any that tried to leave the confederacy. For this the allies had themselves to blame; the wish to get off service making most of them arrange to pay their share of the expense in money instead of in ships, and so to avoid having to leave their homes. Thus while Athens was increasing her navy with the funds which they contributed, a revolt always found them without resources or experience for war.

Next we come to the actions by land and by sea at the river Eurymedon, between the Athenians with their allies, and the Medes, when the Athenians won both battles on the same day under the conduct of Cimon, son of Miltiades, and captured and destroyed the whole Phoenician fleet, consisting of two hundred vessels. Some time afterwards occurred the defection of the Thasians, caused by disagreements about the marts on the opposite coast of Thrace, and about the mine in their possession. Sailing with a fleet to Thasos, the Athenians defeated them at sea and effected a landing on the island. About the same time they sent ten thousand settlers of their own citizens and the allies to settle the place then called Ennea Hodoi or Nine Ways, now Amphipolis. They succeeded in gaining possession of Ennea Hodoi from the Edonians, but on advancing into the interior of Thrace were cut off in Drabescus, a town of the Edonians, by the assembled Thracians, who regarded the settlement of the place Ennea Hodoi as an act of hostility. Meanwhile the Thasians being defeated in the field and suffering siege, appealed to Lacedaemon, and desired her to assist them by an invasion of Attica. Without informing Athens, she promised and intended to do so, but was prevented by the occurrence of the earthquake,

accompanied by the secession of the Helots and the Thuriats and Aethaeans of the Perioeci to Ithome. Most of the Helots were the descendants of the old Messenians that were enslaved in the famous war; and so all of them came to be called Messenians. So the Lacedaemonians being engaged in a war with the rebels in Ithome, the Thasians in the third year of the siege obtained terms from the Athenians by razing their walls, delivering up their ships, and arranging to pay the moneys demanded at once, and tribute in future; giving up their possessions on the continent together with the mine.

The Lacedaemonians, meanwhile, finding the war against the rebels in Ithome likely to last, invoked the aid of their allies, and especially of the Athenians, who came in some force under the command of Cimon. The reason for this pressing summons lay in their reputed skill in siege operations; a long siege had taught the Lacedaemonians their own deficiency in this art, else they would have taken the place by assault. The first open quarrel between the Lacedaemonians and Athenians arose out of this expedition. The Lacedaemonians, when assault failed to take the place, apprehensive of the enterprising and revolutionary character of the Athenians, and further looking upon them as of alien extraction, began to fear that, if they remained, they might be tempted by the besieged in Ithome to attempt some political changes. They accordingly dismissed them alone of the allies, without declaring their suspicions, but merely saying that they had now no need of them. But the Athenians, aware that their dismissal did not proceed from the more honourable reason of the two, but from suspicions which had been conceived, went away deeply offended, and conscious of having done nothing to merit such treatment from the Lacedaemonians; and the instant that they returned home they broke off the alliance which had been made against the Mede, and allied themselves with Sparta’s enemy Argos; each of the contracting parties taking the same oaths and making the same alliance with the Thessalians.

Meanwhile the rebels in Ithome, unable to prolong further a ten years' resistance, surrendered to Lacedaemon; the conditions being that they should depart from Peloponnese under safe conduct, and should never set foot in it again: any one who might hereafter be found there was to be the slave of his captor. It must be known that the Lacedaemonians had an old oracle from Delphi, to the effect that they should let go the suppliant of Zeus at Ithome. So they went forth with their children and their wives, and being received by Athens from the hatred that she now felt for the Lacedaemonians, were located at Naupactus, which she had lately taken from the Ozolian Locrians. The Athenians received another addition to their confederacy in the Megarians; who left the Lacedaemonian alliance, annoyed by a war about boundaries forced on them by Corinth. The Athenians occupied Megara and Pegae, and built the Megarians their long walls from the city to Nisaea, in which they placed an Athenian garrison. This was the principal cause of the Corinthians conceiving such a deadly hatred against Athens.

Meanwhile Inaros, son of Psammetichus, a Libyan king of the Libyans on the Egyptian border, having his headquarters at Marea, the town above Pharos, caused a revolt of almost the whole of Egypt from King Artaxerxes and, placing himself at its head, invited the Athenians to his assistance. Abandoning a Cyprian expedition upon which they happened to be engaged with two hundred ships of their own and their allies, they arrived in Egypt and sailed from the sea into the Nile, and making themselves masters of the river and two-thirds of Memphis, addressed themselves to the attack of the remaining third, which is called White Castle. Within it were Persians and Medes who had taken refuge there, and Egyptians who had not joined the rebellion.

Meanwhile the Athenians, making a descent from their fleet upon Haliae, were engaged by a force of Corinthians and Epidaurians; and the Corinthians were victorious. Afterwards the Athenians engaged the

Peloponnesian fleet off Cecruphalia; and the Athenians were victorious. Subsequently war broke out between Aegina and Athens, and there was a great battle at sea off Aegina between the Athenians and Aeginetans, each being aided by their allies; in which victory remained with the Athenians, who took seventy of the enemy's ships, and landed in the country and commenced a siege under the command of Leocrates, son of Stroebus. Upon this the Peloponnesians, desirous of aiding the Aeginetans, threw into Aegina a force of three hundred heavy infantry, who had before been serving with the Corinthians and Epidaurians. Meanwhile the Corinthians and their allies occupied the heights of Geraneia, and marched down into the Megarid, in the belief that, with a large force absent in Aegina and Egypt, Athens would be unable to help the Megarians without raising the siege of Aegina. But the Athenians, instead of moving the army of Aegina, raised a force of the old and young men that had been left in the city, and marched into the Megarid under the command of Myronides. After a drawn battle with the Corinthians, the rival hosts parted, each with the impression that they had gained the victory. The Athenians, however, if anything, had rather the advantage, and on the departure of the Corinthians set up a trophy. Urged by the taunts of the elders in their city, the Corinthians made their preparations, and about twelve days afterwards came and set up their trophy as victors. Sallying out from Megara, the Athenians cut off the party that was employed in erecting the trophy, and engaged and defeated the rest. In the retreat of the vanquished army, a considerable division, pressed by the pursuers and mistaking the road, dashed into a field on some private property, with a deep trench all round it, and no way out. Being acquainted with the place, the Athenians hemmed their front with heavy infantry and, placing the light troops round in a circle, stoned all who had gone in. Corinth here suffered a severe blow. The bulk of her army continued its retreat home.

About this time the Athenians began to build the long walls to the sea, that towards Phalerum and that towards Piraeus. Meanwhile the Phocians made an expedition against Doris, the old home of the Lacedaemonians, containing the towns of Boeum, Kitinium, and Erineum. They had taken one of these towns, when the Lacedaemonians under Nicomedes, son of Cleombrotus, commanding for King Pleistoanax, son of Pausanias, who was still a minor, came to the aid of the Dorians with fifteen hundred heavy infantry of their own, and ten thousand of their allies. After compelling the Phocians to restore the town on conditions, they began their retreat. The route by sea, across the Crissaean Gulf, exposed them to the risk of being stopped by the Athenian fleet; that across Geraneia seemed scarcely safe, the Athenians holding Megara and Pegae. For the pass was a difficult one, and was always guarded by the Athenians; and, in the present instance, the Lacedaemonians had information that they meant to dispute their passage. So they resolved to remain in Boeotia, and to consider which would be the safest line of march. They had also another reason for this resolve. Secret encouragement had been given them by a party in Athens, who hoped to put an end to the reign of democracy and the building of the Long Walls. Meanwhile the Athenians marched against them with their whole levy and a thousand Argives and the respective contingents of the rest of their allies. Altogether they were fourteen thousand strong. The march was prompted by the notion that the Lacedaemonians were at a loss how to effect their passage, and also by suspicions of an attempt to overthrow the democracy. Some cavalry also joined the Athenians from their Thessalian allies; but these went over to the Lacedaemonians during the battle.

The battle was fought at Tanagra in Boeotia. After heavy loss on both sides, victory declared for the Lacedaemonians and their allies. After entering the Megarid and cutting down the fruit trees, the Lacedaemonians returned home across Geraneia and the isthmus. Sixty-two days after the battle the Athenians marched into Boeotia under the command of

Myronides, defeated the Boeotians in battle at Oenophyta, and became masters of Boeotia and Phocis. They dismantled the walls of the Tanagraeans, took a hundred of the richest men of the Opuntian Locrians as hostages, and finished their own long walls. This was followed by the surrender of the Aeginetans to Athens on conditions; they pulled down their walls, gave up their ships, and agreed to pay tribute in future. The Athenians sailed round Peloponnese under Tolmides, son of Tolmaeus, burnt the arsenal of Lacedaemon, took Chalcis, a town of the Corinthians, and in a descent upon Sicyon defeated the Sicyonians in battle.

Meanwhile the Athenians in Egypt and their allies were still there, and encountered all the vicissitudes of war. First the Athenians were masters of Egypt, and the King sent Megabazus a Persian to Lacedaemon with money to bribe the Peloponnesians to invade Attica and so draw off the Athenians from Egypt. Finding that the matter made no progress, and that the money was only being wasted, he recalled Megabazus with the remainder of the money, and sent Megabuzus, son of Zopyrus, a Persian, with a large army to Egypt. Arriving by land he defeated the Egyptians and their allies in a battle, and drove the Hellenes out of Memphis, and at length shut them up in the island of Prosopitis, where he besieged them for a year and six months. At last, draining the canal of its waters, which he diverted into another channel, he left their ships high and dry and joined most of the island to the mainland, and then marched over on foot and captured it. Thus the enterprise of the Hellenes came to ruin after six years of war. Of all that large host a few travelling through Libya reached Cyrene in safety, but most of them perished. And thus Egypt returned to its subjection to the King, except Amyrtaeus, the king in the marshes, whom they were unable to capture from the extent of the marsh; the marshmen being also the most warlike of the Egyptians. Inaros, the Libyan king, the sole author of the Egyptian revolt, was betrayed, taken, and crucified. Meanwhile a relieving squadron of fifty vessels had sailed from Athens and the rest of the

confederacy for Egypt. They put in to shore at the Mendesian mouth of the Nile, in total ignorance of what had occurred. Attacked on the land side by the troops, and from the sea by the Phoenician navy, most of the ships were destroyed; the few remaining being saved by retreat. Such was the end of the great expedition of the Athenians and their allies to Egypt.

Meanwhile Orestes, son of Echecratidas, the Thessalian king, being an exile from Thessaly, persuaded the Athenians to restore him. Taking with them the Boeotians and Phocians their allies, the Athenians marched to Pharsalus in Thessaly. They became masters of the country, though only in the immediate vicinity of the camp; beyond which they could not go for fear of the Thessalian cavalry. But they failed to take the city or to attain any of the other objects of their expedition, and returned home with Orestes without having effected anything. Not long after this a thousand of the Athenians embarked in the vessels that were at Pegae (Pegae, it must be remembered, was now theirs), and sailed along the coast to Sicyon under the command of Pericles, son of Xanthippus. Landing in Sicyon and defeating the Sicyonians who engaged them, they immediately took with them the Achaeans and, sailing across, marched against and laid siege to Oeniadae in Acarnania. Failing however to take it, they returned home.

Three years afterwards a truce was made between the Peloponnesians and Athenians for five years. Released from Hellenic war, the Athenians made an expedition to Cyprus with two hundred vessels of their own and their allies, under the command of Cimon. Sixty of these were detached to Egypt at the instance of Amyrtaeus, the king in the marshes; the rest laid siege to Kitium, from which, however, they were compelled to retire by the death of Cimon and by scarcity of provisions. Sailing off Salamis in Cyprus, they fought with the Phoenicians, Cyprians, and Cilicians by land and sea, and, being victorious on both elements departed home, and with them the returned squadron from Egypt. After this the Lacedaemonians marched out on a sacred war, and, becoming masters of the temple at

Delphi, it in the hands of the Delphians. Immediately after their retreat, the Athenians marched out, became masters of the temple, and placed it in the hands of the Phocians.

Some time after this, Orchomenus, Chaeronea, and some other places in Boeotia being in the hands of the Boeotian exiles, the Athenians marched against the above-mentioned hostile places with a thousand Athenian heavy infantry and the allied contingents, under the command of Tolmides, son of Tolmaeus. They took Chaeronea, and made slaves of the inhabitants, and, leaving a garrison, commenced their return. On their road they were attacked at Coronea by the Boeotian exiles from Orchomenus, with some Locrians and Euboean exiles, and others who were of the same way of thinking, were defeated in battle, and some killed, others taken captive. The Athenians evacuated all Boeotia by a treaty providing for the recovery of the men; and the exiled Boeotians returned, and with all the rest regained their independence.

This was soon afterwards followed by the revolt of Euboea from Athens. Pericles had already crossed over with an army of Athenians to the island, when news was brought to him that Megara had revolted, that the Peloponnesians were on the point of invading Attica, and that the Athenian garrison had been cut off by the Megarians, with the exception of a few who had taken refuge in Nisaea. The Megarians had introduced the Corinthians, Sicyonians, and Epidaurians into the town before they revolted. Meanwhile Pericles brought his army back in all haste from Euboea. After this the Peloponnesians marched into Attica as far as Eleusis and Thrius, ravaging the country under the conduct of King Pleistoanax, the son of Pausanias, and without advancing further returned home. The Athenians then crossed over again to Euboea under the command of Pericles, and subdued the whole of the island: all but Histiaea was settled by convention; the Histiaeans they expelled from their homes, and occupied their territory themselves.

Not long after their return from Euboea, they made a truce with the Lacedaemonians and their allies for thirty years, giving up the posts which they occupied in Peloponnese — Nisaea, Pegae, Troezen, and Achaia. In the sixth year of the truce, war broke out between the Samians and Milesians about Priene. Worsted in the war, the Milesians came to Athens with loud complaints against the Samians. In this they were joined by certain private persons from Samos itself, who wished to revolutionize the government. Accordingly the Athenians sailed to Samos with forty ships and set up a democracy; took hostages from the Samians, fifty boys and as many men, lodged them in Lemnos, and after leaving a garrison in the island returned home. But some of the Samians had not remained in the island, but had fled to the continent. Making an agreement with the most powerful of those in the city, and an alliance with Pissuthnes, son of Hystaspes, the then satrap of Sardis, they got together a force of seven hundred mercenaries, and under cover of night crossed over to Samos. Their first step was to rise on the commons, most of whom they secured; their next to steal their hostages from Lemnos; after which they revolted, gave up the Athenian garrison left with them and its commanders to Pissuthnes, and instantly prepared for an expedition against Miletus. The Byzantines also revolted with them.

As soon as the Athenians heard the news, they sailed with sixty ships against Samos. Sixteen of these went to Caria to look out for the Phoenician fleet, and to Chios and Lesbos carrying round orders for reinforcements, and so never engaged; but forty-four ships under the command of Pericles with nine colleagues gave battle, off the island of Tragia, to seventy Samian vessels, of which twenty were transports, as they were sailing from Miletus. Victory remained with the Athenians. Reinforced afterwards by forty ships from Athens, and twenty-five Chian and Lesbian vessels, the Athenians landed, and having the superiority by land invested the city with three walls; it was also invested from the sea. Meanwhile Pericles took sixty ships from the blockading squadron, and departed in haste for Caunus and

Caria, intelligence having been brought in of the approach of the Phoenician fleet to the aid of the Samians; indeed Stesagoras and others had left the island with five ships to bring them. But in the meantime the Samians made a sudden sally, and fell on the camp, which they found unfortified. Destroying the look-out vessels, and engaging and defeating such as were being launched to meet them, they remained masters of their own seas for fourteen days, and carried in and carried out what they pleased. But on the arrival of Pericles, they were once more shut up. Fresh reinforcements afterwards arrived — forty ships from Athens with Thucydides, Hagnon, and Phormio; twenty with Tlepolemus and Anticles, and thirty vessels from Chios and Lesbos. After a brief attempt at fighting, the Samians, unable to hold out, were reduced after a nine months' siege and surrendered on conditions; they razed their walls, gave hostages, delivered up their ships, and arranged to pay the expenses of the war by instalments. The Byzantines also agreed to be subject as before.

Chapter V.
Second Congress at Lacedaemon - Preparations for War and Diplomatic Skirmishes - Cylon - Pausanias - Themistocles

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After this, though not many years later, we at length come to what has been already related, the affairs of Corcyra and Potidaea, and the events that served as a pretext for the present war. All these actions of the Hellenes against each other and the barbarian occurred in the fifty years' interval between the retreat of Xerxes and the beginning of the present war. During this interval the Athenians succeeded in placing their empire on a firmer basis, and advanced their own home power to a very great height. The Lacedaemonians, though fully aware of it, opposed it only for a little while, but remained inactive during most of the period, being of old slow to go to war except under the pressure of necessity, and in the present instance being hampered by wars at home; until the growth of the Athenian power could be no longer ignored, and their own confederacy became the object of its encroachments. They then felt that they could endure it no longer, but that the time had come for them to throw themselves heart and soul upon the hostile power, and break it, if they could, by commencing the present war. And though the Lacedaemonians had made up their own minds on the fact of the breach of the treaty and the guilt of the Athenians, yet they sent to Delphi and inquired of the God whether it would be well with them if they went to war; and, as it is reported, received from him the answer that if they put their whole strength into the war, victory would be theirs, and the promise that he himself would be with them, whether invoked or uninvoked. Still they wished to summon their allies again, and to take their vote on the propriety of making war. After the ambassadors from the confederates had arrived and a congress had been convened, they all spoke

their minds, most of them denouncing the Athenians and demanding that the war should begin. In particular the Corinthians. They had before on their own account canvassed the cities in detail to induce them to vote for the war, in the fear that it might come too late to save Potidaea; they were present also on this occasion, and came forward the last, and made the following speech:

"Fellow allies, we can no longer accuse the Lacedaemonians of having failed in their duty: they have not only voted for war themselves, but have assembled us here for that purpose. We say their duty, for supremacy has its duties. Besides equitably administering private interests, leaders are required to show a special care for the common welfare in return for the special honours accorded to them by all in other ways. For ourselves, all who have already had dealings with the Athenians require no warning to be on their guard against them. The states more inland and out of the highway of communication should understand that, if they omit to support the coast powers, the result will be to injure the transit of their produce for exportation and the reception in exchange of their imports from the sea; and they must not be careless judges of what is now said, as if it had nothing to do with them, but must expect that the sacrifice of the powers on the coast will one day be followed by the extension of the danger to the interior, and must recognize that their own interests are deeply involved in this discussion. For these reasons they should not hesitate to exchange peace for war. If wise men remain quiet, while they are not injured, brave men abandon peace for war when they are injured, returning to an understanding on a favourable opportunity: in fact, they are neither intoxicated by their success in war, nor disposed to take an injury for the sake of the delightful tranquillity of peace. Indeed, to falter for the sake of such delights is, if you remain inactive, the quickest way of losing the sweets of repose to which you cling; while to conceive extravagant pretensions from success in war is to forget how hollow is the confidence by which you are elated. For if many

ill-conceived plans have succeeded through the still greater fatuity of an opponent, many more, apparently well laid, have on the contrary ended in disgrace. The confidence with which we form our schemes is never completely justified in their execution; speculation is carried on in safety, but, when it comes to action, fear causes failure.

"To apply these rules to ourselves, if we are now kindling war it is under the pressure of injury, with adequate grounds of complaint; and after we have chastised the Athenians we will in season desist. We have many reasons to expect success — first, superiority in numbers and in military experience, and secondly our general and unvarying obedience in the execution of orders. The naval strength which they possess shall be raised by us from our respective antecedent resources, and from the moneys at Olympia and Delphi. A loan from these enables us to seduce their foreign sailors by the offer of higher pay. For the power of Athens is more mercenary than national; while ours will not be exposed to the same risk, as its strength lies more in men than in money. A single defeat at sea is in all likelihood their ruin: should they hold out, in that case there will be the more time for us to exercise ourselves in naval matters; and as soon as we have arrived at an equality in science, we need scarcely ask whether we shall be their superiors in courage. For the advantages that we have by nature they cannot acquire by education; while their superiority in science must be removed by our practice. The money required for these objects shall be provided by our contributions: nothing indeed could be more monstrous than the suggestion that, while their allies never tire of contributing for their own servitude, we should refuse to spend for vengeance and self-preservation the treasure which by such refusal we shall forfeit to Athenian rapacity and see employed for our own ruin.

"We have also other ways of carrying on the war, such as revolt of their allies, the surest method of depriving them of their revenues, which are the source of their strength, and establishment of fortified positions in their

country, and various operations which cannot be foreseen at present. For war of all things proceeds least upon definite rules, but draws principally upon itself for contrivances to meet an emergency; and in such cases the party who faces the struggle and keeps his temper best meets with most security, and he who loses his temper about it with correspondent disaster. Let us also reflect that if it was merely a number of disputes of territory between rival neighbours, it might be borne; but here we have an enemy in Athens that is a match for our whole coalition, and more than a match for any of its members; so that unless as a body and as individual nationalities and individual cities we make an unanimous stand against her, she will easily conquer us divided and in detail. That conquest, terrible as it may sound, would, it must be known, have no other end than slavery pure and simple; a word which Peloponnese cannot even hear whispered without disgrace, or without disgrace see so many states abused by one. Meanwhile the opinion would be either that we were justly so used, or that we put up with it from cowardice, and were proving degenerate sons in not even securing for ourselves the freedom which our fathers gave to Hellas; and in allowing the establishment in Hellas of a tyrant state, though in individual states we think it our duty to put down sole rulers. And we do not know how this conduct can be held free from three of the gravest failings, want of sense, of courage, or of vigilance. For we do not suppose that you have taken refuge in that contempt of an enemy which has proved so fatal in so many instances — a feeling which from the numbers that it has ruined has come to be called not contemptuous but contemptible.

“There is, however, no advantage in reflections on the past further than may be of service to the present. For the future we must provide by maintaining what the present gives us and redoubling our efforts; it is hereditary to us to win virtue as the fruit of labour, and you must not change the habit, even though you should have a slight advantage in wealth and resources; for it is not right that what was won in want should be lost in

plenty; no, we must boldly advance to the war for many reasons; the god has commanded it and promised to be with us, and the rest of Hellas will all join in the struggle, part from fear, part from interest. You will be the first to break a treaty which the god, in advising us to go to war, judges to be violated already, but rather to support a treaty that has been outraged: indeed, treaties are broken not by resistance but by aggression.

"Your position, therefore, from whatever quarter you may view it, will amply justify you in going to war; and this step we recommend in the interests of all, bearing in mind that identity of interest you have taken refuge in that contempt of an enemy which has proved so fatal in so many instances — a feeling which from the numbers that it has ruined has come to be called not contemptuous but contemptible.

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“Your position, therefore, from whatever quarter you may view it, will amply justify you in going to war; and this step we recommend in the interests of all, bearing in mind that identity of interest is the surest of bonds, whether between states or individuals. Delay not, therefore, to assist Potidaea, a Dorian city besieged by Ionians, which is quite a reversal of the order of things; nor to assert the freedom of the rest. It is impossible for us to wait any longer when waiting can only mean immediate disaster for some of us, and, if it comes to be known that we have conferred but do not venture to protect ourselves, like disaster in the near future for the rest. Delay not, fellow allies, but, convinced of the necessity of the crisis and the wisdom of this counsel, vote for the war, undeterred by its immediate terrors, but looking beyond to the lasting peace by which it will be succeeded. Out of war peace gains fresh stability, but to refuse to abandon repose for war is not so sure a method of avoiding danger. We must believe that the tyrant city that has been established in Hellas has been established against all alike, with a programme of universal empire, part fulfilled, part in contemplation; let us then attack and reduce it, and win future security for ourselves and freedom for the Hellenes who are now enslaved.”

Such were the words of the Corinthians. The Lacedaemonians, having now heard all, give their opinion, took the vote of all the allied states present in order, great and small alike; and the majority voted for war. This decided, it was still impossible for them to commence at once, from their want of preparation; but it was resolved that the means requisite were to be procured by the different states, and that there was to be no delay. And indeed, in spite of the time occupied with the necessary arrangements, less than a year elapsed before Attica was invaded, and the war openly begun.

This interval was spent in sending embassies to Athens charged with complaints, in order to obtain as good a pretext for war as possible, in the event of her paying no attention to them. The first Lacedaemonian embassy was to order the Athenians to drive out the curse of the goddess; the history of which is as follows. In former generations there was an Athenian of the name of Cylon, a victor at the Olympic games, of good birth and powerful position, who had married a daughter of Theagenes, a Megarian, at that time tyrant of Megara. Now this Cylon was inquiring at Delphi; when he was told by the god to seize the Acropolis of Athens on the grand festival of Zeus. Accordingly, procuring a force from Theagenes and persuading his friends to join him, when the Olympic festival in Peloponnese came, he seized the Acropolis, with the intention of making himself tyrant, thinking that this was the grand festival of Zeus, and also an occasion appropriate for a victor at the Olympic games. Whether the grand festival that was meant was in Attica or elsewhere was a question which he never thought of, and which the oracle did not offer to solve. For the Athenians also have a festival which is called the grand festival of Zeus Meilichios or Gracious, viz., the Diasia. It is celebrated outside the city, and the whole people sacrifice not real victims but a number of bloodless offerings peculiar to the country. However, fancying he had chosen the right time, he made the attempt. As soon as the Athenians perceived it, they flocked in, one and all, from the country, and sat down, and laid siege to the citadel. But as time

went on, weary of the labour of blockade, most of them departed; the responsibility of keeping guard being left to the nine archons, with plenary powers to arrange everything according to their good judgment. It must be known that at that time most political functions were discharged by the nine archons. Meanwhile Cylon and his besieged companions were distressed for want of food and water. Accordingly Cylon and his brother made their escape; but the rest being hard pressed, and some even dying of famine, seated themselves as suppliants at the altar in the Acropolis. The Athenians who were charged with the duty of keeping guard, when they saw them at the point of death in the temple, raised them up on the understanding that no harm should be done to them, led them out, and slew them. Some who as they passed by took refuge at the altars of the awful goddesses were dispatched on the spot. From this deed the men who killed them were called accursed and guilty against the goddess, they and their descendants. Accordingly these cursed ones were driven out by the Athenians, driven out again by Cleomenes of Lacedaemon and an Athenian faction; the living were driven out, and the bones of the dead were taken up; thus they were cast out. For all that, they came back afterwards, and their descendants are still in the city.

This, then was the curse that the Lacedaemonians ordered them to drive out. They were actuated primarily, as they pretended, by a care for the honour of the gods; but they also know that Pericles, son of Xanthippus, was connected with the curse on his mother's side, and they thought that his banishment would materially advance their designs on Athens. Not that they really hoped to succeed in procuring this; they rather thought to create a prejudice against him in the eyes of his countrymen from the feeling that the war would be partly caused by his misfortune. For being the most powerful man of his time, and the leading Athenian statesman, he opposed the Lacedaemonians in everything, and would have no concessions, but ever urged the Athenians on to war.

The Athenians retorted by ordering the Lacedaemonians to drive out the curse of Taenarus. The Lacedaemonians had once raised up some Helot suppliants from the temple of Poseidon at Taenarus, led them away and slain them; for which they believe the great earthquake at Sparta to have been a retribution. The Athenians also ordered them to drive out the curse of the goddess of the Brazen House; the history of which is as follows. After Pausanias the Lacedaemonian had been recalled by the Spartans from his command in the Hellespont (this is his first recall), and had been tried by them and acquitted, not being again sent out in a public capacity, he took a galley of Hermione on his own responsibility, without the authority of the Lacedaemonians, and arrived as a private person in the Hellespont. He came ostensibly for the Hellenic war, really to carry on his intrigues with the King, which he had begun before his recall, being ambitious of reigning over Hellas. The circumstance which first enabled him to lay the King under an obligation, and to make a beginning of the whole design, was this. Some connections and kinsmen of the King had been taken in Byzantium, on its capture from the Medes, when he was first there, after the return from Cyprus. These captives he sent off to the King without the knowledge of the rest of the allies, the account being that they had escaped from him. He managed this with the help of Gongylus, an Eretrian, whom he had placed in charge of Byzantium and the prisoners. He also gave Gongylus a letter for the King, the contents of which were as follows, as was afterwards discovered: “Pausanias, the general of Sparta, anxious to do you a favour, sends you these his prisoners of war. I propose also, with your approval, to marry your daughter, and to make Sparta and the rest of Hellas subject to you. I may say that I think I am able to do this, with your co-operation. Accordingly if any of this please you, send a safe man to the sea through whom we may in future conduct our correspondence.”

This was all that was revealed in the writing, and Xerxes was pleased with the letter. He sent off Artabazus, son of Pharnaces, to the sea with

orders to supersede Megabates, the previous governor in the satrapy of Daskylion, and to send over as quickly as possible to Pausanias at Byzantium a letter which he entrusted to him; to show him the royal signet, and to execute any commission which he might receive from Pausanias on the King's matters with all care and fidelity. Artabazus on his arrival carried the King's orders into effect, and sent over the letter, which contained the following answer: "Thus saith King Xerxes to Pausanias. For the men whom you have saved for me across sea from Byzantium, an obligation is laid up for you in our house, recorded for ever; and with your proposals I am well pleased. Let neither night nor day stop you from diligently performing any of your promises to me; neither for cost of gold nor of silver let them be hindered, nor yet for number of troops, wherever it may be that their presence is needed; but with Artabazus, an honourable man whom I send you, boldly advance my objects and yours, as may be most for the honour and interest of us both."

Before held in high honour by the Hellenes as the hero of Plataea, Pausanias, after the receipt of this letter, became prouder than ever, and could no longer live in the usual style, but went out of Byzantium in a Median dress, was attended on his march through Thrace by a bodyguard of Medes and Egyptians, kept a Persian table, and was quite unable to contain his intentions, but betrayed by his conduct in trifles what his ambition looked one day to enact on a grander scale. He also made himself difficult of access, and displayed so violent a temper to every one without exception that no one could come near him. Indeed, this was the principal reason why the confederacy went over to the Athenians.

The above-mentioned conduct, coming to the ears of the Lacedaemonians, occasioned his first recall. And after his second voyage out in the ship of Hermione, without their orders, he gave proofs of similar behaviour. Besieged and expelled from Byzantium by the Athenians, he did not return to Sparta; but news came that he had settled at Colonae in the

Troad, and was intriguing with the barbarians, and that his stay there was for no good purpose; and the ephors, now no longer hesitating, sent him a herald and a scytale with orders to accompany the herald or be declared a public enemy. Anxious above everything to avoid suspicion, and confident that he could quash the charge by means of money, he returned a second time to Sparta. At first thrown into prison by the ephors (whose powers enable them to do this to the King), soon compromised the matter and came out again, and offered himself for trial to any who wished to institute an inquiry concerning him.

Now the Spartans had no tangible proof against him — neither his enemies nor the nation — of that indubitable kind required for the punishment of a member of the royal family, and at that moment in high office; he being regent for his first cousin King Pleistarchus, Leonidas's son, who was still a minor. But by his contempt of the laws and imitation of the barbarians, he gave grounds for much suspicion of his being discontented with things established; all the occasions on which he had in any way departed from the regular customs were passed in review, and it was remembered that he had taken upon himself to have inscribed on the tripod at Delphi, which was dedicated by the Hellenes as the first-fruits of the spoil of the Medes, the following couplet:

> The Mede defeated, great Pausanias raised
> This monument, that Phoebus might be praised.

At the time the Lacedaemonians had at once erased the couplet, and inscribed the names of the cities that had aided in the overthrow of the barbarian and dedicated the offering. Yet it was considered that Pausanias had here been guilty of a grave offence, which, interpreted by the light of the attitude which he had since assumed, gained a new significance, and seemed to be quite in keeping with his present schemes. Besides, they were informed that he was even intriguing with the Helots; and such indeed was

the fact, for he promised them freedom and citizenship if they would join him in insurrection and would help him to carry out his plans to the end. Even now, mistrusting the evidence even of the Helots themselves, the ephors would not consent to take any decided step against him; in accordance with their regular custom towards themselves, namely, to be slow in taking any irrevocable resolve in the matter of a Spartan citizen without indisputable proof. At last, it is said, the person who was going to carry to Artabazus the last letter for the King, a man of Argilus, once the favourite and most trusty servant of Pausanias, turned informer. Alarmed by the reflection that none of the previous messengers had ever returned, having counterfeited the seal, in order that, if he found himself mistaken in his surmises, or if Pausanias should ask to make some correction, he might not be discovered, he undid the letter, and found the postscript that he had suspected, viz., an order to put him to death.

On being shown the letter, the ephors now felt more certain. Still, they wished to hear Pausanias commit himself with their own ears. Accordingly the man went by appointment to Taenarus as a suppliant, and there built himself a hut divided into two by a partition; within which he concealed some of the ephors and let them hear the whole matter plainly. For Pausanias came to him and asked him the reason of his suppliant position; and the man reproached him with the order that he had written concerning him, and one by one declared all the rest of the circumstances, how he who had never yet brought him into any danger, while employed as agent between him and the King, was yet just like the mass of his servants to be rewarded with death. Admitting all this, and telling him not to be angry about the matter, Pausanias gave him the pledge of raising him up from the temple, and begged him to set off as quickly as possible, and not to hinder the business in hand.

The ephors listened carefully, and then departed, taking no action for the moment, but, having at last attained to certainty, were preparing to arrest

him in the city. It is reported that, as he was about to be arrested in the street, he saw from the face of one of the ephors what he was coming for; another, too, made him a secret signal, and betrayed it to him from kindness. Setting off with a run for the temple of the goddess of the Brazen House, the enclosure of which was near at hand, he succeeded in taking sanctuary before they took him, and entering into a small chamber, which formed part of the temple, to avoid being exposed to the weather, lay still there. The ephors, for the moment distanced in the pursuit, afterwards took off the roof of the chamber, and having made sure that he was inside, shut him in, barricaded the doors, and staying before the place, reduced him by starvation. When they found that he was on the point of expiring, just as he was, in the chamber, they brought him out of the temple, while the breath was still in him, and as soon as he was brought out he died. They were going to throw him into the Kaiadas, where they cast criminals, but finally decided to inter him somewhere near. But the god at Delphi afterwards ordered the Lacedaemonians to remove the tomb to the place of his death — where he now lies in the consecrated ground, as an inscription on a monument declares — and, as what had been done was a curse to them, to give back two bodies instead of one to the goddess of the Brazen House. So they had two brazen statues made, and dedicated them as a substitute for Pausanias. the Athenians retorted by telling the Lacedaemonians to drive out what the god himself had pronounced to be a curse.

To return to the Medism of Pausanias. Matter was found in the course of the inquiry to implicate Themistocles; and the Lacedaemonians accordingly sent envoys to the Athenians and required them to punish him as they had punished Pausanias. The Athenians consented to do so. But he had, as it happened, been ostracized, and, with a residence at Argos, was in the habit of visiting other parts of Peloponnese. So they sent with the Lacedaemonians, who were ready to join in the pursuit, persons with instructions to take him wherever they found him. But Themistocles got

scent of their intentions, and fled from Peloponnese to Corcyra, which was under obligations towards him. But the Corcyraeans alleged that they could not venture to shelter him at the cost of offending Athens and Lacedaemon, and they conveyed him over to the continent opposite. Pursued by the officers who hung on the report of his movements, at a loss where to turn, he was compelled to stop at the house of Admetus, the Molossian king, though they were not on friendly terms. Admetus happened not to be indoors, but his wife, to whom he made himself a suppliant, instructed him to take their child in his arms and sit down by the hearth. Soon afterwards Admetus came in, and Themistocles told him who he was, and begged him not to revenge on Themistocles in exile any opposition which his requests might have experienced from Themistocles at Athens. Indeed, he was now far too low for his revenge; retaliation was only honourable between equals. Besides, his opposition to the king had only affected the success of a request, not the safety of his person; if the king were to give him up to the pursuers that he mentioned, and the fate which they intended for him, he would just be consigning him to certain death.

The King listened to him and raised him up with his son, as he was sitting with him in his arms after the most effectual method of supplication, and on the arrival of the Lacedaemonians not long afterwards, refused to give him up for anything they could say, but sent him off by land to the other sea to Pydna in Alexander's dominions, as he wished to go to the Persian king. There he met with a merchantman on the point of starting for Ionia. Going on board, he was carried by a storm to the Athenian squadron which was blockading Naxos. In his alarm — he was luckily unknown to the people in the vessel — he told the master who he was and what he was flying for, and said that, if he refused to save him, he would declare that he was taking him for a bribe. Meanwhile their safety consisted in letting no one leave the ship until a favourable time for sailing should arise. If he complied with his wishes, he promised him a proper recompense. The

master acted as he desired, and, after lying to for a day and a night out of reach of the squadron, at length arrived at Ephesus.

After having rewarded him with a present of money, as soon as he received some from his friends at Athens and from his secret hoards at Argos, Themistocles started inland with one of the coast Persians, and sent a letter to King Artaxerxes, Xerxes's son, who had just come to the throne. Its contents were as follows: "I, Themistocles, am come to you, who did your house more harm than any of the Hellenes, when I was compelled to defend myself against your father's invasion — harm, however, far surpassed by the good that I did him during his retreat, which brought no danger for me but much for him. For the past, you are a good turn in my debt"— here he mentioned the warning sent to Xerxes from Salamis to retreat, as well as his finding the bridges unbroken, which, as he falsely pretended, was due to him —"for the present, able to do you great service, I am here, pursued by the Hellenes for my friendship for you. However, I desire a year's grace, when I shall be able to declare in person the objects of my coming."

It is said that the King approved his intention, and told him to do as he said. He employed the interval in making what progress he could in the study of the Persian tongue, and of the customs of the country. Arrived at court at the end of the year, he attained to very high consideration there, such as no Hellene has ever possessed before or since; partly from his splendid antecedents, partly from the hopes which he held out of effecting for him the subjugation of Hellas, but principally by the proof which experience daily gave of his capacity. For Themistocles was a man who exhibited the most indubitable signs of genius; indeed, in this particular he has a claim on our admiration quite extraordinary and unparalleled. By his own native capacity, alike unformed and unsupplemented by study, he was at once the best judge in those sudden crises which admit of little or of no deliberation, and the best prophet of the future, even to its most distant

possibilities. An able theoretical expositor of all that came within the sphere of his practice, he was not without the power of passing an adequate judgment in matters in which he had no experience. He could also excellently divine the good and evil which lay hid in the unseen future. In fine, whether we consider the extent of his natural powers, or the slightness of his application, this extraordinary man must be allowed to have surpassed all others in the faculty of intuitively meeting an emergency. Disease was the real cause of his death; though there is a story of his having ended his life by poison, on finding himself unable to fulfil his promises to the king. However this may be, there is a monument to him in the marketplace of Asiatic Magnesia. He was governor of the district, the King having given him Magnesia, which brought in fifty talents a year, for bread, Lampsacus, which was considered to be the richest wine country, for wine, and Myos for other provisions. His bones, it is said, were conveyed home by his relatives in accordance with his wishes, and interred in Attic ground. This was done without the knowledge of the Athenians; as it is against the law to bury in Attica an outlaw for treason. So ends the history of Pausanias and Themistocles, the Lacedaemonian and the Athenian, the most famous men of their time in Hellas.

To return to the Lacedaemonians. The history of their first embassy, the injunctions which it conveyed, and the rejoinder which it provoked, concerning the expulsion of the accursed persons, have been related already. It was followed by a second, which ordered Athens to raise the siege of Potidaea, and to respect the independence of Aegina. Above all, it gave her most distinctly to understand that war might be prevented by the revocation of the Megara decree, excluding the Megarians from the use of Athenian harbours and of the market of Athens. But Athens was not inclined either to revoke the decree, or to entertain their other proposals; she accused the Megarians of pushing their cultivation into the consecrated ground and the unenclosed land on the border, and of harbouring her runaway slaves. At

last an embassy arrived with the Lacedaemonian ultimatum. The ambassadors were Ramphias, Melesippus, and Agesander. Not a word was said on any of the old subjects; there was simply this: “Lacedaemon wishes the peace to continue, and there is no reason why it should not, if you would leave the Hellenes independent.” Upon this the Athenians held an assembly, and laid the matter before their consideration. It was resolved to deliberate once for all on all their demands, and to give them an answer. There were many speakers who came forward and gave their support to one side or the other, urging the necessity of war, or the revocation of the decree and the folly of allowing it to stand in the way of peace. Among them came forward Pericles, son of Xanthippus, the first man of his time at Athens, ablest alike in counsel and in action, and gave the following advice:

“There is one principle, Athenians, which I hold to through everything, and that is the principle of no concession to the Peloponnesians. I know that the spirit which inspires men while they are being persuaded to make war is not always retained in action; that as circumstances change, resolutions change. Yet I see that now as before the same, almost literally the same, counsel is demanded of me; and I put it to those of you who are allowing yourselves to be persuaded, to support the national resolves even in the case of reverses, or to forfeit all credit for their wisdom in the event of success. For sometimes the course of things is as arbitrary as the plans of man; indeed this is why we usually blame chance for whatever does not happen as we expected. Now it was clear before that Lacedaemon entertained designs against us; it is still more clear now. The treaty provides that we shall mutually submit our differences to legal settlement, and that we shall meanwhile each keep what we have. Yet the Lacedaemonians never yet made us any such offer, never yet would accept from us any such offer; on the contrary, they wish complaints to be settled by war instead of by negotiation; and in the end we find them here dropping the tone of expostulation and adopting that of command. They order us to raise the

siege of Potidaea, to let Aegina be independent, to revoke the Megara decree; and they conclude with an ultimatum warning us to leave the Hellenes independent. I hope that you will none of you think that we shall be going to war for a trifle if we refuse to revoke the Megara decree, which appears in front of their complaints, and the revocation of which is to save us from war, or let any feeling of self-reproach linger in your minds, as if you went to war for slight cause. Why, this trifle contains the whole seal and trial of your resolution. If you give way, you will instantly have to meet some greater demand, as having been frightened into obedience in the first instance; while a firm refusal will make them clearly understand that they must treat you more as equals. Make your decision therefore at once, either to submit before you are harmed, or if we are to go to war, as I for one think we ought, to do so without caring whether the ostensible cause be great or small, resolved against making concessions or consenting to a precarious tenure of our possessions. For all claims from an equal, urged upon a neighbour as commands before any attempt at legal settlement, be they great or be they small, have only one meaning, and that is slavery.

"As to the war and the resources of either party, a detailed comparison will not show you the inferiority of Athens. Personally engaged in the cultivation of their land, without funds either private or public, the Peloponnesians are also without experience in long wars across sea, from the strict limit which poverty imposes on their attacks upon each other. Powers of this description are quite incapable of often manning a fleet or often sending out an army: they cannot afford the absence from their homes, the expenditure from their own funds; and besides, they have not command of the sea. Capital, it must be remembered, maintains a war more than forced contributions. Farmers are a class of men that are always more ready to serve in person than in purse. Confident that the former will survive the dangers, they are by no means so sure that the latter will not be prematurely exhausted, especially if the war last longer than they expect,

which it very likely will. In a single battle the Peloponnesians and their allies may be able to defy all Hellas, but they are incapacitated from carrying on a war against a power different in character from their own, by the want of the single council-chamber requisite to prompt and vigorous action, and the substitution of a diet composed of various races, in which every state possesses an equal vote, and each presses its own ends, a condition of things which generally results in no action at all. The great wish of some is to avenge themselves on some particular enemy, the great wish of others to save their own pocket. Slow in assembling, they devote a very small fraction of the time to the consideration of any public object, most of it to the prosecution of their own objects. Meanwhile each fancies that no harm will come of his neglect, that it is the business of somebody else to look after this or that for him; and so, by the same notion being entertained by all separately, the common cause imperceptibly decays.

"But the principal point is the hindrance that they will experience from want of money. The slowness with which it comes in will cause delay; but the opportunities of war wait for no man. Again, we need not be alarmed either at the possibility of their raising fortifications in Attica, or at their navy. It would be difficult for any system of fortifications to establish a rival city, even in time of peace, much more, surely, in an enemy's country, with Athens just as much fortified against it as it against Athens; while a mere post might be able to do some harm to the country by incursions and by the facilities which it would afford for desertion, but can never prevent our sailing into their country and raising fortifications there, and making reprisals with our powerful fleet. For our naval skill is of more use to us for service on land, than their military skill for service at sea. Familiarity with the sea they will not find an easy acquisition. If you who have been practising at it ever since the Median invasion have not yet brought it to perfection, is there any chance of anything considerable being effected by an agricultural, unseafaring population, who will besides be prevented from

practising by the constant presence of strong squadrons of observation from Athens? With a small squadron they might hazard an engagement, encouraging their ignorance by numbers; but the restraint of a strong force will prevent their moving, and through want of practice they will grow more clumsy, and consequently more timid. It must be kept in mind that seamanship, just like anything else, is a matter of art, and will not admit of being taken up occasionally as an occupation for times of leisure; on the contrary, it is so exacting as to leave leisure for nothing else.

"Even if they were to touch the moneys at Olympia or Delphi, and try to seduce our foreign sailors by the temptation of higher pay, that would only be a serious danger if we could not still be a match for them by embarking our own citizens and the aliens resident among us. But in fact by this means we are always a match for them; and, best of all, we have a larger and higher class of native coxswains and sailors among our own citizens than all the rest of Hellas. And to say nothing of the danger of such a step, none of our foreign sailors would consent to become an outlaw from his country, and to take service with them and their hopes, for the sake of a few days' high pay.

"This, I think, is a tolerably fair account of the position of the Peloponnesians; that of Athens is free from the defects that I have criticized in them, and has other advantages of its own, which they can show nothing to equal. If they march against our country we will sail against theirs, and it will then be found that the desolation of the whole of Attica is not the same as that of even a fraction of Peloponnese; for they will not be able to supply the deficiency except by a battle, while we have plenty of land both on the islands and the continent. The rule of the sea is indeed a great matter. Consider for a moment. Suppose that we were islanders; can you conceive a more impregnable position? Well, this in future should, as far as possible, be our conception of our position. Dismissing all thought of our land and houses, we must vigilantly guard the sea and the city. No irritation that we

may feel for the former must provoke us to a battle with the numerical superiority of the Peloponnesians. A victory would only be succeeded by another battle against the same superiority: a reverse involves the loss of our allies, the source of our strength, who will not remain quiet a day after we become unable to march against them. We must cry not over the loss of houses and land but of men's lives; since houses and land do not gain men, but men them. And if I had thought that I could persuade you, I would have bid you go out and lay them waste with your own hands, and show the Peloponnesians that this at any rate will not make you submit.

"I have many other reasons to hope for a favourable issue, if you can consent not to combine schemes of fresh conquest with the conduct of the war, and will abstain from wilfully involving yourselves in other dangers; indeed, I am more afraid of our own blunders than of the enemy's devices. But these matters shall be explained in another speech, as events require; for the present dismiss these men with the answer that we will allow Megara the use of our market and harbours, when the Lacedaemonians suspend their alien acts in favour of us and our allies, there being nothing in the treaty to prevent either one or the other: that we will leave the cities independent, if independent we found them when we made the treaty, and when the Lacedaemonians grant to their cities an independence not involving subservience to Lacedaemonian interests, but such as each severally may desire: that we are willing to give the legal satisfaction which our agreements specify, and that we shall not commence hostilities, but shall resist those who do commence them. This is an answer agreeable at once to the rights and the dignity of Athens. It must be thoroughly understood that war is a necessity; but that the more readily we accept it, the less will be the ardour of our opponents, and that out of the greatest dangers communities and individuals acquire the greatest glory. Did not our fathers resist the Medes not only with resources far different from ours, but even when those resources had been abandoned; and more by wisdom than

by fortune, more by daring than by strength, did not they beat off the barbarian and advance their affairs to their present height? We must not fall behind them, but must resist our enemies in any way and in every way, and attempt to hand down our power to our posterity unimpaired."

Such were the words of Pericles. The Athenians, persuaded of the wisdom of his advice, voted as he desired, and answered the Lacedaemonians as he recommended, both on the separate points and in the general; they would do nothing on dictation, but were ready to have the complaints settled in a fair and impartial manner by the legal method, which the terms of the truce prescribed. So the envoys departed home and did not return again.

These were the charges and differences existing between the rival powers before the war, arising immediately from the affair at Epidamnus and Corcyra. Still intercourse continued in spite of them, and mutual communication. It was carried on without heralds, but not without suspicion, as events were occurring which were equivalent to a breach of the treaty and matter for war.

The Second Book.

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Chapter VI.
Beginning of the Peloponnesian War - First Invasion of Attica - Funeral Oration of Pericles

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The war between the Athenians and Peloponnesians and the allies on either side now really begins. For now all intercourse except through the medium of heralds ceased, and hostilities were commenced and prosecuted without intermission. The history follows the chronological order of events by summers and winters.

The thirty years' truce which was entered into after the conquest of Euboea lasted fourteen years. In the fifteenth, in the forty-eighth year of the priestess-ship of Chrysis at Argos, in the ephorate of Aenesias at Sparta, in the last month but two of the archonship of Pythodorus at Athens, and six months after the battle of Potidaea, just at the beginning of spring, a Theban force a little over three hundred strong, under the command of their Boeotarchs, Pythangelus, son of Phyleides, and Diemporus, son of Onetorides, about the first watch of the night, made an armed entry into Plataea, a town of Boeotia in alliance with Athens. The gates were opened to them by a Plataean called Naucleides, who, with his party, had invited them in, meaning to put to death the citizens of the opposite party, bring over the city to Thebes, and thus obtain power for themselves. This was arranged through Eurymachus, son of Leontiades, a person of great influence at Thebes. For Plataea had always been at variance with Thebes; and the latter, foreseeing that war was at hand, wished to surprise her old enemy in time of peace, before hostilities had actually broken out. Indeed this was how they got in so easily without being observed, as no guard had been posted. After the soldiers had grounded arms in the market-place, those who had invited them in wished them to set to work at once and go to

their enemies' houses. This, however, the Thebans refused to do, but determined to make a conciliatory proclamation, and if possible to come to a friendly understanding with the citizens. Their herald accordingly invited any who wished to resume their old place in the confederacy of their countrymen to ground arms with them, for they thought that in this way the city would readily join them.

On becoming aware of the presence of the Thebans within their gates, and of the sudden occupation of the town, the Plataeans concluded in their alarm that more had entered than was really the case, the night preventing their seeing them. They accordingly came to terms and, accepting the proposal, made no movement; especially as the Thebans offered none of them any violence. But somehow or other, during the negotiations, they discovered the scanty numbers of the Thebans, and decided that they could easily attack and overpower them; the mass of the Plataeans being averse to revolting from Athens. At all events they resolved to attempt it. Digging through the party walls of the houses, they thus managed to join each other without being seen going through the streets, in which they placed wagons without the beasts in them, to serve as a barricade, and arranged everything else as seemed convenient for the occasion. When everything had been done that circumstances permitted, they watched their opportunity and went out of their houses against the enemy. It was still night, though daybreak was at hand: in daylight it was thought that their attack would be met by men full of courage and on equal terms with their assailants, while in darkness it would fall upon panic-stricken troops, who would also be at a disadvantage from their enemy's knowledge of the locality. So they made their assault at once, and came to close quarters as quickly as they could.

The Thebans, finding themselves outwitted, immediately closed up to repel all attacks made upon them. Twice or thrice they beat back their assailants. But the men shouted and charged them, the women and slaves screamed and yelled from the houses and pelted them with stones and tiles;

besides, it had been raining hard all night; and so at last their courage gave way, and they turned and fled through the town. Most of the fugitives were quite ignorant of the right ways out, and this, with the mud, and the darkness caused by the moon being in her last quarter, and the fact that their pursuers knew their way about and could easily stop their escape, proved fatal to many. The only gate open was the one by which they had entered, and this was shut by one of the Plataeans driving the spike of a javelin into the bar instead of the bolt; so that even here there was no longer any means of exit. They were now chased all over the town. Some got on the wall and threw themselves over, in most cases with a fatal result. One party managed to find a deserted gate, and obtaining an axe from a woman, cut through the bar; but as they were soon observed only a few succeeded in getting out. Others were cut off in detail in different parts of the city. The most numerous and compact body rushed into a large building next to the city wall: the doors on the side of the street happened to be open, and the Thebans fancied that they were the gates of the town, and that there was a passage right through to the outside. The Plataeans, seeing their enemies in a trap, now consulted whether they should set fire to the building and burn them just as they were, or whether there was anything else that they could do with them; until at length these and the rest of the Theban survivors found wandering about the town agreed to an unconditional surrender of themselves and their arms to the Plataeans.

While such was the fate of the party in Plataea, the rest of the Thebans who were to have joined them with all their forces before daybreak, in case of anything miscarrying with the body that had entered, received the news of the affair on the road, and pressed forward to their succour. Now Plataea is nearly eight miles from Thebes, and their march delayed by the rain that had fallen in the night, for the river Asopus had risen and was not easy of passage; and so, having to march in the rain, and being hindered in crossing the river, they arrived too late, and found the whole party either slain or

captive. When they learned what had happened, they at once formed a design against the Plataeans outside the city. As the attack had been made in time of peace, and was perfectly unexpected, there were of course men and stock in the fields; and the Thebans wished if possible to have some prisoners to exchange against their countrymen in the town, should any chance to have been taken alive. Such was their plan. But the Plataeans suspected their intention almost before it was formed, and becoming alarmed for their fellow citizens outside the town, sent a herald to the Thebans, reproaching them for their unscrupulous attempt to seize their city in time of peace, and warning them against any outrage on those outside. Should the warning be disregarded, they threatened to put to death the men they had in their hands, but added that, on the Thebans retiring from their territory, they would surrender the prisoners to their friends. This is the Theban account of the matter, and they say that they had an oath given them. The Plataeans, on the other hand, do not admit any promise of an immediate surrender, but make it contingent upon subsequent negotiation: the oath they deny altogether. Be this as it may, upon the Thebans retiring from their territory without committing any injury, the Plataeans hastily got in whatever they had in the country and immediately put the men to death. The prisoners were a hundred and eighty in number; Eurymachus, the person with whom the traitors had negotiated, being one.

This done, the Plataeans sent a messenger to Athens, gave back the dead to the Thebans under a truce, and arranged things in the city as seemed best to meet the present emergency. The Athenians meanwhile, having had word of the affair sent them immediately after its occurrence, had instantly seized all the Boeotians in Attica, and sent a herald to the Plataeans to forbid their proceeding to extremities with their Theban prisoners without instructions from Athens. The news of the men’s death had of course not arrived; the first messenger having left Plataea just when the Thebans entered it, the second just after their defeat and capture; so there was no later news. Thus

the Athenians sent orders in ignorance of the facts; and the herald on his arrival found the men slain. After this the Athenians marched to Plataea and brought in provisions, and left a garrison in the place, also taking away the women and children and such of the men as were least efficient.

After the affair at Plataea, the treaty had been broken by an overt act, and Athens at once prepared for war, as did also Lacedaemon and her allies. They resolved to send embassies to the King and to such other of the barbarian powers as either party could look to for assistance, and tried to ally themselves with the independent states at home. Lacedaemon, in addition to the existing marine, gave orders to the states that had declared for her in Italy and Sicily to build vessels up to a grand total of five hundred, the quota of each city being determined by its size, and also to provide a specified sum of money. Till these were ready they were to remain neutral and to admit single Athenian ships into their harbours. Athens on her part reviewed her existing confederacy, and sent embassies to the places more immediately round Peloponnese — Corcyra, Cephallenia, Acarnania, and Zacynthus — perceiving that if these could be relied on she could carry the war all round Peloponnese.

And if both sides nourished the boldest hopes and put forth their utmost strength for the war, this was only natural. Zeal is always at its height at the commencement of an undertaking; and on this particular occasion Peloponnese and Athens were both full of young men whose inexperience made them eager to take up arms, while the rest of Hellas stood straining with excitement at the conflict of its leading cities. Everywhere predictions were being recited and oracles being chanted by such persons as collect them, and this not only in the contending cities. Further, some while before this, there was an earthquake at Delos, for the first time in the memory of the Hellenes. This was said and thought to be ominous of the events impending; indeed, nothing of the kind that happened was allowed to pass without remark. The good wishes of men made greatly for the

Lacedaemonians, especially as they proclaimed themselves the liberators of Hellas. No private or public effort that could help them in speech or action was omitted; each thinking that the cause suffered wherever he could not himself see to it. So general was the indignation felt against Athens, whether by those who wished to escape from her empire, or were apprehensive of being absorbed by it. Such were the preparations and such the feelings with which the contest opened.

The allies of the two belligerents were the following. These were the allies of Lacedaemon: all the Peloponnesians within the Isthmus except the Argives and Achaeans, who were neutral; Pellene being the only Achaean city that first joined in the war, though her example was afterwards followed by the rest. Outside Peloponnese the Megarians, Locrians, Boeotians, Phocians, Ambraciots, Leucadians, and Anactorians. Of these, ships were furnished by the Corinthians, Megarians, Sicyonians, Pellenians, Eleans, Ambraciots, and Leucadians; and cavalry by the Boeotians, Phocians, and Locrians. The other states sent infantry. This was the Lacedaemonian confederacy. That of Athens comprised the Chians, Lesbians, Plataeans, the Messenians in Naupactus, most of the Acarnanians, the Corcyraeans, Zacynthians, and some tributary cities in the following countries, viz., Caria upon the sea with her Dorian neighbours, Ionia, the Hellespont, the Thracian towns, the islands lying between Peloponnese and Crete towards the east, and all the Cyclades except Melos and Thera. Of these, ships were furnished by Chios, Lesbos, and Corcyra, infantry and money by the rest. Such were the allies of either party and their resources for the war.

Immediately after the affair at Plataea, Lacedaemon sent round orders to the cities in Peloponnese and the rest of her confederacy to prepare troops and the provisions requisite for a foreign campaign, in order to invade Attica. The several states were ready at the time appointed and assembled at the Isthmus: the contingent of each city being two-thirds of its whole force.

After the whole army had mustered, the Lacedaemonian king, Archidamus, the leader of the expedition, called together the generals of all the states and the principal persons and officers, and exhorted them as follows:

"Peloponnesians and allies, our fathers made many campaigns both within and without Peloponnese, and the elder men among us here are not without experience in war. Yet we have never set out with a larger force than the present; and if our numbers and efficiency are remarkable, so also is the power of the state against which we march. We ought not then to show ourselves inferior to our ancestors, or unequal to our own reputation. For the hopes and attention of all Hellas are bent upon the present effort, and its sympathy is with the enemy of the hated Athens. Therefore, numerous as the invading army may appear to be, and certain as some may think it that our adversary will not meet us in the field, this is no sort of justification for the least negligence upon the march; but the officers and men of each particular city should always be prepared for the advent of danger in their own quarters. The course of war cannot be foreseen, and its attacks are generally dictated by the impulse of the moment; and where overweening self-confidence has despised preparation, a wise apprehension often been able to make head against superior numbers. Not that confidence is out of place in an army of invasion, but in an enemy's country it should also be accompanied by the precautions of apprehension: troops will by this combination be best inspired for dealing a blow, and best secured against receiving one. In the present instance, the city against which we are going, far from being so impotent for defence, is on the contrary most excellently equipped at all points; so that we have every reason to expect that they will take the field against us, and that if they have not set out already before we are there, they will certainly do so when they see us in their territory wasting and destroying their property. For men are always exasperated at suffering injuries to which they are not accustomed, and on seeing them inflicted before their very eyes; and where least inclined for reflection, rush

with the greatest heat to action. The Athenians are the very people of all others to do this, as they aspire to rule the rest of the world, and are more in the habit of invading and ravaging their neighbours' territory, than of seeing their own treated in the like fashion. Considering, therefore, the power of the state against which we are marching, and the greatness of the reputation which, according to the event, we shall win or lose for our ancestors and ourselves, remember as you follow where you may be led to regard discipline and vigilance as of the first importance, and to obey with alacrity the orders transmitted to you; as nothing contributes so much to the credit and safety of an army as the union of large bodies by a single discipline."

With this brief speech dismissing the assembly, Archidamus first sent off Melesippus, son of Diacritus, a Spartan, to Athens, in case she should be more inclined to submit on seeing the Peloponnesians actually on the march. But the Athenians did not admit into the city or to their assembly, Pericles having already carried a motion against admitting either herald or embassy from the Lacedaemonians after they had once marched out.

The herald was accordingly sent away without an audience, and ordered to be beyond the frontier that same day; in future, if those who sent him had a proposition to make, they must retire to their own territory before they dispatched embassies to Athens. An escort was sent with Melesippus to prevent his holding communication with any one. When he reached the frontier and was just going to be dismissed, he departed with these words: "This day will be the beginning of great misfortunes to the Hellenes." As soon as he arrived at the camp, and Archidamus learnt that the Athenians had still no thoughts of submitting, he at length began his march, and advanced with his army into their territory. Meanwhile the Boeotians, sending their contingent and cavalry to join the Peloponnesian expedition, went to Plataea with the remainder and laid waste the country.

While the Peloponnesians were still mustering at the Isthmus, or on the march before they invaded Attica, Pericles, son of Xanthippus, one of the

ten generals of the Athenians, finding that the invasion was to take place, conceived the idea that Archidamus, who happened to be his friend, might possibly pass by his estate without ravaging it. This he might do, either from a personal wish to oblige him, or acting under instructions from Lacedaemon for the purpose of creating a prejudice against him, as had been before attempted in the demand for the expulsion of the accursed family. He accordingly took the precaution of announcing to the Athenians in the assembly that, although Archidamus was his friend, yet this friendship should not extend to the detriment of the state, and that in case the enemy should make his houses and lands an exception to the rest and not pillage them, he at once gave them up to be public property, so that they should not bring him into suspicion. He also gave the citizens some advice on their present affairs in the same strain as before. They were to prepare for the war, and to carry in their property from the country. They were not to go out to battle, but to come into the city and guard it, and get ready their fleet, in which their real strength lay. They were also to keep a tight rein on their allies — the strength of Athens being derived from the money brought in by their payments, and success in war depending principally upon conduct and capital. had no reason to despond. Apart from other sources of income, an average revenue of six hundred talents of silver was drawn from the tribute of the allies; and there were still six thousand talents of coined silver in the Acropolis, out of nine thousand seven hundred that had once been there, from which the money had been taken for the porch of the Acropolis, the other public buildings, and for Potidaea. This did not include the uncoined gold and silver in public and private offerings, the sacred vessels for the processions and games, the Median spoils, and similar resources to the amount of five hundred talents. To this he added the treasures of the other temples. These were by no means inconsiderable, and might fairly be used. Nay, if they were ever absolutely driven to it, they might take even the gold ornaments of Athene herself; for the statue

contained forty talents of pure gold and it was all removable. This might be used for self-preservation, and must every penny of it be restored. Such was their financial position — surely a satisfactory one. Then they had an army of thirteen thousand heavy infantry, besides sixteen thousand more in the garrisons and on home duty at Athens. This was at first the number of men on guard in the event of an invasion: it was composed of the oldest and youngest levies and the resident aliens who had heavy armour. The Phaleric wall ran for four miles, before it joined that round the city; and of this last nearly five had a guard, although part of it was left without one, viz., that between the Long Wall and the Phaleric. Then there were the Long Walls to Piraeus, a distance of some four miles and a half, the outer of which was manned. Lastly, the circumference of Piraeus with Munychia was nearly seven miles and a half; only half of this, however, was guarded. Pericles also showed them that they had twelve hundred horse including mounted archers, with sixteen hundred archers unmounted, and three hundred galleys fit for service. Such were the resources of Athens in the different departments when the Peloponnesian invasion was impending and hostilities were being commenced. Pericles also urged his usual arguments for expecting a favourable issue to the war.

The Athenians listened to his advice, and began to carry in their wives and children from the country, and all their household furniture, even to the woodwork of their houses which they took down. Their sheep and cattle they sent over to Euboea and the adjacent islands. But they found it hard to move, as most of them had been always used to live in the country.

From very early times this had been more the case with the Athenians than with others. Under Cecrops and the first kings, down to the reign of Theseus, Attica had always consisted of a number of independent townships, each with its own town hall and magistrates. Except in times of danger the king at Athens was not consulted; in ordinary seasons they carried on their government and settled their affairs without his

interference; sometimes even they waged war against him, as in the case of the Eleusinians with Eumolpus against Erechtheus. In Theseus, however, they had a king of equal intelligence and power; and one of the chief features in his organization of the country was to abolish the council-chambers and magistrates of the petty cities, and to merge them in the single council-chamber and town hall of the present capital. Individuals might still enjoy their private property just as before, but they were henceforth compelled to have only one political centre, viz., Athens; which thus counted all the inhabitants of Attica among her citizens, so that when Theseus died he left a great state behind him. Indeed, from him dates the Synoecia, or Feast of Union; which is paid for by the state, and which the Athenians still keep in honour of the goddess. Before this the city consisted of the present citadel and the district beneath it looking rather towards the south. This is shown by the fact that the temples of the other deities, besides that of Athene, are in the citadel; and even those that are outside it are mostly situated in this quarter of the city, as that of the Olympian Zeus, of the Pythian Apollo, of Earth, and of Dionysus in the Marshes, the same in whose honour the older Dionysia are to this day celebrated in the month of Anthesterion not only by the Athenians but also by their Ionian descendants. There are also other ancient temples in this quarter. The fountain too, which, since the alteration made by the tyrants, has been called Enneacrounos, or Nine Pipes, but which, when the spring was open, went by the name of Callirhoe, or Fairwater, was in those days, from being so near, used for the most important offices. Indeed, the old fashion of using the water before marriage and for other sacred purposes is still kept up. Again, from their old residence in that quarter, the citadel is still known among Athenians as the city.

The Athenians thus long lived scattered over Attica in independent townships. Even after the centralization of Theseus, old habit still prevailed; and from the early times down to the present war most Athenians still lived

in the country with their families and households, and were consequently not at all inclined to move now, especially as they had only just restored their establishments after the Median invasion. Deep was their trouble and discontent at abandoning their houses and the hereditary temples of the ancient constitution, and at having to change their habits of life and to bid farewell to what each regarded as his native city.

When they arrived at Athens, though a few had houses of their own to go to, or could find an asylum with friends or relatives, by far the greater number had to take up their dwelling in the parts of the city that were not built over and in the temples and chapels of the heroes, except the Acropolis and the temple of the Eleusinian Demeter and such other Places as were always kept closed. The occupation of the plot of ground lying below the citadel called the Pelasgian had been forbidden by a curse; and there was also an ominous fragment of a Pythian oracle which said:

> Leave the Pelasgian parcel desolate,
> Woe worth the day that men inhabit it!

Yet this too was now built over in the necessity of the moment. And in my opinion, if the oracle proved true, it was in the opposite sense to what was expected. For the misfortunes of the state did not arise from the unlawful occupation, but the necessity of the occupation from the war; and though the god did not mention this, he foresaw that it would be an evil day for Athens in which the plot came to be inhabited. Many also took up their quarters in the towers of the walls or wherever else they could. For when they were all come in, the city proved too small to hold them; though afterwards they divided the Long Walls and a great part of Piraeus into lots and settled there. All this while great attention was being given to the war; the allies were being mustered, and an armament of a hundred ships equipped for Peloponnese. Such was the state of preparation at Athens.

Meanwhile the army of the Peloponnesians was advancing. The first town they came to in Attica was Oenoe, where they to enter the country. Sitting down before it, they prepared to assault the wall with engines and otherwise. Oenoe, standing upon the Athenian and Boeotian border, was of course a walled town, and was used as a fortress by the Athenians in time of war. So the Peloponnesians prepared for their assault, and wasted some valuable time before the place. This delay brought the gravest censure upon Archidamus. Even during the levying of the war he had credit for weakness and Athenian sympathies by the half measures he had advocated; and after the army had assembled he had further injured himself in public estimation by his loitering at the Isthmus and the slowness with which the rest of the march had been conducted. But all this was as nothing to the delay at Oenoe. During this interval the Athenians were carrying in their property; and it was the belief of the Peloponnesians that a quick advance would have found everything still out, had it not been for his procrastination. Such was the feeling of the army towards Archidamus during the siege. But he, it is said, expected that the Athenians would shrink from letting their land be wasted, and would make their submission while it was still uninjured; and this was why he waited.

But after he had assaulted Oenoe, and every possible attempt to take it had failed, as no herald came from Athens, he at last broke up his camp and invaded Attica. This was about eighty days after the Theban attempt upon Plataea, just in the middle of summer, when the corn was ripe, and Archidamus, son of Zeuxis, king of Lacedaemon, was in command. Encamping in Eleusis and the Thriasian plain, they began their ravages, and putting to flight some Athenian horse at a place called Rheiti, or the Brooks, they then advanced, keeping Mount Aegaleus on their right, through Cropia, until they reached Acharnae, the largest of the Athenian demes or townships. Sitting down before it, they formed a camp there, and continued their ravages for a long while.

The reason why Archidamus remained in order of battle at Acharnae during this incursion, instead of descending into the plain, is said to have been this. He hoped that the Athenians might possibly be tempted by the multitude of their youth and the unprecedented efficiency of their service to come out to battle and attempt to stop the devastation of their lands. Accordingly, as they had met him at Eleusis or the Thriasian plain, he tried if they could be provoked to a sally by the spectacle of a camp at Acharnae. He thought the place itself a good position for encamping; and it seemed likely that such an important part of the state as the three thousand heavy infantry of the Acharnians would refuse to submit to the ruin of their property, and would force a battle on the rest of the citizens. On the other hand, should the Athenians not take the field during this incursion, he could then fearlessly ravage the plain in future invasions, and extend his advance up to the very walls of Athens. After the Acharnians had lost their own property they would be less willing to risk themselves for that of their neighbours; and so there would be division in the Athenian counsels. These were the motives of Archidamus for remaining at Acharnae.

In the meanwhile, as long as the army was at Eleusis and the Thriasian plain, hopes were still entertained of its not advancing any nearer. It was remembered that Pleistoanax, son of Pausanias, king of Lacedaemon, had invaded Attica with a Peloponnesian army fourteen years before, but had retreated without advancing farther than Eleusis and Thria, which indeed proved the cause of his exile from Sparta, as it was thought he had been bribed to retreat. But when they saw the army at Acharnae, barely seven miles from Athens, they lost all patience. The territory of Athens was being ravaged before the very eyes of the Athenians, a sight which the young men had never seen before and the old only in the Median wars; and it was naturally thought a grievous insult, and the determination was universal, especially among the young men, to sally forth and stop it. Knots were formed in the streets and engaged in hot discussion; for if the proposed sally

was warmly recommended, it was also in some cases opposed. Oracles of the most various import were recited by the collectors, and found eager listeners in one or other of the disputants. Foremost in pressing for the sally were the Acharnians, as constituting no small part of the army of the state, and as it was their land that was being ravaged. In short, the whole city was in a most excited state; Pericles was the object of general indignation; his previous counsels were totally forgotten; he was abused for not leading out the army which he commanded, and was made responsible for the whole of the public suffering.

He, meanwhile, seeing anger and infatuation just now in the ascendant, and of his wisdom in refusing a sally, would not call either assembly or meeting of the people, fearing the fatal results of a debate inspired by passion and not by prudence. Accordingly he addressed himself to the defence of the city, and kept it as quiet as possible, though he constantly sent out cavalry to prevent raids on the lands near the city from flying parties of the enemy. There was a trifling affair at Phrygia between a squadron of the Athenian horse with the Thessalians and the Boeotian cavalry; in which the former had rather the best of it, until the heavy infantry advanced to the support of the Boeotians, when the Thessalians and Athenians were routed and lost a few men, whose bodies, however, were recovered the same day without a truce. The next day the Peloponnesians set up a trophy. Ancient alliance brought the Thessalians to the aid of Athens; those who came being the Larisaeans, Pharsalians, Cranonians, Pyrasians, Gyrtonians, and Pheraeans. The Larisaean commanders were Polymedes and Aristonus, two party leaders in Larisa; the Pharsalian general was Menon; each of the other cities had also its own commander.

In the meantime the Peloponnesians, as the Athenians did not come out to engage them, broke up from Acharnae and ravaged some of the demes between Mount Parnes and Brilessus. While they were in Attica the Athenians sent off the hundred ships which they had been preparing round

Peloponnese, with a thousand heavy infantry and four hundred archers on board, under the command of Carcinus, son of Xenotimus, Proteas, son of Epicles, and Socrates, son of Antigenes. This armament weighed anchor and started on its cruise, and the Peloponnesians, after remaining in Attica as long as their provisions lasted, retired through Boeotia by a different road to that by which they had entered. As they passed Oropus they ravaged the territory of Graea, which is held by the Oropians from Athens, and reaching Peloponnese broke up to their respective cities.

After they had retired the Athenians set guards by land and sea at the points at which they intended to have regular stations during the war. They also resolved to set apart a special fund of a thousand talents from the moneys in the Acropolis. This was not to be spent, but the current expenses of the war were to be otherwise provided for. If any one should move or put to the vote a proposition for using the money for any purpose whatever except that of defending the city in the event of the enemy bringing a fleet to make an attack by sea, it should be a capital offence. With this sum of money they also set aside a special fleet of one hundred galleys, the best ships of each year, with their captains. None of these were to be used except with the money and against the same peril, should such peril arise.

Meanwhile the Athenians in the hundred ships round Peloponnese, reinforced by a Corcyraean squadron of fifty vessels and some others of the allies in those parts, cruised about the coasts and ravaged the country. Among other places they landed in Laconia and made an assault upon Methone; there being no garrison in the place, and the wall being weak. But it so happened that Brasidas, son of Tellis, a Spartan, was in command of a guard for the defence of the district. Hearing of the attack, he hurried with a hundred heavy infantry to the assistance of the besieged, and dashing through the army of the Athenians, which was scattered over the country and had its attention turned to the wall, threw himself into Methone. He lost a few men in making good his entrance, but saved the place and won the

thanks of Sparta by his exploit, being thus the first officer who obtained this notice during the war. The Athenians at once weighed anchor and continued their cruise. Touching at Pheia in Elis, they ravaged the country for two days and defeated a picked force of three hundred men that had come from the vale of Elis and the immediate neighbourhood to the rescue. But a stiff squall came down upon them, and, not liking to face it in a place where there was no harbour, most of them got on board their ships, and doubling Point Ichthys sailed into the port of Pheia. In the meantime the Messenians, and some others who could not get on board, marched over by land and took Pheia. The fleet afterwards sailed round and picked them up and then put to sea; Pheia being evacuated, as the main army of the Eleans had now come up. The Athenians continued their cruise, and ravaged other places on the coast.

About the same time the Athenians sent thirty ships to cruise round Locris and also to guard Euboea; Cleopompus, son of Clinias, being in command. Making descents from the fleet he ravaged certain places on the sea-coast, and captured Thronium and took hostages from it. He also defeated at Alope the Locrians that had assembled to resist him.

During the summer the Athenians also expelled the Aeginetans with their wives and children from Aegina, on the ground of their having been the chief agents in bringing the war upon them. Besides, Aegina lies so near Peloponnese that it seemed safer to send colonists of their own to hold it, and shortly afterwards the settlers were sent out. The banished Aeginetans found an asylum in Thyrea, which was given to them by Lacedaemon, not only on account of her quarrel with Athens, but also because the Aeginetans had laid her under obligations at the time of the earthquake and the revolt of the Helots. The territory of Thyrea is on the frontier of Argolis and Laconia, reaching down to the sea. Those of the Aeginetans who did not settle here were scattered over the rest of Hellas.

The same summer, at the beginning of a new lunar month, the only time by the way at which it appears possible, the sun was eclipsed after noon. After it had assumed the form of a crescent and some of the stars had come out, it returned to its natural shape.

During the same summer Nymphodorus, son of Pythes, an Abderite, whose sister Sitalces had married, was made their proxenus by the Athenians and sent for to Athens. They had hitherto considered him their enemy; but he had great influence with Sitalces, and they wished this prince to become their ally. Sitalces was the son of Teres and King of the Thracians. Teres, the father of Sitalces, was the first to establish the great kingdom of the Odrysians on a scale quite unknown to the rest of Thrace, a large portion of the Thracians being independent. This Teres is in no way related to Tereus who married Pandion's daughter Procne from Athens; nor indeed did they belong to the same part of Thrace. Tereus lived in Daulis, part of what is now called Phocis, but which at that time was inhabited by Thracians. It was in this land that the women perpetrated the outrage upon Itys; and many of the poets when they mention the nightingale call it the Daulian bird. Besides, Pandion in contracting an alliance for his daughter would consider the advantages of mutual assistance, and would naturally prefer a match at the above moderate distance to the journey of many days which separates Athens from the Odrysians. Again the names are different; and this Teres was king of the Odrysians, the first by the way who attained to any power. Sitalces, his son, was now sought as an ally by the Athenians, who desired his aid in the reduction of the Thracian towns and of Perdiccas. Coming to Athens, Nymphodorus concluded the alliance with Sitalces and made his son Sadocus an Athenian citizen, and promised to finish the war in Thrace by persuading Sitalces to send the Athenians a force of Thracian horse and targeteers. He also reconciled them with Perdiccas, and induced them to restore Therme to him; upon which Perdiccas at once joined the Athenians and Phormio in an expedition against the Chalcidians. Thus

Sitalces, son of Teres, King of the Thracians, and Perdiccas, son of Alexander, King of the Macedonians, became allies of Athens.

Meanwhile the Athenians in the hundred vessels were still cruising round Peloponnese. After taking Sollium, a town belonging to Corinth, and presenting the city and territory to the Acarnanians of Palaira, they stormed Astacus, expelled its tyrant Evarchus, and gained the place for their confederacy. Next they sailed to the island of Cephallenia and brought it over without using force. Cephallenia lies off Acarnania and Leucas, and consists of four states, the Paleans, Cranians, Samaeans, and Pronaeans. Not long afterwards the fleet returned to Athens. Towards the autumn of this year the Athenians invaded the Megarid with their whole levy, resident aliens included, under the command of Pericles, son of Xanthippus. The Athenians in the hundred ships round Peloponnese on their journey home had just reached Aegina, and hearing that the citizens at home were in full force at Megara, now sailed over and joined them. This was without doubt the largest army of Athenians ever assembled, the state being still in the flower of her strength and yet unvisited by the plague. Full ten thousand heavy infantry were in the field, all Athenian citizens, besides the three thousand before Potidaea. Then the resident aliens who joined in the incursion were at least three thousand strong; besides which there was a multitude of light troops. They ravaged the greater part of the territory, and then retired. Other incursions into the Megarid were afterwards made by the Athenians annually during the war, sometimes only with cavalry, sometimes with all their forces. This went on until the capture of Nisaea. Atalanta also, the desert island off the Opuntian coast, was towards the end of this summer converted into a fortified post by the Athenians, in order to prevent privateers issuing from Opus and the rest of Locris and plundering Euboea. Such were the events of this summer after the return of the Peloponnesians from Attica.

In the ensuing winter the Acarnanian Evarchus, wishing to return to Astacus, persuaded the Corinthians to sail over with forty ships and fifteen hundred heavy infantry and restore him; himself also hiring some mercenaries. In command of the force were Euphamidas, son of Aristonymus, Timoxenus, son of Timocrates, and Eumachus, son of Chrysis, who sailed over and restored him and, after failing in an attempt on some places on the Acarnanian coast which they were desirous of gaining, began their voyage home. Coasting along shore they touched at Cephallenia and made a descent on the Cranian territory, and losing some men by the treachery of the Cranians, who fell suddenly upon them after having agreed to treat, put to sea somewhat hurriedly and returned home.

In the same winter the Athenians gave a funeral at the public cost to those who had first fallen in this war. It was a custom of their ancestors, and the manner of it is as follows. Three days before the ceremony, the bones of the dead are laid out in a tent which has been erected; and their friends bring to their relatives such offerings as they please. In the funeral procession cypress coffins are borne in cars, one for each tribe; the bones of the deceased being placed in the coffin of their tribe. Among these is carried one empty bier decked for the missing, that is, for those whose bodies could not be recovered. Any citizen or stranger who pleases, joins in the procession: and the female relatives are there to wail at the burial. The dead are laid in the public sepulchre in the Beautiful suburb of the city, in which those who fall in war are always buried; with the exception of those slain at Marathon, who for their singular and extraordinary valour were interred on the spot where they fell. After the bodies have been laid in the earth, a man chosen by the state, of approved wisdom and eminent reputation, pronounces over them an appropriate panegyric; after which all retire. Such is the manner of the burying; and throughout the whole of the war, whenever the occasion arose, the established custom was observed. Meanwhile these were the first that had fallen, and Pericles, son of

Xanthippus, was chosen to pronounce their eulogium. When the proper time arrived, he advanced from the sepulchre to an elevated platform in order to be heard by as many of the crowd as possible, and spoke as follows:

"Most of my predecessors in this place have commended him who made this speech part of the law, telling us that it is well that it should be delivered at the burial of those who fall in battle. For myself, I should have thought that the worth which had displayed itself in deeds would be sufficiently rewarded by honours also shown by deeds; such as you now see in this funeral prepared at the people's cost. And I could have wished that the reputations of many brave men were not to be imperilled in the mouth of a single individual, to stand or fall according as he spoke well or ill. For it is hard to speak properly upon a subject where it is even difficult to convince your hearers that you are speaking the truth. On the one hand, the friend who is familiar with every fact of the story may think that some point has not been set forth with that fullness which he wishes and knows it to deserve; on the other, he who is a stranger to the matter may be led by envy to suspect exaggeration if he hears anything above his own nature. For men can endure to hear others praised only so long as they can severally persuade themselves of their own ability to equal the actions recounted: when this point is passed, envy comes in and with it incredulity. However, since our ancestors have stamped this custom with their approval, it becomes my duty to obey the law and to try to satisfy your several wishes and opinions as best I may.

"I shall begin with our ancestors: it is both just and proper that they should have the honour of the first mention on an occasion like the present. They dwelt in the country without break in the succession from generation to generation, and handed it down free to the present time by their valour. And if our more remote ancestors deserve praise, much more do our own fathers, who added to their inheritance the empire which we now possess, and spared no pains to be able to leave their acquisitions to us of the present

generation. Lastly, there are few parts of our dominions that have not been augmented by those of us here, who are still more or less in the vigour of life; while the mother country has been furnished by us with everything that can enable her to depend on her own resources whether for war or for peace. That part of our history which tells of the military achievements which gave us our several possessions, or of the ready valour with which either we or our fathers stemmed the tide of Hellenic or foreign aggression, is a theme too familiar to my hearers for me to dilate on, and I shall therefore pass it by. But what was the road by which we reached our position, what the form of government under which our greatness grew, what the national habits out of which it sprang; these are questions which I may try to solve before I proceed to my panegyric upon these men; since I think this to be a subject upon which on the present occasion a speaker may properly dwell, and to which the whole assemblage, whether citizens or foreigners, may listen with advantage.

"Our constitution does not copy the laws of neighbouring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbour for doing what he likes, or even to indulge in those injurious looks which cannot fail to be offensive, although they inflict no positive penalty. But all this ease in our private relations does not make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection

of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.

"Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the elegance of our private establishments forms a daily source of pleasure and helps to banish the spleen; while the magnitude of our city draws the produce of the world into our harbour, so that to the Athenian the fruits of other countries are as familiar a luxury as those of his own.

"If we turn to our military policy, there also we differ from our antagonists. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens; while in education, where our rivals from their very cradles by a painful discipline seek after manliness, at Athens we live exactly as we please, and yet are just as ready to encounter every legitimate danger. In proof of this it may be noticed that the Lacedaemonians do not invade our country alone, but bring with them all their confederates; while we Athenians advance unsupported into the territory of a neighbour, and fighting upon a foreign soil usually vanquish with ease men who are defending their homes. Our united force was never yet encountered by any enemy, because we have at once to attend to our marine and to dispatch our citizens by land upon a hundred different services; so that, wherever they engage with some such fraction of our strength, a success against a detachment is magnified into a victory over the nation, and a defeat into a reverse suffered at the hands of our entire people. And yet if with habits not of labour but of ease, and courage not of art but of nature, we are still willing to encounter danger, we have the double advantage of escaping the experience of hardships in anticipation and of

facing them in the hour of need as fearlessly as those who are never free from them.

"Nor are these the only points in which our city is worthy of admiration. We cultivate refinement without extravagance and knowledge without effeminacy; wealth we employ more for use than for show, and place the real disgrace of poverty not in owning to the fact but in declining the struggle against it. Our public men have, besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters; for, unlike any other nation, regarding him who takes no part in these duties not as unambitious but as useless, we Athenians are able to judge at all events if we cannot originate, and, instead of looking on discussion as a stumbling-block in the way of action, we think it an indispensable preliminary to any wise action at all. Again, in our enterprises we present the singular spectacle of daring and deliberation, each carried to its highest point, and both united in the same persons; although usually decision is the fruit of ignorance, hesitation of reflection. But the palm of courage will surely be adjudged most justly to those, who best know the difference between hardship and pleasure and yet are never tempted to shrink from danger. In generosity we are equally singular, acquiring our friends by conferring, not by receiving, favours. Yet, of course, the doer of the favour is the firmer friend of the two, in order by continued kindness to keep the recipient in his debt; while the debtor feels less keenly from the very consciousness that the return he makes will be a payment, not a free gift. And it is only the Athenians, who, fearless of consequences, confer their benefits not from calculations of expediency, but in the confidence of liberality.

"In short, I say that as a city we are the school of Hellas, while I doubt if the world can produce a man who, where he has only himself to depend upon, is equal to so many emergencies, and graced by so happy a versatility, as the Athenian. And that this is no mere boast thrown out for the occasion,

but plain matter of fact, the power of the state acquired by these habits proves. For Athens alone of her contemporaries is found when tested to be greater than her reputation, and alone gives no occasion to her assailants to blush at the antagonist by whom they have been worsted, or to her subjects to question her title by merit to rule. Rather, the admiration of the present and succeeding ages will be ours, since we have not left our power without witness, but have shown it by mighty proofs; and far from needing a Homer for our panegyrist, or other of his craft whose verses might charm for the moment only for the impression which they gave to melt at the touch of fact, we have forced every sea and land to be the highway of our daring, and everywhere, whether for evil or for good, have left imperishable monuments behind us. Such is the Athens for which these men, in the assertion of their resolve not to lose her, nobly fought and died; and well may every one of their survivors be ready to suffer in her cause.

"Indeed if I have dwelt at some length upon the character of our country, it has been to show that our stake in the struggle is not the same as theirs who have no such blessings to lose, and also that the panegyric of the men over whom I am now speaking might be by definite proofs established. That panegyric is now in a great measure complete; for the Athens that I have celebrated is only what the heroism of these and their like have made her, men whose fame, unlike that of most Hellenes, will be found to be only commensurate with their deserts. And if a test of worth be wanted, it is to be found in their closing scene, and this not only in cases in which it set the final seal upon their merit, but also in those in which it gave the first intimation of their having any. For there is justice in the claim that steadfastness in his country's battles should be as a cloak to cover a man's other imperfections; since the good action has blotted out the bad, and his merit as a citizen more than outweighed his demerits as an individual. But none of these allowed either wealth with its prospect of future enjoyment to unnerve his spirit, or poverty with its hope of a day of freedom and riches to

tempt him to shrink from danger. No, holding that vengeance upon their enemies was more to be desired than any personal blessings, and reckoning this to be the most glorious of hazards, they joyfully determined to accept the risk, to make sure of their vengeance, and to let their wishes wait; and while committing to hope the uncertainty of final success, in the business before them they thought fit to act boldly and trust in themselves. Thus choosing to die resisting, rather than to live submitting, they fled only from dishonour, but met danger face to face, and after one brief moment, while at the summit of their fortune, escaped, not from their fear, but from their glory.

"So died these men as became Athenians. You, their survivors, must determine to have as unfaltering a resolution in the field, though you may pray that it may have a happier issue. And not contented with ideas derived only from words of the advantages which are bound up with the defence of your country, though these would furnish a valuable text to a speaker even before an audience so alive to them as the present, you must yourselves realize the power of Athens, and feed your eyes upon her from day to day, till love of her fills your hearts; and then, when all her greatness shall break upon you, you must reflect that it was by courage, sense of duty, and a keen feeling of honour in action that men were enabled to win all this, and that no personal failure in an enterprise could make them consent to deprive their country of their valour, but they laid it at her feet as the most glorious contribution that they could offer. For this offering of their lives made in common by them all they each of them individually received that renown which never grows old, and for a sepulchre, not so much that in which their bones have been deposited, but that noblest of shrines wherein their glory is laid up to be eternally remembered upon every occasion on which deed or story shall call for its commemoration. For heroes have the whole earth for their tomb; and in lands far from their own, where the column with its epitaph declares it, there is enshrined in every breast a record unwritten

with no tablet to preserve it, except that of the heart. These take as your model and, judging happiness to be the fruit of freedom and freedom of valour, never decline the dangers of war. For it is not the miserable that would most justly be unsparing of their lives; these have nothing to hope for: it is rather they to whom continued life may bring reverses as yet unknown, and to whom a fall, if it came, would be most tremendous in its consequences. And surely, to a man of spirit, the degradation of cowardice must be immeasurably more grievous than the unfelt death which strikes him in the midst of his strength and patriotism!

"Comfort, therefore, not condolence, is what I have to offer to the parents of the dead who may be here. Numberless are the chances to which, as they know, the life of man is subject; but fortunate indeed are they who draw for their lot a death so glorious as that which has caused your mourning, and to whom life has been so exactly measured as to terminate in the happiness in which it has been passed. Still I know that this is a hard saying, especially when those are in question of whom you will constantly be reminded by seeing in the homes of others blessings of which once you also boasted: for grief is felt not so much for the want of what we have never known, as for the loss of that to which we have been long accustomed. Yet you who are still of an age to beget children must bear up in the hope of having others in their stead; not only will they help you to forget those whom you have lost, but will be to the state at once a reinforcement and a security; for never can a fair or just policy be expected of the citizen who does not, like his fellows, bring to the decision the interests and apprehensions of a father. While those of you who have passed your prime must congratulate yourselves with the thought that the best part of your life was fortunate, and that the brief span that remains will be cheered by the fame of the departed. For it is only the love of honour that never grows old; and honour it is, not gain, as some would have it, that rejoices the heart of age and helplessness.

“Turning to the sons or brothers of the dead, I see an arduous struggle before you. When a man is gone, all are wont to praise him, and should your merit be ever so transcendent, you will still find it difficult not merely to overtake, but even to approach their renown. The living have envy to contend with, while those who are no longer in our path are honoured with a goodwill into which rivalry does not enter. On the other hand, if I must say anything on the subject of female excellence to those of you who will now be in widowhood, it will be all comprised in this brief exhortation. Great will be your glory in not falling short of your natural character; and greatest will be hers who is least talked of among the men, whether for good or for bad.

“My task is now finished. I have performed it to the best of my ability, and in word, at least, the requirements of the law are now satisfied. If deeds be in question, those who are here interred have received part of their honours already, and for the rest, their children will be brought up till manhood at the public expense: the state thus offers a valuable prize, as the garland of victory in this race of valour, for the reward both of those who have fallen and their survivors. And where the rewards for merit are greatest, there are found the best citizens.

“And now that you have brought to a close your lamentations for your relatives, you may depart.”

Chapter VII.
Second Year of the War - The Plague of Athens - Position and Policy of Pericles - Fall of Potidaea

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Such was the funeral that took place during this winter, with which the first year of the war came to an end. In the first days of summer the Lacedaemonians and their allies, with two-thirds of their forces as before, invaded Attica, under the command of Archidamus, son of Zeuxidamus, King of Lacedaemon, and sat down and laid waste the country. Not many days after their arrival in Attica the plague first began to show itself among the Athenians. It was said that it had broken out in many places previously in the neighbourhood of Lemnos and elsewhere; but a pestilence of such extent and mortality was nowhere remembered. Neither were the physicians at first of any service, ignorant as they were of the proper way to treat it, but they died themselves the most thickly, as they visited the sick most often; nor did any human art succeed any better. Supplications in the temples, divinations, and so forth were found equally futile, till the overwhelming nature of the disaster at last put a stop to them altogether.

It first began, it is said, in the parts of Ethiopia above Egypt, and thence descended into Egypt and Libya and into most of the King's country. Suddenly falling upon Athens, it first attacked the population in Piraeus — which was the occasion of their saying that the Peloponnesians had poisoned the reservoirs, there being as yet no wells there — and afterwards appeared in the upper city, when the deaths became much more frequent. All speculation as to its origin and its causes, if causes can be found adequate to produce so great a disturbance, I leave to other writers, whether lay or professional; for myself, I shall simply set down its nature, and explain the symptoms by which perhaps it may be recognized by the

student, if it should ever break out again. This I can the better do, as I had the disease myself, and watched its operation in the case of others.

That year then is admitted to have been otherwise unprecedentedly free from sickness; and such few cases as occurred all determined in this. As a rule, however, there was no ostensible cause; but people in good health were all of a sudden attacked by violent heats in the head, and redness and inflammation in the eyes, the inward parts, such as the throat or tongue, becoming bloody and emitting an unnatural and fetid breath. These symptoms were followed by sneezing and hoarseness, after which the pain soon reached the chest, and produced a hard cough. When it fixed in the stomach, it upset it; and discharges of bile of every kind named by physicians ensued, accompanied by very great distress. In most cases also an ineffectual retching followed, producing violent spasms, which in some cases ceased soon after, in others much later. Externally the body was not very hot to the touch, nor pale in its appearance, but reddish, livid, and breaking out into small pustules and ulcers. But internally it burned so that the patient could not bear to have on him clothing or linen even of the very lightest description; or indeed to be otherwise than stark naked. What they would have liked best would have been to throw themselves into cold water; as indeed was done by some of the neglected sick, who plunged into the rain-tanks in their agonies of unquenchable thirst; though it made no difference whether they drank little or much. Besides this, the miserable feeling of not being able to rest or sleep never ceased to torment them. The body meanwhile did not waste away so long as the distemper was at its height, but held out to a marvel against its ravages; so that when they succumbed, as in most cases, on the seventh or eighth day to the internal inflammation, they had still some strength in them. But if they passed this stage, and the disease descended further into the bowels, inducing a violent ulceration there accompanied by severe diarrhoea, this brought on a weakness which was generally fatal. For the disorder first settled in the

head, ran its course from thence through the whole of the body, and, even where it did not prove mortal, it still left its mark on the extremities; for it settled in the privy parts, the fingers and the toes, and many escaped with the loss of these, some too with that of their eyes. Others again were seized with an entire loss of memory on their first recovery, and did not know either themselves or their friends.

But while the nature of the distemper was such as to baffle all description, and its attacks almost too grievous for human nature to endure, it was still in the following circumstance that its difference from all ordinary disorders was most clearly shown. All the birds and beasts that prey upon human bodies, either abstained from touching them (though there were many lying unburied), or died after tasting them. In proof of this, it was noticed that birds of this kind actually disappeared; they were not about the bodies, or indeed to be seen at all. But of course the effects which I have mentioned could best be studied in a domestic animal like the dog.

Such then, if we pass over the varieties of particular cases which were many and peculiar, were the general features of the distemper. Meanwhile the town enjoyed an immunity from all the ordinary disorders; or if any case occurred, it ended in this. Some died in neglect, others in the midst of every attention. No remedy was found that could be used as a specific; for what did good in one case, did harm in another. Strong and weak constitutions proved equally incapable of resistance, all alike being swept away, although dieted with the utmost precaution. By far the most terrible feature in the malady was the dejection which ensued when any one felt himself sickening, for the despair into which they instantly fell took away their power of resistance, and left them a much easier prey to the disorder; besides which, there was the awful spectacle of men dying like sheep, through having caught the infection in nursing each other. This caused the greatest mortality. On the one hand, if they were afraid to visit each other, they perished from neglect; indeed many houses were emptied of their

inmates for want of a nurse: on the other, if they ventured to do so, death was the consequence. This was especially the case with such as made any pretensions to goodness: honour made them unsparing of themselves in their attendance in their friends' houses, where even the members of the family were at last worn out by the moans of the dying, and succumbed to the force of the disaster. Yet it was with those who had recovered from the disease that the sick and the dying found most compassion. These knew what it was from experience, and had now no fear for themselves; for the same man was never attacked twice — never at least fatally. And such persons not only received the congratulations of others, but themselves also, in the elation of the moment, half entertained the vain hope that they were for the future safe from any disease whatsoever.

An aggravation of the existing calamity was the influx from the country into the city, and this was especially felt by the new arrivals. As there were no houses to receive them, they had to be lodged at the hot season of the year in stifling cabins, where the mortality raged without restraint. The bodies of dying men lay one upon another, and half-dead creatures reeled about the streets and gathered round all the fountains in their longing for water. The sacred places also in which they had quartered themselves were full of corpses of persons that had died there, just as they were; for as the disaster passed all bounds, men, not knowing what was to become of them, became utterly careless of everything, whether sacred or profane. All the burial rites before in use were entirely upset, and they buried the bodies as best they could. Many from want of the proper appliances, through so many of their friends having died already, had recourse to the most shameless sepultures: sometimes getting the start of those who had raised a pile, they threw their own dead body upon the stranger's pyre and ignited it; sometimes they tossed the corpse which they were carrying on the top of another that was burning, and so went off.

Nor was this the only form of lawless extravagance which owed its origin to the plague. Men now coolly ventured on what they had formerly done in a corner, and not just as they pleased, seeing the rapid transitions produced by persons in prosperity suddenly dying and those who before had nothing succeeding to their property. So they resolved to spend quickly and enjoy themselves, regarding their lives and riches as alike things of a day. Perseverance in what men called honour was popular with none, it was so uncertain whether they would be spared to attain the object; but it was settled that present enjoyment, and all that contributed to it, was both honourable and useful. Fear of gods or law of man there was none to restrain them. As for the first, they judged it to be just the same whether they worshipped them or not, as they saw all alike perishing; and for the last, no one expected to live to be brought to trial for his offences, but each felt that a far severer sentence had been already passed upon them all and hung ever over their heads, and before this fell it was only reasonable to enjoy life a little.

Such was the nature of the calamity, and heavily did it weigh on the Athenians; death raging within the city and devastation without. Among other things which they remembered in their distress was, very naturally, the following verse which the old men said had long ago been uttered:

A Dorian war shall come and with it death.

So a dispute arose as to whether dearth and not death had not been the word in the verse; but at the present juncture, it was of course decided in favour of the latter; for the people made their recollection fit in with their sufferings. I fancy, however, that if another Dorian war should ever afterwards come upon us, and a dearth should happen to accompany it, the verse will probably be read accordingly. The oracle also which had been given to the Lacedaemonians was now remembered by those who knew of it. When the god was asked whether they should go to war, he answered

that if they put their might into it, victory would be theirs, and that he would himself be with them. With this oracle events were supposed to tally. For the plague broke out as soon as the Peloponnesians invaded Attica, and never entering Peloponnese (not at least to an extent worth noticing), committed its worst ravages at Athens, and next to Athens, at the most populous of the other towns. Such was the history of the plague.

After ravaging the plain, the Peloponnesians advanced into the Paralian region as far as Laurium, where the Athenian silver mines are, and first laid waste the side looking towards Peloponnese, next that which faces Euboea and Andros. But Pericles, who was still general, held the same opinion as in the former invasion, and would not let the Athenians march out against them.

However, while they were still in the plain, and had not yet entered the Paralian land, he had prepared an armament of a hundred ships for Peloponnese, and when all was ready put out to sea. On board the ships he took four thousand Athenian heavy infantry, and three hundred cavalry in horse transports, and then for the first time made out of old galleys; fifty Chian and Lesbian vessels also joining in the expedition. When this Athenian armament put out to sea, they left the Peloponnesians in Attica in the Paralian region. Arriving at Epidaurus in Peloponnese they ravaged most of the territory, and even had hopes of taking the town by an assault: in this however they were not successful. Putting out from Epidaurus, they laid waste the territory of Troezen, Halieis, and Hermione, all towns on the coast of Peloponnese, and thence sailing to Prasiai, a maritime town in Laconia, ravaged part of its territory, and took and sacked the place itself; after which they returned home, but found the Peloponnesians gone and no longer in Attica.

During the whole time that the Peloponnesians were in Attica and the Athenians on the expedition in their ships, men kept dying of the plague both in the armament and in Athens. Indeed it was actually asserted that the

departure of the Peloponnesians was hastened by fear of the disorder; as they heard from deserters that it was in the city, and also could see the burials going on. Yet in this invasion they remained longer than in any other, and ravaged the whole country, for they were about forty days in Attica.

The same summer Hagnon, son of Nicias, and Cleopompus, son of Clinias, the colleagues of Pericles, took the armament of which he had lately made use, and went off upon an expedition against the Chalcidians in the direction of Thrace and Potidaea, which was still under siege. As soon as they arrived, they brought up their engines against Potidaea and tried every means of taking it, but did not succeed either in capturing the city or in doing anything else worthy of their preparations. For the plague attacked them here also, and committed such havoc as to cripple them completely, even the previously healthy soldiers of the former expedition catching the infection from Hagnon's troops; while Phormio and the sixteen hundred men whom he commanded only escaped by being no longer in the neighbourhood of the Chalcidians. The end of it was that Hagnon returned with his ships to Athens, having lost one thousand and fifty out of four thousand heavy infantry in about forty days; though the soldiers stationed there before remained in the country and carried on the siege of Potidaea.

After the second invasion of the Peloponnesians a change came over the spirit of the Athenians. Their land had now been twice laid waste; and war and pestilence at once pressed heavy upon them. They began to find fault with Pericles, as the author of the war and the cause of all their misfortunes, and became eager to come to terms with Lacedaemon, and actually sent ambassadors thither, who did not however succeed in their mission. Their despair was now complete and all vented itself upon Pericles. When he saw them exasperated at the present turn of affairs and acting exactly as he had anticipated, he called an assembly, being (it must be remembered) still general, with the double object of restoring confidence and of leading them

from these angry feelings to a calmer and more hopeful state of mind. He accordingly came forward and spoke as follows:

"I was not unprepared for the indignation of which I have been the object, as I know its causes; and I have called an assembly for the purpose of reminding you upon certain points, and of protesting against your being unreasonably irritated with me, or cowed by your sufferings. I am of opinion that national greatness is more for the advantage of private citizens, than any individual well-being coupled with public humiliation. A man may be personally ever so well off, and yet if his country be ruined he must be ruined with it; whereas a flourishing commonwealth always affords chances of salvation to unfortunate individuals. Since then a state can support the misfortunes of private citizens, while they cannot support hers, it is surely the duty of every one to be forward in her defence, and not like you to be so confounded with your domestic afflictions as to give up all thoughts of the common safety, and to blame me for having counselled war and yourselves for having voted it. And yet if you are angry with me, it is with one who, as I believe, is second to no man either in knowledge of the proper policy, or in the ability to expound it, and who is moreover not only a patriot but an honest one. A man possessing that knowledge without that faculty of exposition might as well have no idea at all on the matter: if he had both these gifts, but no love for his country, he would be but a cold advocate for her interests; while were his patriotism not proof against bribery, everything would go for a price. So that if you thought that I was even moderately distinguished for these qualities when you took my advice and went to war, there is certainly no reason now why I should be charged with having done wrong.

"For those of course who have a free choice in the matter and whose fortunes are not at stake, war is the greatest of follies. But if the only choice was between submission with loss of independence, and danger with the hope of preserving that independence, in such a case it is he who will not

accept the risk that deserves blame, not he who will. I am the same man and do not alter, it is you who change, since in fact you took my advice while unhurt, and waited for misfortune to repent of it; and the apparent error of my policy lies in the infirmity of your resolution, since the suffering that it entails is being felt by every one among you, while its advantage is still remote and obscure to all, and a great and sudden reverse having befallen you, your mind is too much depressed to persevere in your resolves. For before what is sudden, unexpected, and least within calculation, the spirit quails; and putting all else aside, the plague has certainly been an emergency of this kind. Born, however, as you are, citizens of a great state, and brought up, as you have been, with habits equal to your birth, you should be ready to face the greatest disasters and still to keep unimpaired the lustre of your name. For the judgment of mankind is as relentless to the weakness that falls short of a recognized renown, as it is jealous of the arrogance that aspires higher than its due. Cease then to grieve for your private afflictions, and address yourselves instead to the safety of the commonwealth.

"If you shrink before the exertions which the war makes necessary, and fear that after all they may not have a happy result, you know the reasons by which I have often demonstrated to you the groundlessness of your apprehensions. If those are not enough, I will now reveal an advantage arising from the greatness of your dominion, which I think has never yet suggested itself to you, which I never mentioned in my previous speeches, and which has so bold a sound that I should scarce adventure it now, were it not for the unnatural depression which I see around me. You perhaps think that your empire extends only over your allies; I will declare to you the truth. The visible field of action has two parts, land and sea. In the whole of one of these you are completely supreme, not merely as far as you use it at present, but also to what further extent you may think fit: in fine, your naval resources are such that your vessels may go where they please, without the

King or any other nation on earth being able to stop them. So that although you may think it a great privation to lose the use of your land and houses, still you must see that this power is something widely different; and instead of fretting on their account, you should really regard them in the light of the gardens and other accessories that embellish a great fortune, and as, in comparison, of little moment. You should know too that liberty preserved by your efforts will easily recover for us what we have lost, while, the knee once bowed, even what you have will pass from you. Your fathers receiving these possessions not from others, but from themselves, did not let slip what their labour had acquired, but delivered them safe to you; and in this respect at least you must prove yourselves their equals, remembering that to lose what one has got is more disgraceful than to be balked in getting, and you must confront your enemies not merely with spirit but with disdain. Confidence indeed a blissful ignorance can impart, ay, even to a coward's breast, but disdain is the privilege of those who, like us, have been assured by reflection of their superiority to their adversary. And where the chances are the same, knowledge fortifies courage by the contempt which is its consequence, its trust being placed, not in hope, which is the prop of the desperate, but in a judgment grounded upon existing resources, whose anticipations are more to be depended upon.

"Again, your country has a right to your services in sustaining the glories of her position. These are a common source of pride to you all, and you cannot decline the burdens of empire and still expect to share its honours. You should remember also that what you are fighting against is not merely slavery as an exchange for independence, but also loss of empire and danger from the animosities incurred in its exercise. Besides, to recede is no longer possible, if indeed any of you in the alarm of the moment has become enamoured of the honesty of such an unambitious part. For what you hold is, to speak somewhat plainly, a tyranny; to take it perhaps was wrong, but to let it go is unsafe. And men of these retiring views, making

converts of others, would quickly ruin a state; indeed the result would be the same if they could live independent by themselves; for the retiring and unambitious are never secure without vigorous protectors at their side; in fine, such qualities are useless to an imperial city, though they may help a dependency to an unmolested servitude.

"But you must not be seduced by citizens like these or angry with me — who, if I voted for war, only did as you did yourselves — in spite of the enemy having invaded your country and done what you could be certain that he would do, if you refused to comply with his demands; and although besides what we counted for, the plague has come upon us — the only point indeed at which our calculation has been at fault. It is this, I know, that has had a large share in making me more unpopular than I should otherwise have been — quite undeservedly, unless you are also prepared to give me the credit of any success with which chance may present you. Besides, the hand of heaven must be borne with resignation, that of the enemy with fortitude; this was the old way at Athens, and do not you prevent it being so still. Remember, too, that if your country has the greatest name in all the world, it is because she never bent before disaster; because she has expended more life and effort in war than any other city, and has won for herself a power greater than any hitherto known, the memory of which will descend to the latest posterity; even if now, in obedience to the general law of decay, we should ever be forced to yield, still it will be remembered that we held rule over more Hellenes than any other Hellenic state, that we sustained the greatest wars against their united or separate powers, and inhabited a city unrivalled by any other in resources or magnitude. These glories may incur the censure of the slow and unambitious; but in the breast of energy they will awake emulation, and in those who must remain without them an envious regret. Hatred and unpopularity at the moment have fallen to the lot of all who have aspired to rule others; but where odium must be incurred, true wisdom incurs it for the highest objects. Hatred also is short-

lived; but that which makes the splendour of the present and the glory of the future remains for ever unforgotten. Make your decision, therefore, for glory then and honour now, and attain both objects by instant and zealous effort: do not send heralds to Lacedaemon, and do not betray any sign of being oppressed by your present sufferings, since they whose minds are least sensitive to calamity, and whose hands are most quick to meet it, are the greatest men and the greatest communities."

Such were the arguments by which Pericles tried to cure the Athenians of their anger against him and to divert their thoughts from their immediate afflictions. As a community he succeeded in convincing them; they not only gave up all idea of sending to Lacedaemon, but applied themselves with increased energy to the war; still as private individuals they could not help smarting under their sufferings, the common people having been deprived of the little that they were possessed, while the higher orders had lost fine properties with costly establishments and buildings in the country, and, worst of all, had war instead of peace. In fact, the public feeling against him did not subside until he had been fined. Not long afterwards, however, according to the way of the multitude, they again elected him general and committed all their affairs to his hands, having now become less sensitive to their private and domestic afflictions, and understanding that he was the best man of all for the public necessities. For as long as he was at the head of the state during the peace, he pursued a moderate and conservative policy; and in his time its greatness was at its height. When the war broke out, here also he seems to have rightly gauged the power of his country. He outlived its commencement two years and six months, and the correctness of his previsions respecting it became better known by his death. He told them to wait quietly, to pay attention to their marine, to attempt no new conquests, and to expose the city to no hazards during the war, and doing this, promised them a favourable result. What they did was the very contrary, allowing private ambitions and private interests, in matters

apparently quite foreign to the war, to lead them into projects unjust both to themselves and to their allies — projects whose success would only conduce to the honour and advantage of private persons, and whose failure entailed certain disaster on the country in the war. The causes of this are not far to seek. Pericles indeed, by his rank, ability, and known integrity, was enabled to exercise an independent control over the multitude — in short, to lead them instead of being led by them; for as he never sought power by improper means, he was never compelled to flatter them, but, on the contrary, enjoyed so high an estimation that he could afford to anger them by contradiction. Whenever he saw them unseasonably and insolently elated, he would with a word reduce them to alarm; on the other hand, if they fell victims to a panic, he could at once restore them to confidence. In short, what was nominally a democracy became in his hands government by the first citizen. With his successors it was different. More on a level with one another, and each grasping at supremacy, they ended by committing even the conduct of state affairs to the whims of the multitude. This, as might have been expected in a great and sovereign state, produced a host of blunders, and amongst them the Sicilian expedition; though this failed not so much through a miscalculation of the power of those against whom it was sent, as through a fault in the senders in not taking the best measures afterwards to assist those who had gone out, but choosing rather to occupy themselves with private cabals for the leadership of the commons, by which they not only paralysed operations in the field, but also first introduced civil discord at home. Yet after losing most of their fleet besides other forces in Sicily, and with faction already dominant in the city, they could still for three years make head against their original adversaries, joined not only by the Sicilians, but also by their own allies nearly all in revolt, and at last by the King’s son, Cyrus, who furnished the funds for the Peloponnesian navy. Nor did they finally succumb till they fell the victims of their own intestine disorders. So superfluously abundant were the resources from which the

genius of Pericles foresaw an easy triumph in the war over the unaided forces of the Peloponnesians.

During the same summer the Lacedaemonians and their allies made an expedition with a hundred ships against Zacynthus, an island lying off the coast of Elis, peopled by a colony of Achaeans from Peloponnese, and in alliance with Athens. There were a thousand Lacedaemonian heavy infantry on board, and Cnemus, a Spartan, as admiral. They made a descent from their ships, and ravaged most of the country; but as the inhabitants would not submit, they sailed back home.

At the end of the same summer the Corinthian Aristeus, Aneristus, Nicolaus, and Stratodemus, envoys from Lacedaemon, Timagoras, a Tegean, and a private individual named Pollis from Argos, on their way to Asia to persuade the King to supply funds and join in the war, came to Sitalces, son of Teres in Thrace, with the idea of inducing him, if possible, to forsake the alliance of Athens and to march on Potidaea then besieged by an Athenian force, and also of getting conveyed by his means to their destination across the Hellespont to Pharnabazus, who was to send them up the country to the King. But there chanced to be with Sitalces some Athenian ambassadors — Learchus, son of Callimachus, and Ameiniades, son of Philemon — who persuaded Sitalces' son, Sadocus, the new Athenian citizen, to put the men into their hands and thus prevent their crossing over to the King and doing their part to injure the country of his choice. He accordingly had them seized, as they were travelling through Thrace to the vessel in which they were to cross the Hellespont, by a party whom he had sent on with Learchus and Ameiniades, and gave orders for their delivery to the Athenian ambassadors, by whom they were brought to Athens. On their arrival, the Athenians, afraid that Aristeus, who had been notably the prime mover in the previous affairs of Potidaea and their Thracian possessions, might live to do them still more mischief if he escaped, slew them all the same day, without giving them a trial or hearing

the defence which they wished to offer, and cast their bodies into a pit; thinking themselves justified in using in retaliation the same mode of warfare which the Lacedaemonians had begun, when they slew and cast into pits all the Athenian and allied traders whom they caught on board the merchantmen round Peloponnese. Indeed, at the outset of the war, the Lacedaemonians butchered as enemies all whom they took on the sea, whether allies of Athens or neutrals.

About the same time towards the close of the summer, the Ambraciot forces, with a number of barbarians that they had raised, marched against the Amphilochian Argos and the rest of that country. The origin of their enmity against the Argives was this. This Argos and the rest of Amphilochia were colonized by Amphilochus, son of Amphiaraus. Dissatisfied with the state of affairs at home on his return thither after the Trojan War, he built this city in the Ambracian Gulf, and named it Argos after his own country. This was the largest town in Amphilochia, and its inhabitants the most powerful. Under the pressure of misfortune many generations afterwards, they called in the Ambraciots, their neighbours on the Amphilochian border, to join their colony; and it was by this union with the Ambraciots that they learnt their present Hellenic speech, the rest of the Amphilochians being barbarians. After a time the Ambraciots expelled the Argives and held the city themselves. Upon this the Amphilochians gave themselves over to the Acarnanians; and the two together called the Athenians, who sent them Phormio as general and thirty ships; upon whose arrival they took Argos by storm, and made slaves of the Ambraciots; and the Amphilochians and Acarnanians inhabited the town in common. After this began the alliance between the Athenians and Acarnanians. The enmity of the Ambraciots against the Argives thus commenced with the enslavement of their citizens; and afterwards during the war they collected this armament among themselves and the Chaonians, and other of the neighbouring barbarians. Arrived before Argos, they became masters of the country; but not being

successful in their attacks upon the town, returned home and dispersed among their different peoples.

Such were the events of the summer. The ensuing winter the Athenians sent twenty ships round Peloponnese, under the command of Phormio, who stationed himself at Naupactus and kept watch against any one sailing in or out of Corinth and the Crissaean Gulf. Six others went to Caria and Lycia under Melesander, to collect tribute in those parts, and also to prevent the Peloponnesian privateers from taking up their station in those waters and molesting the passage of the merchantmen from Phaselis and Phoenicia and the adjoining continent. However, Melesander, going up the country into Lycia with a force of Athenians from the ships and the allies, was defeated and killed in battle, with the loss of a number of his troops.

The same winter the Potidaeans at length found themselves no longer able to hold out against their besiegers. The inroads of the Peloponnesians into Attica had not had the desired effect of making the Athenians raise the siege. Provisions there were none left; and so far had distress for food gone in Potidaea that, besides a number of other horrors, instances had even occurred of the people having eaten one another. in this extremity they at last made proposals for capitulating to the Athenian generals in command against them — Xenophon, son of Euripides, Hestiodorus, son of Aristocleides, and Phanomachus, son of Callimachus. The generals accepted their proposals, seeing the sufferings of the army in so exposed a position; besides which the state had already spent two thousand talents upon the siege. The terms of the capitulation were as follows: a free passage out for themselves, their children, wives and auxiliaries, with one garment apiece, the women with two, and a fixed sum of money for their journey. Under this treaty they went out to Chalcidice and other places, according as was their power. The Athenians, however, blamed the generals for granting terms without instructions from home, being of opinion that the place would have had to surrender at discretion. They afterwards sent settlers of

their own to Potidaea, and colonized it. Such were the events of the winter, and so ended the second year of this war of which Thucydides was the historian.

Chapter VIII.
Third Year of the War - Investment of Plataea - Naval Victories of Phormio - Thracian Irruption into Macedonia under Sitalces

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The next summer the Peloponnesians and their allies, instead of invading Attica, marched against Plataea, under the command of Archidamus, son of Zeuxidamus, king of the Lacedaemonians. He had encamped his army and was about to lay waste the country, when the Plataeans hastened to send envoys to him, and spoke as follows: “Archidamus and Lacedaemonians, in invading the Plataean territory, you do what is wrong in itself, and worthy neither of yourselves nor of the fathers who begot you. Pausanias, son of Cleombrotus, your countryman, after freeing Hellas from the Medes with the help of those Hellenes who were willing to undertake the risk of the battle fought near our city, offered sacrifice to Zeus the Liberator in the marketplace of Plataea, and calling all the allies together restored to the Plataeans their city and territory, and declared it independent and inviolate against aggression or conquest. Should any such be attempted, the allies present were to help according to their power. Your fathers rewarded us thus for the courage and patriotism that we displayed at that perilous epoch; but you do just the contrary, coming with our bitterest enemies, the Thebans, to enslave us. We appeal, therefore, to the gods to whom the oaths were then made, to the gods of your ancestors, and lastly to those of our country, and call upon you to refrain from violating our territory or transgressing the oaths, and to let us live independent, as Pausanias decreed.”

The Plataeans had got thus far when they were cut short by Archidamus saying: “There is justice, Plataeans, in what you say, if you act up to your words. According, to the grant of Pausanias, continue to be independent yourselves, and join in freeing those of your fellow countrymen who, after

sharing in the perils of that period, joined in the oaths to you, and are now subject to the Athenians; for it is to free them and the rest that all this provision and war has been made. I could wish that you would share our labours and abide by the oaths yourselves; if this is impossible, do what we have already required of you — remain neutral, enjoying your own; join neither side, but receive both as friends, neither as allies for the war. With this we shall be satisfied." Such were the words of Archidamus. The Plataeans, after hearing what he had to say, went into the city and acquainted the people with what had passed, and presently returned for answer that it was impossible for them to do what he proposed without consulting the Athenians, with whom their children and wives now were; besides which they had their fears for the town. After his departure, what was to prevent the Athenians from coming and taking it out of their hands, or the Thebans, who would be included in the oaths, from taking advantage of the proposed neutrality to make a second attempt to seize the city? Upon these points he tried to reassure them by saying: "You have only to deliver over the city and houses to us Lacedaemonians, to point out the boundaries of your land, the number of your fruit-trees, and whatever else can be numerically stated, and yourselves to withdraw wherever you like as long as the war shall last. When it is over we will restore to you whatever we received, and in the interim hold it in trust and keep it in cultivation, paying you a sufficient allowance."

When they had heard what he had to say, they re-entered the city, and after consulting with the people said that they wished first to acquaint the Athenians with this proposal, and in the event of their approving to accede to it; in the meantime they asked him to grant them a truce and not to lay waste their territory. He accordingly granted a truce for the number of days requisite for the journey, and meanwhile abstained from ravaging their territory. The Plataean envoys went to Athens, and consulted with the Athenians, and returned with the following message to those in the city:

“The Athenians say, Plataeans, that they never hitherto, since we became their allies, on any occasion abandoned us to an enemy, nor will they now neglect us, but will help us according to their ability; and they adjure you by the oaths which your fathers swore, to keep the alliance unaltered.”

On the delivery of this message by the envoys, the Plataeans resolved not to be unfaithful to the Athenians but to endure, if it must be, seeing their lands laid waste and any other trials that might come to them, and not to send out again, but to answer from the wall that it was impossible for them to do as the Lacedaemonians proposed. As soon as he had received this answer, King Archidamus proceeded first to make a solemn appeal to the gods and heroes of the country in words following: “Ye gods and heroes of the Plataean territory, be my witnesses that not as aggressors originally, nor until these had first departed from the common oath, did we invade this land, in which our fathers offered you their prayers before defeating the Medes, and which you made auspicious to the Hellenic arms; nor shall we be aggressors in the measures to which we may now resort, since we have made many fair proposals but have not been successful. Graciously accord that those who were the first to offend may be punished for it, and that vengeance may be attained by those who would righteously inflict it.”

After this appeal to the gods Archidamus put his army in motion. First he enclosed the town with a palisade formed of the fruit-trees which they cut down, to prevent further egress from Plataea; next they threw up a mound against the city, hoping that the largeness of the force employed would ensure the speedy reduction of the place. They accordingly cut down timber from Cithaeron, and built it up on either side, laying it like lattice-work to serve as a wall to keep the mound from spreading abroad, and carried to it wood and stones and earth and whatever other material might help to complete it. They continued to work at the mound for seventy days and nights without intermission, being divided into relief parties to allow of some being employed in carrying while others took sleep and refreshment;

the Lacedaemonian officer attached to each contingent keeping the men to the work. But the Plataeans, observing the progress of the mound, constructed a wall of wood and fixed it upon that part of the city wall against which the mound was being erected, and built up bricks inside it which they took from the neighbouring houses. The timbers served to bind the building together, and to prevent its becoming weak as it advanced in height; it had also a covering of skins and hides, which protected the woodwork against the attacks of burning missiles and allowed the men to work in safety. Thus the wall was raised to a great height, and the mound opposite made no less rapid progress. The Plataeans also thought of another expedient; they pulled out part of the wall upon which the mound abutted, and carried the earth into the city.

Discovering this the Peloponnesians twisted up clay in wattles of reed and threw it into the breach formed in the mound, in order to give it consistency and prevent its being carried away like the soil. Stopped in this way the Plataeans changed their mode of operation, and digging a mine from the town calculated their way under the mound, and began to carry off its material as before. This went on for a long while without the enemy outside finding it out, so that for all they threw on the top their mound made no progress in proportion, being carried away from beneath and constantly settling down in the vacuum. But the Plataeans, fearing that even thus they might not be able to hold out against the superior numbers of the enemy, had yet another invention. They stopped working at the large building in front of the mound, and starting at either end of it inside from the old low wall, built a new one in the form of a crescent running in towards the town; in order that in the event of the great wall being taken this might remain, and the enemy have to throw up a fresh mound against it, and as they advanced within might not only have their trouble over again, but also be exposed to missiles on their flanks. While raising the mound the Peloponnesians also brought up engines against the city, one of which was

brought up upon the mound against the great building and shook down a good piece of it, to the no small alarm of the Plataeans. Others were advanced against different parts of the wall but were lassoed and broken by the Plataeans; who also hung up great beams by long iron chains from either extremity of two poles laid on the wall and projecting over it, and drew them up at an angle whenever any point was threatened by the engine, and loosing their hold let the beam go with its chains slack, so that it fell with a run and snapped off the nose of the battering ram.

After this the Peloponnesians, finding that their engines effected nothing, and that their mound was met by the counterwork, concluded that their present means of offence were unequal to the taking of the city, and prepared for its circumvallation. First, however, they determined to try the effects of fire and see whether they could not, with the help of a wind, burn the town, as it was not a large one; indeed they thought of every possible expedient by which the place might be reduced without the expense of a blockade. They accordingly brought faggots of brushwood and threw them from the mound, first into the space between it and the wall; and this soon becoming full from the number of hands at work, they next heaped the faggots up as far into the town as they could reach from the top, and then lighted the wood by setting fire to it with sulphur and pitch. The consequence was a fire greater than any one had ever yet seen produced by human agency, though it could not of course be compared to the spontaneous conflagrations sometimes known to occur through the wind rubbing the branches of a mountain forest together. And this fire was not only remarkable for its magnitude, but was also, at the end of so many perils, within an ace of proving fatal to the Plataeans; a great part of the town became entirely inaccessible, and had a wind blown upon it, in accordance with the hopes of the enemy, nothing could have saved them. As it was, there is also a story of heavy rain and thunder having come on by which the fire was put out and the danger averted.

Failing in this last attempt the Peloponnesians left a portion of their forces on the spot, dismissing the rest, and built a wall of circumvallation round the town, dividing the ground among the various cities present; a ditch being made within and without the lines, from which they got their bricks. All being finished by about the rising of Arcturus, they left men enough to man half the wall, the rest being manned by the Boeotians, and drawing off their army dispersed to their several cities. The Plataeans had before sent off their wives and children and oldest men and the mass of the non-combatants to Athens; so that the number of the besieged left in the place comprised four hundred of their own citizens, eighty Athenians, and a hundred and ten women to bake their bread. This was the sum total at the commencement of the siege, and there was no one else within the walls, bond or free. Such were the arrangements made for the blockade of Plataea.

The same summer and simultaneously with the expedition against Plataea, the Athenians marched with two thousand heavy infantry and two hundred horse against the Chalcidians in the direction of Thrace and the Bottiaeans, just as the corn was getting ripe, under the command of Xenophon, son of Euripides, with two colleagues. Arriving before Spartolus in Bottiaea, they destroyed the corn and had some hopes of the city coming over through the intrigues of a faction within. But those of a different way of thinking had sent to Olynthus; and a garrison of heavy infantry and other troops arrived accordingly. These issuing from Spartolus were engaged by the Athenians in front of the town: the Chalcidian heavy infantry, and some auxiliaries with them, were beaten and retreated into Spartolus; but the Chalcidian horse and light troops defeated the horse and light troops of the Athenians. The Chalcidians had already a few targeteers from Crusis, and presently after the battle were joined by some others from Olynthus; upon seeing whom the light troops from Spartolus, emboldened by this accession and by their previous success, with the help of the Chalcidian horse and the reinforcement just arrived again attacked the Athenians, who retired upon

the two divisions which they had left with their baggage. Whenever the Athenians advanced, their adversary gave way, pressing them with missiles the instant they began to retire. The Chalcidian horse also, riding up and charging them just as they pleased, at last caused a panic amongst them and routed and pursued them to a great distance. The Athenians took refuge in Potidaea, and afterwards recovered their dead under truce, and returned to Athens with the remnant of their army; four hundred and thirty men and all the generals having fallen. The Chalcidians and Bottiaeans set up a trophy, took up their dead, and dispersed to their several cities.

The same summer, not long after this, the Ambraciots and Chaonians, being desirous of reducing the whole of Acarnania and detaching it from Athens, persuaded the Lacedaemonians to equip a fleet from their confederacy and send a thousand heavy infantry to Acarnania, representing that, if a combined movement were made by land and sea, the coast Acarnanians would be unable to march, and the conquest of Zacynthus and Cephallenia easily following on the possession of Acarnania, the cruise round Peloponnese would be no longer so convenient for the Athenians. Besides which there was a hope of taking Naupactus. The Lacedaemonians accordingly at once sent off a few vessels with Cnemus, who was still high admiral, and the heavy infantry on board; and sent round orders for the fleet to equip as quickly as possible and sail to Leucas. The Corinthians were the most forward in the business; the Ambraciots being a colony of theirs. While the ships from Corinth, Sicyon, and the neighbourhood were getting ready, and those from Leucas, Anactorium, and Ambracia, which had arrived before, were waiting for them at Leucas, Cnemus and his thousand heavy infantry had run into the gulf, giving the slip to Phormio, the commander of the Athenian squadron stationed off Naupactus, and began at once to prepare for the land expedition. The Hellenic troops with him consisted of the Ambraciots, Leucadians, and Anactorians, and the thousand Peloponnesians with whom he came; the barbarian of a thousand

Chaonians, who, belonging to a nation that has no king, were led by Photys and Nicanor, the two members of the royal family to whom the chieftainship for that year had been confided. With the Chaonians came also some Thesprotians, like them without a king, some Molossians and Atintanians led by Sabylinthus, the guardian of King Tharyps who was still a minor, and some Paravaeans, under their king Oroedus, accompanied by a thousand Orestians, subjects of King Antichus and placed by him under the command of Oroedus. There were also a thousand Macedonians sent by Perdiccas without the knowledge of the Athenians, but they arrived too late. With this force Cnemus set out, without waiting for the fleet from Corinth. Passing through the territory of Amphilochian Argos, and sacking the open village of Limnaea, they advanced to Stratus the Acarnanian capital; this once taken, the rest of the country, they felt convinced, would speedily follow.

The Acarnanians, finding themselves invaded by a large army by land, and from the sea threatened by a hostile fleet, made no combined attempt at resistance, but remained to defend their homes, and sent for help to Phormio, who replied that, when a fleet was on the point of sailing from Corinth, it was impossible for him to leave Naupactus unprotected. The Peloponnesians meanwhile and their allies advanced upon Stratus in three divisions, with the intention of encamping near it and attempting the wall by force if they failed to succeed by negotiation. The order of march was as follows: the centre was occupied by the Chaonians and the rest of the barbarians, with the Leucadians and Anactorians and their followers on the right, and Cnemus with the Peloponnesians and Ambraciots on the left; each division being a long way off from, and sometimes even out of sight of, the others. The Hellenes advanced in good order, keeping a look-out till they encamped in a good position; but the Chaonians, filled with self-confidence, and having the highest character for courage among the tribes of that part of the continent, without waiting to occupy their camp, rushed

on with the rest of the barbarians, in the idea that they should take the town by assault and obtain the sole glory of the enterprise. While they were coming on, the Stratians, becoming aware how things stood, and thinking that the defeat of this division would considerably dishearten the Hellenes behind it, occupied the environs of the town with ambuscades, and as soon as they approached engaged them at close quarters from the city and the ambuscades. A panic seizing the Chaonians, great numbers of them were slain; and as soon as they were seen to give way the rest of the barbarians turned and fled. Owing to the distance by which their allies had preceded them, neither of the Hellenic divisions knew anything of the battle, but fancied they were hastening on to encamp. However, when the flying barbarians broke in upon them, they opened their ranks to receive them, brought their divisions together, and stopped quiet where they were for the day; the Stratians not offering to engage them, as the rest of the Acarnanians had not yet arrived, but contenting themselves with slinging at them from a distance, which distressed them greatly, as there was no stirring without their armour. The Acarnanians would seem to excel in this mode of warfare.

As soon as night fell, Cnemus hastily drew off his army to the river Anapus, about nine miles from Stratus, recovering his dead next day under truce, and being there joined by the friendly Oeniadae, fell back upon their city before the enemy's reinforcements came up. From hence each returned home; and the Stratians set up a trophy for the battle with the barbarians.

Meanwhile the fleet from Corinth and the rest of the confederates in the Crissaean Gulf, which was to have co-operated with Cnemus and prevented the coast Acarnanians from joining their countrymen in the interior, was disabled from doing so by being compelled about the same time as the battle at Stratus to fight with Phormio and the twenty Athenian vessels stationed at Naupactus. For they were watched, as they coasted along out of the gulf, by Phormio, who wished to attack in the open sea. But the Corinthians and allies had started for Acarnania without any idea of fighting

at sea, and with vessels more like transports for carrying soldiers; besides which, they never dreamed of the twenty Athenian ships venturing to engage their forty-seven. However, while they were coasting along their own shore, there were the Athenians sailing along in line with them; and when they tried to cross over from Patrae in Achaea to the mainland on the other side, on their way to Acarnania, they saw them again coming out from Chalcis and the river Evenus to meet them. They slipped from their moorings in the night, but were observed, and were at length compelled to fight in mid passage. Each state that contributed to the armament had its own general; the Corinthian commanders were Machaon, Isocrates, and Agatharchidas. The Peloponnesians ranged their vessels in as large a circle as possible without leaving an opening, with the prows outside and the sterns in; and placed within all the small craft in company, and their five best sailers to issue out at a moment's notice and strengthen any point threatened by the enemy.

The Athenians, formed in line, sailed round and round them, and forced them to contract their circle, by continually brushing past and making as though they would attack at once, having been previously cautioned by Phormio not to do so till he gave the signal. His hope was that the Peloponnesians would not retain their order like a force on shore, but that the ships would fall foul of one another and the small craft cause confusion; and if the wind should blow from the gulf (in expectation of which he kept sailing round them, and which usually rose towards morning), they would not, he felt sure, remain steady an instant. He also thought that it rested with him to attack when he pleased, as his ships were better sailers, and that an attack timed by the coming of the wind would tell best. When the wind came down, the enemy's ships were now in a narrow space, and what with the wind and the small craft dashing against them, at once fell into confusion: ship fell foul of ship, while the crews were pushing them off with poles, and by their shouting, swearing, and struggling with one

another, made captains' orders and boatswains' cries alike inaudible, and through being unable for want of practice to clear their oars in the rough water, prevented the vessels from obeying their helmsmen properly. At this moment Phormio gave the signal, and the Athenians attacked. Sinking first one of the admirals, they then disabled all they came across, so that no one thought of resistance for the confusion, but fled for Patrae and Dyme in Achaea. The Athenians gave chase and captured twelve ships, and taking most of the men out of them sailed to Molycrium, and after setting up a trophy on the promontory of Rhium and dedicating a ship to Poseidon, returned to Naupactus. As for the Peloponnesians, they at once sailed with their remaining ships along the coast from Dyme and Patrae to Cyllene, the Eleian arsenal; where Cnemus, and the ships from Leucas that were to have joined them, also arrived after the battle at Stratus.

The Lacedaemonians now sent to the fleet to Cnemus three commissioners — Timocrates, Bradidas, and Lycophron — with orders to prepare to engage again with better fortune, and not to be driven from the sea by a few vessels; for they could not at all account for their discomfiture, the less so as it was their first attempt at sea; and they fancied that it was not that their marine was so inferior, but that there had been misconduct somewhere, not considering the long experience of the Athenians as compared with the little practice which they had had themselves. The commissioners were accordingly sent in anger. As soon as they arrived they set to work with Cnemus to order ships from the different states, and to put those which they already had in fighting order. Meanwhile Phormio sent word to Athens of their preparations and his own victory, and desired as many ships as possible to be speedily sent to him, as he stood in daily expectation of a battle. Twenty were accordingly sent, but instructions were given to their commander to go first to Crete. For Nicias, a Cretan of Gortys, who was proxenus of the Athenians, had persuaded them to sail against Cydonia, promising to procure the reduction of that hostile town;

his real wish being to oblige the Polichnitans, neighbours of the Cydonians. He accordingly went with the ships to Crete, and, accompanied by the Polichnitans, laid waste the lands of the Cydonians; and, what with adverse winds and stress of weather wasted no little time there.

While the Athenians were thus detained in Crete, the Peloponnesians in Cyllene got ready for battle, and coasted along to Panormus in Achaea, where their land army had come to support them. Phormio also coasted along to Molycrian Rhium, and anchored outside it with twenty ships, the same as he had fought with before. This Rhium was friendly to the Athenians. The other, in Peloponnese, lies opposite to it; the sea between them is about three-quarters of a mile broad, and forms the mouth of the Crissaean gulf. At this, the Achaean Rhium, not far off Panormus, where their army lay, the Peloponnesians now cast anchor with seventy-seven ships, when they saw the Athenians do so. For six or seven days they remained opposite each other, practising and preparing for the battle; the one resolved not to sail out of the Rhia into the open sea, for fear of the disaster which had already happened to them, the other not to sail into the straits, thinking it advantageous to the enemy, to fight in the narrows. At last Cnemus and Brasidas and the rest of the Peloponnesian commanders, being desirous of bringing on a battle as soon as possible, before reinforcements should arrive from Athens, and noticing that the men were most of them cowed by the previous defeat and out of heart for the business, first called them together and encouraged them as follows:

“Peloponnesians, the late engagement, which may have made some of you afraid of the one now in prospect, really gives no just ground for apprehension. Preparation for it, as you know, there was little enough; and the object of our voyage was not so much to fight at sea as an expedition by land. Besides this, the chances of war were largely against us; and perhaps also inexperience had something to do with our failure in our first naval action. It was not, therefore, cowardice that produced our defeat, nor ought

the determination which force has not quelled, but which still has a word to say with its adversary, to lose its edge from the result of an accident; but admitting the possibility of a chance miscarriage, we should know that brave hearts must be always brave, and while they remain so can never put forward inexperience as an excuse for misconduct. Nor are you so behind the enemy in experience as you are ahead of him in courage; and although the science of your opponents would, if valour accompanied it, have also the presence of mind to carry out at in emergency the lesson it has learnt, yet a faint heart will make all art powerless in the face of danger. For fear takes away presence of mind, and without valour art is useless. Against their superior experience set your superior daring, and against the fear induced by defeat the fact of your having been then unprepared; remember, too, that you have always the advantage of superior numbers, and of engaging off your own coast, supported by your heavy infantry; and as a rule, numbers and equipment give victory. At no point, therefore, is defeat likely; and as for our previous mistakes, the very fact of their occurrence will teach us better for the future. Steersmen and sailors may, therefore, confidently attend to their several duties, none quitting the station assigned to them: as for ourselves, we promise to prepare for the engagement at least as well as your previous commanders, and to give no excuse for any one misconducting himself. Should any insist on doing so, he shall meet with the punishment he deserves, while the brave shall be honoured with the appropriate rewards of valour."

The Peloponnesian commanders encouraged their men after this fashion. Phormio, meanwhile, being himself not without fears for the courage of his men, and noticing that they were forming in groups among themselves and were alarmed at the odds against them, desired to call them together and give them confidence and counsel in the present emergency. He had before continually told them, and had accustomed their minds to the idea, that there was no numerical superiority that they could not face; and

the men themselves had long been persuaded that Athenians need never retire before any quantity of Peloponnesian vessels. At the moment, however, he saw that they were dispirited by the sight before them, and wishing to refresh their confidence, called them together and spoke as follows:

"I see, my men, that you are frightened by the number of the enemy, and I have accordingly called you together, not liking you to be afraid of what is not really terrible. In the first place, the Peloponnesians, already defeated, and not even themselves thinking that they are a match for us, have not ventured to meet us on equal terms, but have equipped this multitude of ships against us. Next, as to that upon which they most rely, the courage which they suppose constitutional to them, their confidence here only arises from the success which their experience in land service usually gives them, and which they fancy will do the same for them at sea. But this advantage will in all justice belong to us on this element, if to them on that; as they are not superior to us in courage, but we are each of us more confident, according to our experience in our particular department. Besides, as the Lacedaemonians use their supremacy over their allies to promote their own glory, they are most of them being brought into danger against their will, or they would never, after such a decided defeat, have ventured upon a fresh engagement. You need not, therefore, be afraid of their dash. You, on the contrary, inspire a much greater and better founded alarm, both because of your late victory and also of their belief that we should not face them unless about to do something worthy of a success so signal. An adversary numerically superior, like the one before us, comes into action trusting more to strength than to resolution; while he who voluntarily confronts tremendous odds must have very great internal resources to draw upon. For these reasons the Peloponnesians fear our irrational audacity more than they would ever have done a more commensurate preparation. Besides, many armaments have before now succumbed to an inferior through want of skill

or sometimes of courage; neither of which defects certainly are ours. As to the battle, it shall not be, if I can help it, in the strait, nor will I sail in there at all; seeing that in a contest between a number of clumsily managed vessels and a small, fast, well-handled squadron, want of sea room is an undoubted disadvantage. One cannot run down an enemy properly without having a sight of him a good way off, nor can one retire at need when pressed; one can neither break the line nor return upon his rear, the proper tactics for a fast sailer; but the naval action necessarily becomes a land one, in which numbers must decide the matter. For all this I will provide as far as can be. Do you stay at your posts by your ships, and be sharp at catching the word of command, the more so as we are observing one another from so short a distance; and in action think order and silence all-important — qualities useful in war generally, and in naval engagements in particular; and behave before the enemy in a manner worthy of your past exploits. The issues you will fight for are great — to destroy the naval hopes of the Peloponnesians or to bring nearer to the Athenians their fears for the sea. And I may once more remind you that you have defeated most of them already; and beaten men do not face a danger twice with the same determination."

Such was the exhortation of Phormio. The Peloponnesians finding that the Athenians did not sail into the gulf and the narrows, in order to lead them in whether they wished it or not, put out at dawn, and forming four abreast, sailed inside the gulf in the direction of their own country, the right wing leading as they had lain at anchor. In this wing were placed twenty of their best sailers; so that in the event of Phormio thinking that their object was Naupactus, and coasting along thither to save the place, the Athenians might not be able to escape their onset by getting outside their wing, but might be cut off by the vessels in question. As they expected, Phormio, in alarm for the place at that moment emptied of its garrison, as soon as he saw them put out, reluctantly and hurriedly embarked and sailed along

shore; the Messenian land forces moving along also to support him. The Peloponnesians seeing him coasting along with his ships in single file, and by this inside the gulf and close inshore as they so much wished, at one signal tacked suddenly and bore down in line at their best speed on the Athenians, hoping to cut off the whole squadron. The eleven leading vessels, however, escaped the Peloponnesian wing and its sudden movement, and reached the more open water; but the rest were overtaken as they tried to run through, driven ashore and disabled; such of the crews being slain as had not swum out of them. Some of the ships the Peloponnesians lashed to their own, and towed off empty; one they took with the men in it; others were just being towed off, when they were saved by the Messenians dashing into the sea with their armour and fighting from the decks that they had boarded.

Thus far victory was with the Peloponnesians, and the Athenian fleet destroyed; the twenty ships in the right wing being meanwhile in chase of the eleven Athenian vessels that had escaped their sudden movement and reached the more open water. These, with the exception of one ship, all outsailed them and got safe into Naupactus, and forming close inshore opposite the temple of Apollo, with their prows facing the enemy, prepared to defend themselves in case the Peloponnesians should sail inshore against them. After a while the Peloponnesians came up, chanting the paean for their victory as they sailed on; the single Athenian ship remaining being chased by a Leucadian far ahead of the rest. But there happened to be a merchantman lying at anchor in the roadstead, which the Athenian ship found time to sail round, and struck the Leucadian in chase amidships and sank her. An exploit so sudden and unexpected produced a panic among the Peloponnesians; and having fallen out of order in the excitement of victory, some of them dropped their oars and stopped their way in order to let the main body come up — an unsafe thing to do considering how near they

were to the enemy's prows; while others ran aground in the shallows, in their ignorance of the localities.

Elated at this incident, the Athenians at one word gave a cheer, and dashed at the enemy, who, embarrassed by his mistakes and the disorder in which he found himself, only stood for an instant, and then fled for Panormus, whence he had put out. The Athenians following on his heels took the six vessels nearest them, and recovered those of their own which had been disabled close inshore and taken in tow at the beginning of the action; they killed some of the crews and took some prisoners. On board the Leucadian which went down off the merchantman, was the Lacedaemonian Timocrates, who killed himself when the ship was sunk, and was cast up in the harbour of Naupactus. The Athenians on their return set up a trophy on the spot from which they had put out and turned the day, and picking up the wrecks and dead that were on their shore, gave back to the enemy their dead under truce. The Peloponnesians also set up a trophy as victors for the defeat inflicted upon the ships they had disabled in shore, and dedicated the vessel which they had taken at Achaean Rhium, side by side with the trophy. After this, apprehensive of the reinforcement expected from Athens, all except the Leucadians sailed into the Crissaean Gulf for Corinth. Not long after their retreat, the twenty Athenian ships, which were to have joined Phormio before the battle, arrived at Naupactus.

Thus the summer ended. Winter was now at hand; but dispersing the fleet, which had retired to Corinth and the Crissaean Gulf, Cnemus, Brasidas, and the other Peloponnesian captains allowed themselves to be persuaded by the Megarians to make an attempt upon Piraeus, the port of Athens, which from her decided superiority at sea had been naturally left unguarded and open. Their plan was as follows: The men were each to take their oar, cushion, and rowlock thong, and, going overland from Corinth to the sea on the Athenian side, to get to Megara as quickly as they could, and launching forty vessels, which happened to be in the docks at Nisaea, to sail

at once to Piraeus. There was no fleet on the look-out in the harbour, and no one had the least idea of the enemy attempting a surprise; while an open attack would, it was thought, never be deliberately ventured on, or, if in contemplation, would be speedily known at Athens. Their plan formed, the next step was to put it in execution. Arriving by night and launching the vessels from Nisaea, they sailed, not to Piraeus as they had originally intended, being afraid of the risk, besides which there was some talk of a wind having stopped them, but to the point of Salamis that looks towards Megara; where there was a fort and a squadron of three ships to prevent anything sailing in or out of Megara. This fort they assaulted, and towed off the galleys empty, and surprising the inhabitants began to lay waste the rest of the island.

Meanwhile fire signals were raised to alarm Athens, and a panic ensued there as serious as any that occurred during the war. The idea in the city was that the enemy had already sailed into Piraeus: in Piraeus it was thought that they had taken Salamis and might at any moment arrive in the port; as indeed might easily have been done if their hearts had been a little firmer: certainly no wind would have prevented them. As soon as day broke, the Athenians assembled in full force, launched their ships, and embarking in haste and uproar went with the fleet to Salamis, while their soldiery mounted guard in Piraeus. The Peloponnesians, on becoming aware of the coming relief, after they had overrun most of Salamis, hastily sailed off with their plunder and captives and the three ships from Fort Budorum to Nisaea; the state of their ships also causing them some anxiety, as it was a long while since they had been launched, and they were not water-tight. Arrived at Megara, they returned back on foot to Corinth. The Athenians finding them no longer at Salamis, sailed back themselves; and after this made arrangements for guarding Piraeus more diligently in future, by closing the harbours, and by other suitable precautions.

About the same time, at the beginning of this winter, Sitalces, son of Teres, the Odrysian king of Thrace, made an expedition against Perdiccas, son of Alexander, king of Macedonia, and the Chalcidians in the neighbourhood of Thrace; his object being to enforce one promise and fulfil another. On the one hand Perdiccas had made him a promise, when hard pressed at the commencement of the war, upon condition that Sitalces should reconcile the Athenians to him and not attempt to restore his brother and enemy, the pretender Philip, but had not offered to fulfil his engagement; on the other he, Sitalces, on entering into alliance with the Athenians, had agreed to put an end to the Chalcidian war in Thrace. These were the two objects of his invasion. With him he brought Amyntas, the son of Philip, whom he destined for the throne of Macedonia, and some Athenian envoys then at his court on this business, and Hagnon as general; for the Athenians were to join him against the Chalcidians with a fleet and as many soldiers as they could get together.

Beginning with the Odrysians, he first called out the Thracian tribes subject to him between Mounts Haemus and Rhodope and the Euxine and Hellespont; next the Getae beyond Haemus, and the other hordes settled south of the Danube in the neighbourhood of the Euxine, who, like the Getae, border on the Scythians and are armed in the same manner, being all mounted archers. Besides these he summoned many of the hill Thracian independent swordsmen, called Dii and mostly inhabiting Mount Rhodope, some of whom came as mercenaries, others as volunteers; also the Agrianes and Laeaeans, and the rest of the Paeonian tribes in his empire, at the confines of which these lay, extending up to the Laeaean Paeonians and the river Strymon, which flows from Mount Scombrus through the country of the Agrianes and Laeaeans; there the empire of Sitalces ends and the territory of the independent Paeonians begins. Bordering on the Triballi, also independent, were the Treres and Tilataeans, who dwell to the north of Mount Scombrus and extend towards the setting sun as far as the river

Oskius. This river rises in the same mountains as the Nestus and Hebrus, a wild and extensive range connected with Rhodope.

The empire of the Odrysians extended along the seaboard from Abdera to the mouth of the Danube in the Euxine. The navigation of this coast by the shortest route takes a merchantman four days and four nights with a wind astern the whole way: by land an active man, travelling by the shortest road, can get from Abdera to the Danube in eleven days. Such was the length of its coast line. Inland from Byzantium to the Laeaeans and the Strymon, the farthest limit of its extension into the interior, it is a journey of thirteen days for an active man. The tribute from all the barbarian districts and the Hellenic cities, taking what they brought in under Seuthes, the successor of Sitalces, who raised it to its greatest height, amounted to about four hundred talents in gold and silver. There were also presents in gold and silver to a no less amount, besides stuff, plain and embroidered, and other articles, made not only for the king, but also for the Odrysian lords and nobles. For there was here established a custom opposite to that prevailing in the Persian kingdom, namely, of taking rather than giving; more disgrace being attached to not giving when asked than to asking and being refused; and although this prevailed elsewhere in Thrace, it was practised most extensively among the powerful Odrysians, it being impossible to get anything done without a present. It was thus a very powerful kingdom; in revenue and general prosperity surpassing all in Europe between the Ionian Gulf and the Euxine, and in numbers and military resources coming decidedly next to the Scythians, with whom indeed no people in Europe can bear comparison, there not being even in Asia any nation singly a match for them if unanimous, though of course they are not on a level with other races in general intelligence and the arts of civilized life.

It was the master of this empire that now prepared to take the field. When everything was ready, he set out on his march for Macedonia, first through his own dominions, next over the desolate range of Cercine that

divides the Sintians and Paeonians, crossing by a road which he had made by felling the timber on a former campaign against the latter people. Passing over these mountains, with the Paeonians on his right and the Sintians and Maedians on the left, he finally arrived at Doberus, in Paeonia, losing none of his army on the march, except perhaps by sickness, but receiving some augmentations, many of the independent Thracians volunteering to join him in the hope of plunder; so that the whole is said to have formed a grand total of a hundred and fifty thousand. Most of this was infantry, though there was about a third cavalry, furnished principally by the Odrysians themselves and next to them by the Getae. The most warlike of the infantry were the independent swordsmen who came down from Rhodope; the rest of the mixed multitude that followed him being chiefly formidable by their numbers.

Assembling in Doberus, they prepared for descending from the heights upon Lower Macedonia, where the dominions of Perdiccas lay; for the Lyncestae, Elimiots, and other tribes more inland, though Macedonians by blood, and allies and dependants of their kindred, still have their own separate governments. The country on the sea coast, now called Macedonia, was first acquired by Alexander, the father of Perdiccas, and his ancestors, originally Temenids from Argos. This was effected by the expulsion from Pieria of the Pierians, who afterwards inhabited Phagres and other places under Mount Pangaeus, beyond the Strymon (indeed the country between Pangaeus and the sea is still called the Pierian Gulf); of the Bottiaeans, at present neighbours of the Chalcidians, from Bottia, and by the acquisition in Paeonia of a narrow strip along the river Axius extending to Pella and the sea; the district of Mygdonia, between the Axius and the Strymon, being also added by the expulsion of the Edonians. From Eordia also were driven the Eordians, most of whom perished, though a few of them still live round Physca, and the Almopians from Almopia. These Macedonians also conquered places belonging to the other tribes, which are still theirs —

Anthemus, Crestonia, Bisaltia, and much of Macedonia proper. The whole is now called Macedonia, and at the time of the invasion of Sitalces, Perdiccas, Alexander's son, was the reigning king.

These Macedonians, unable to take the field against so numerous an invader, shut themselves up in such strong places and fortresses as the country possessed. Of these there was no great number, most of those now found in the country having been erected subsequently by Archelaus, the son of Perdiccas, on his accession, who also cut straight roads, and otherwise put the kingdom on a better footing as regards horses, heavy infantry, and other war material than had been done by all the eight kings that preceded him. Advancing from Doberus, the Thracian host first invaded what had been once Philip's government, and took Idomene by assault, Gortynia, Atalanta, and some other places by negotiation, these last coming over for love of Philip's son, Amyntas, then with Sitalces. Laying siege to Europus, and failing to take it, he next advanced into the rest of Macedonia to the left of Pella and Cyrrhus, not proceeding beyond this into Bottiaea and Pieria, but staying to lay waste Mygdonia, Crestonia, and Anthemus.

The Macedonians never even thought of meeting him with infantry; but the Thracian host was, as opportunity offered, attacked by handfuls of their horse, which had been reinforced from their allies in the interior. Armed with cuirasses, and excellent horsemen, wherever these charged they overthrew all before them, but ran considerable risk in entangling themselves in the masses of the enemy, and so finally desisted from these efforts, deciding that they were not strong enough to venture against numbers so superior.

Meanwhile Sitalces opened negotiations with Perdiccas on the objects of his expedition; and finding that the Athenians, not believing that he would come, did not appear with their fleet, though they sent presents and envoys, dispatched a large part of his army against the Chalcidians and Bottiaeans, and shutting them up inside their walls laid waste their country.

While he remained in these parts, the people farther south, such as the Thessalians, Magnetes, and the other tribes subject to the Thessalians, and the Hellenes as far as Thermopylae, all feared that the army might advance against them, and prepared accordingly. These fears were shared by the Thracians beyond the Strymon to the north, who inhabited the plains, such as the Panaeans, the Odomanti, the Droi, and the Dersaeans, all of whom are independent. It was even matter of conversation among the Hellenes who were enemies of Athens whether he might not be invited by his ally to advance also against them. Meanwhile he held Chalcidice and Bottice and Macedonia, and was ravaging them all; but finding that he was not succeeding in any of the objects of his invasion, and that his army was without provisions and was suffering from the severity of the season, he listened to the advice of Seuthes, son of Spardacus, his nephew and highest officer, and decided to retreat without delay. This Seuthes had been secretly gained by Perdiccas by the promise of his sister in marriage with a rich dowry. In accordance with this advice, and after a stay of thirty days in all, eight of which were spent in Chalcidice, he retired home as quickly as he could; and Perdiccas afterwards gave his sister Stratonice to Seuthes as he had promised. Such was the history of the expedition of Sitalces.

In the course of this winter, after the dispersion of the Peloponnesian fleet, the Athenians in Naupactus, under Phormio, coasted along to Astacus and disembarked, and marched into the interior of Acarnania with four hundred Athenian heavy infantry and four hundred Messenians. After expelling some suspected persons from Stratus, Coronta, and other places, and restoring Cynes, son of Theolytus, to Coronta, they returned to their ships, deciding that it was impossible in the winter season to march against Oeniadae, a place which, unlike the rest of Acarnania, had been always hostile to them; for the river Achelous flowing from Mount Pindus through Dolopia and the country of the Agraeans and Amphilochians and the plain of Acarnania, past the town of Stratus in the upper part of its course, forms

lakes where it falls into the sea round Oeniadae, and thus makes it impracticable for an army in winter by reason of the water. Opposite to Oeniadae lie most of the islands called Echinades, so close to the mouths of the Achelous that that powerful stream is constantly forming deposits against them, and has already joined some of the islands to the continent, and seems likely in no long while to do the same with the rest. For the current is strong, deep, and turbid, and the islands are so thick together that they serve to imprison the alluvial deposit and prevent its dispersing, lying, as they do, not in one line, but irregularly, so as to leave no direct passage for the water into the open sea. The islands in question are uninhabited and of no great size. There is also a story that Alcmaeon, son of Amphiraus, during his wanderings after the murder of his mother was bidden by Apollo to inhabit this spot, through an oracle which intimated that he would have no release from his terrors until he should find a country to dwell in which had not been seen by the sun, or existed as land at the time he slew his mother; all else being to him polluted ground. Perplexed at this, the story goes on to say, he at last observed this deposit of the Achelous, and considered that a place sufficient to support life upon, might have been thrown up during the long interval that had elapsed since the death of his mother and the beginning of his wanderings. Settling, therefore, in the district round Oeniadae, he founded a dominion, and left the country its name from his son Acarnan. Such is the story we have received concerning Alcmaeon.

The Athenians and Phormio putting back from Acarnania and arriving at Naupactus, sailed home to Athens in the spring, taking with them the ships that they had captured, and such of the prisoners made in the late actions as were freemen; who were exchanged, man for man. And so ended this winter, and the third year of this war, of which Thucydides was the historian.

The Third Book.

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Chapter IX.
Fourth and Fifth Years of the War - Revolt of Mitylene

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The next summer, just as the corn was getting ripe, the Peloponnesians and their allies invaded Attica under the command of Archidamus, son of Zeuxidamus, king of the Lacedaemonians, and sat down and ravaged the land; the Athenian horse as usual attacking them, wherever it was practicable, and preventing the mass of the light troops from advancing from their camp and wasting the parts near the city. After staying the time for which they had taken provisions, the invaders retired and dispersed to their several cities.

Immediately after the invasion of the Peloponnesians all Lesbos, except Methymna, revolted from the Athenians. The Lesbians had wished to revolt even before the war, but the Lacedaemonians would not receive them; and yet now when they did revolt, they were compelled to do so sooner than they had intended. While they were waiting until the moles for their harbours and the ships and walls that they had in building should be finished, and for the arrival of archers and corn and other things that they were engaged in fetching from the Pontus, the Tenedians, with whom they were at enmity, and the Methymnians, and some factious persons in Mitylene itself, who were proxeni of Athens, informed the Athenians that the Mitylenians were forcibly uniting the island under their sovereignty, and that the preparations about which they were so active, were all concerted with the Boeotians their kindred and the Lacedaemonians with a view to a revolt, and that, unless they were immediately prevented, Athens would lose Lesbos.

However, the Athenians, distressed by the plague, and by the war that had recently broken out and was now raging, thought it a serious matter to

add Lesbos with its fleet and untouched resources to the list of their enemies; and at first would not believe the charge, giving too much weight to their wish that it might not be true. But when an embassy which they sent had failed to persuade the Mitylenians to give up the union and preparations complained of, they became alarmed, and resolved to strike the first blow. They accordingly suddenly sent off forty ships that had been got ready to sail round Peloponnese, under the command of Cleippides, son of Deinias, and two others; word having been brought them of a festival in honour of the Malean Apollo outside the town, which is kept by the whole people of Mitylene, and at which, if haste were made, they might hope to take them by surprise. If this plan succeeded, well and good; if not, they were to order the Mitylenians to deliver up their ships and to pull down their walls, and if they did not obey, to declare war. The ships accordingly set out; the ten galleys, forming the contingent of the Mitylenians present with the fleet according to the terms of the alliance, being detained by the Athenians, and their crews placed in custody. However, the Mitylenians were informed of the expedition by a man who crossed from Athens to Euboea, and going overland to Geraestus, sailed from thence by a merchantman which he found on the point of putting to sea, and so arrived at Mitylene the third day after leaving Athens. The Mitylenians accordingly refrained from going out to the temple at Malea, and moreover barricaded and kept guard round the half-finished parts of their walls and harbours.

When the Athenians sailed in not long after and saw how things stood, the generals delivered their orders, and upon the Mitylenians refusing to obey, commenced hostilities. The Mitylenians, thus compelled to go to war without notice and unprepared, at first sailed out with their fleet and made some show of fighting, a little in front of the harbour; but being driven back by the Athenian ships, immediately offered to treat with the commanders, wishing, if possible, to get the ships away for the present upon any tolerable terms. The Athenian commanders accepted their offers, being themselves

fearful that they might not be able to cope with the whole of Lesbos; and an armistice having been concluded, the Mitylenians sent to Athens one of the informers, already repentant of his conduct, and others with him, to try to persuade the Athenians of the innocence of their intentions and to get the fleet recalled. In the meantime, having no great hope of a favourable answer from Athens, they also sent off a galley with envoys to Lacedaemon, unobserved by the Athenian fleet which was anchored at Malea to the north of the town.

While these envoys, reaching Lacedaemon after a difficult journey across the open sea, were negotiating for succours being sent them, the ambassadors from Athens returned without having effected anything; and hostilities were at once begun by the Mitylenians and the rest of Lesbos, with the exception of the Methymnians, who came to the aid of the Athenians with the Imbrians and Lemnians and some few of the other allies. The Mitylenians made a sortie with all their forces against the Athenian camp; and a battle ensued, in which they gained some slight advantage, but retired notwithstanding, not feeling sufficient confidence in themselves to spend the night upon the field. After this they kept quiet, wishing to wait for the chance of reinforcements arriving from Peloponnese before making a second venture, being encouraged by the arrival of Meleas, a Laconian, and Hermaeondas, a Theban, who had been sent off before the insurrection but had been unable to reach Lesbos before the Athenian expedition, and who now stole in in a galley after the battle, and advised them to send another galley and envoys back with them, which the Mitylenians accordingly did.

Meanwhile the Athenians, greatly encouraged by the inaction of the Mitylenians, summoned allies to their aid, who came in all the quicker from seeing so little vigour displayed by the Lesbians, and bringing round their ships to a new station to the south of the town, fortified two camps, one on each side of the city, and instituted a blockade of both the harbours. The sea was thus closed against the Mitylenians, who, however, commanded the

whole country, with the rest of the Lesbians who had now joined them; the Athenians only holding a limited area round their camps, and using Malea more as the station for their ships and their market.

While the war went on in this way at Mitylene, the Athenians, about the same time in this summer, also sent thirty ships to Peloponnese under Asopius, son of Phormio; the Acarnanians insisting that the commander sent should be some son or relative of Phormio. As the ships coasted along shore they ravaged the seaboard of Laconia; after which Asopius sent most of the fleet home, and himself went on with twelve vessels to Naupactus, and afterwards raising the whole Acarnanian population made an expedition against Oeniadae, the fleet sailing along the Achelous, while the army laid waste the country. The inhabitants, however, showing no signs of submitting, he dismissed the land forces and himself sailed to Leucas, and making a descent upon Nericus was cut off during his retreat, and most of his troops with him, by the people in those parts aided by some coastguards; after which the Athenians sailed away, recovering their dead from the Leucadians under truce.

Meanwhile the envoys of the Mitylenians sent out in the first ship were told by the Lacedaemonians to come to Olympia, in order that the rest of the allies might hear them and decide upon their matter, and so they journeyed thither. It was the Olympiad in which the Rhodian Dorieus gained his second victory, and the envoys having been introduced to make their speech after the festival, spoke as follows:

“Lacedaemonians and allies, the rule established among the Hellenes is not unknown to us. Those who revolt in war and forsake their former confederacy are favourably regarded by those who receive them, in so far as they are of use to them, but otherwise are thought less well of, through being considered traitors to their former friends. Nor is this an unfair way of judging, where the rebels and the power from whom they secede are at one in policy and sympathy, and a match for each other in resources and power,

and where no reasonable ground exists for the rebellion. But with us and the Athenians this was not the case; and no one need think the worse of us for revolting from them in danger, after having been honoured by them in time of peace.

"Justice and honesty will be the first topics of our speech, especially as we are asking for alliance; because we know that there can never be any solid friendship between individuals, or union between communities that is worth the name, unless the parties be persuaded of each other's honesty, and be generally congenial the one to the other; since from difference in feeling springs also difference in conduct. Between ourselves and the Athenians alliance began, when you withdrew from the Median War and they remained to finish the business. But we did not become allies of the Athenians for the subjugation of the Hellenes, but allies of the Hellenes for their liberation from the Mede; and as long as the Athenians led us fairly we followed them loyally; but when we saw them relax their hostility to the Mede, to try to compass the subjection of the allies, then our apprehensions began. Unable, however, to unite and defend themselves, on account of the number of confederates that had votes, all the allies were enslaved, except ourselves and the Chians, who continued to send our contingents as independent and nominally free. Trust in Athens as a leader, however, we could no longer feel, judging by the examples already given; it being unlikely that she would reduce our fellow confederates, and not do the same by us who were left, if ever she had the power.

"Had we all been still independent, we could have had more faith in their not attempting any change; but the greater number being their subjects, while they were treating us as equals, they would naturally chafe under this solitary instance of independence as contrasted with the submission of the majority; particularly as they daily grew more powerful, and we more destitute. Now the only sure basis of an alliance is for each party to be equally afraid of the other; he who would like to encroach is

then deterred by the reflection that he will not have odds in his favour. Again, if we were left independent, it was only because they thought they saw their way to empire more clearly by specious language and by the paths of policy than by those of force. Not only were we useful as evidence that powers who had votes, like themselves, would not, surely, join them in their expeditions, against their will, without the party attacked being in the wrong; but the same system also enabled them to lead the stronger states against the weaker first, and so to leave the former to the last, stripped of their natural allies, and less capable of resistance. But if they had begun with us, while all the states still had their resources under their own control, and there was a centre to rally round, the work of subjugation would have been found less easy. Besides this, our navy gave them some apprehension: it was always possible that it might unite with you or with some other power, and become dangerous to Athens. The court which we paid to their commons and its leaders for the time being also helped us to maintain our independence. However, we did not expect to be able to do so much longer, if this war had not broken out, from the examples that we had had of their conduct to the rest.

"How then could we put our trust in such friendship or freedom as we had here? We accepted each other against our inclination; fear made them court us in war, and us them in peace; sympathy, the ordinary basis of confidence, had its place supplied by terror, fear having more share than friendship in detaining us in the alliance; and the first party that should be encouraged by the hope of impunity was certain to break faith with the other. So that to condemn us for being the first to break off, because they delay the blow that we dread, instead of ourselves delaying to know for certain whether it will be dealt or not, is to take a false view of the case. For if we were equally able with them to meet their plots and imitate their delay, we should be their equals and should be under no necessity of being their

subjects; but the liberty of offence being always theirs, that of defence ought clearly to be ours.

"Such, Lacedaemonians and allies, are the grounds and the reasons of our revolt; clear enough to convince our hearers of the fairness of our conduct, and sufficient to alarm ourselves, and to make us turn to some means of safety. This we wished to do long ago, when we sent to you on the subject while the peace yet lasted, but were balked by your refusing to receive us; and now, upon the Boeotians inviting us, we at once responded to the call, and decided upon a twofold revolt, from the Hellenes and from the Athenians, not to aid the latter in harming the former, but to join in their liberation, and not to allow the Athenians in the end to destroy us, but to act in time against them. Our revolt, however, has taken place prematurely and without preparation — a fact which makes it all the more incumbent on you to receive us into alliance and to send us speedy relief, in order to show that you support your friends, and at the same time do harm to your enemies. You have an opportunity such as you never had before. Disease and expenditure have wasted the Athenians: their ships are either cruising round your coasts, or engaged in blockading us; and it is not probable that they will have any to spare, if you invade them a second time this summer by sea and land; but they will either offer no resistance to your vessels, or withdraw from both our shores. Nor must it be thought that this is a case of putting yourselves into danger for a country which is not yours. Lesbos may appear far off, but when help is wanted she will be found near enough. It is not in Attica that the war will be decided, as some imagine, but in the countries by which Attica is supported; and the Athenian revenue is drawn from the allies, and will become still larger if they reduce us; as not only will no other state revolt, but our resources will be added to theirs, and we shall be treated worse than those that were enslaved before. But if you will frankly support us, you will add to your side a state that has a large navy, which is your great want; you will smooth the way to the overthrow of the

Athenians by depriving them of their allies, who will be greatly encouraged to come over; and you will free yourselves from the imputation made against you, of not supporting insurrection. In short, only show yourselves as liberators, and you may count upon having the advantage in the war.

"Respect, therefore, the hopes placed in you by the Hellenes, and that Olympian Zeus, in whose temple we stand as very suppliants; become the allies and defenders of the Mitylenians, and do not sacrifice us, who put our lives upon the hazard, in a cause in which general good will result to all from our success, and still more general harm if we fail through your refusing to help us; but be the men that the Hellenes think you, and our fears desire."

Such were the words of the Mitylenians. After hearing them out, the Lacedaemonians and confederates granted what they urged, and took the Lesbians into alliance, and deciding in favour of the invasion of Attica, told the allies present to march as quickly as possible to the Isthmus with two-thirds of their forces; and arriving there first themselves, got ready hauling machines to carry their ships across from Corinth to the sea on the side of Athens, in order to make their attack by sea and land at once. However, the zeal which they displayed was not imitated by the rest of the confederates, who came in but slowly, being engaged in harvesting their corn and sick of making expeditions.

Meanwhile the Athenians, aware that the preparations of the enemy were due to his conviction of their weakness, and wishing to show him that he was mistaken, and that they were able, without moving the Lesbian fleet, to repel with ease that with which they were menaced from Peloponnese, manned a hundred ships by embarking the citizens of Athens, except the knights and Pentacosiomedimni, and the resident aliens; and putting out to the Isthmus, displayed their power, and made descents upon Peloponnese wherever they pleased. A disappointment so signal made the Lacedaemonians think that the Lesbians had not spoken the truth; and

embarrassed by the non-appearance of the confederates, coupled with the news that the thirty ships round Peloponnese were ravaging the lands near Sparta, they went back home. Afterwards, however, they got ready a fleet to send to Lesbos, and ordering a total of forty ships from the different cities in the league, appointed Alcidas to command the expedition in his capacity of high admiral. Meanwhile the Athenians in the hundred ships, upon seeing the Lacedaemonians go home, went home likewise.

If, at the time that this fleet was at sea, Athens had almost the largest number of first-rate ships in commission that she ever possessed at any one moment, she had as many or even more when the war began. At that time one hundred guarded Attica, Euboea, and Salamis; a hundred more were cruising round Peloponnese, besides those employed at Potidaea and in other places; making a grand total of two hundred and fifty vessels employed on active service in a single summer. It was this, with Potidaea, that most exhausted her revenues — Potidaea being blockaded by a force of heavy infantry (each drawing two drachmae a day, one for himself and another for his servant), which amounted to three thousand at first, and was kept at this number down to the end of the siege; besides sixteen hundred with Phormio who went away before it was over; and the ships being all paid at the same rate. In this way her money was wasted at first; and this was the largest number of ships ever manned by her.

About the same time that the Lacedaemonians were at the Isthmus, the Mitylenians marched by land with their mercenaries against Methymna, which they thought to gain by treachery. After assaulting the town, and not meeting with the success that they anticipated, they withdrew to Antissa, Pyrrha, and Eresus; and taking measures for the better security of these towns and strengthening their walls, hastily returned home. After their departure the Methymnians marched against Antissa, but were defeated in a sortie by the Antissians and their mercenaries, and retreated in haste after losing many of their number. Word of this reaching Athens, and the

Athenians learning that the Mitylenians were masters of the country and their own soldiers unable to hold them in check, they sent out about the beginning of autumn Paches, son of Epicurus, to take the command, and a thousand Athenian heavy infantry; who worked their own passage and, arriving at Mitylene, built a single wall all round it, forts being erected at some of the strongest points. Mitylene was thus blockaded strictly on both sides, by land and by sea; and winter now drew near.

The Athenians needing money for the siege, although they had for the first time raised a contribution of two hundred talents from their own citizens, now sent out twelve ships to levy subsidies from their allies, with Lysicles and four others in command. After cruising to different places and laying them under contribution, Lysicles went up the country from Myus, in Caria, across the plain of the Meander, as far as the hill of Sandius; and being attacked by the Carians and the people of Anaia, was slain with many of his soldiers.

The same winter the Plataeans, who were still being besieged by the Peloponnesians and Boeotians, distressed by the failure of their provisions, and seeing no hope of relief from Athens, nor any other means of safety, formed a scheme with the Athenians besieged with them for escaping, if possible, by forcing their way over the enemy's walls; the attempt having been suggested by Theaenetus, son of Tolmides, a soothsayer, and Eupompides, son of Daimachus, one of their generals. At first all were to join: afterwards, half hung back, thinking the risk great; about two hundred and twenty, however, voluntarily persevered in the attempt, which was carried out in the following way. Ladders were made to match the height of the enemy's wall, which they measured by the layers of bricks, the side turned towards them not being thoroughly whitewashed. These were counted by many persons at once; and though some might miss the right calculation, most would hit upon it, particularly as they counted over and over again, and were no great way from the wall, but could see it easily

enough for their purpose. The length required for the ladders was thus obtained, being calculated from the breadth of the brick.

Now the wall of the Peloponnesians was constructed as follows. It consisted of two lines drawn round the place, one against the Plataeans, the other against any attack on the outside from Athens, about sixteen feet apart. The intermediate space of sixteen feet was occupied by huts portioned out among the soldiers on guard, and built in one block, so as to give the appearance of a single thick wall with battlements on either side. At intervals of every ten battlements were towers of considerable size, and the same breadth as the wall, reaching right across from its inner to its outer face, with no means of passing except through the middle. Accordingly on stormy and wet nights the battlements were deserted, and guard kept from the towers, which were not far apart and roofed in above.

Such being the structure of the wall by which the Plataeans were blockaded, when their preparations were completed, they waited for a stormy night of wind and rain and without any moon, and then set out, guided by the authors of the enterprise. Crossing first the ditch that ran round the town, they next gained the wall of the enemy unperceived by the sentinels, who did not see them in the darkness, or hear them, as the wind drowned with its roar the noise of their approach; besides which they kept a good way off from each other, that they might not be betrayed by the clash of their weapons. They were also lightly equipped, and had only the left foot shod to preserve them from slipping in the mire. They came up to the battlements at one of the intermediate spaces where they knew them to be unguarded: those who carried the ladders went first and planted them; next twelve light-armed soldiers with only a dagger and a breastplate mounted, led by Ammias, son of Coroebus, who was the first on the wall; his followers getting up after him and going six to each of the towers. After these came another party of light troops armed with spears, whose shields, that they might advance the easier, were carried by men behind, who were

to hand them to them when they found themselves in presence of the enemy. After a good many had mounted they were discovered by the sentinels in the towers, by the noise made by a tile which was knocked down by one of the Plataeans as he was laying hold of the battlements. The alarm was instantly given, and the troops rushed to the wall, not knowing the nature of the danger, owing to the dark night and stormy weather; the Plataeans in the town having also chosen that moment to make a sortie against the wall of the Peloponnesians upon the side opposite to that on which their men were getting over, in order to divert the attention of the besiegers. Accordingly they remained distracted at their several posts, without any venturing to stir to give help from his own station, and at a loss to guess what was going on. Meanwhile the three hundred set aside for service on emergencies went outside the wall in the direction of the alarm. Fire-signals of an attack were also raised towards Thebes; but the Plataeans in the town at once displayed a number of others, prepared beforehand for this very purpose, in order to render the enemy's signals unintelligible, and to prevent his friends getting a true idea of what was passing and coming to his aid before their comrades who had gone out should have made good their escape and be in safety.

Meanwhile the first of the scaling party that had got up, after carrying both the towers and putting the sentinels to the sword, posted themselves inside to prevent any one coming through against them; and rearing ladders from the wall, sent several men up on the towers, and from their summit and base kept in check all of the enemy that came up, with their missiles, while their main body planted a number of ladders against the wall, and knocking down the battlements, passed over between the towers; each as soon as he had got over taking up his station at the edge of the ditch, and plying from thence with arrows and darts any who came along the wall to stop the passage of his comrades. When all were over, the party on the towers came down, the last of them not without difficulty, and proceeded to

the ditch, just as the three hundred came up carrying torches. The Plataeans, standing on the edge of the ditch in the dark, had a good view of their opponents, and discharged their arrows and darts upon the unarmed parts of their bodies, while they themselves could not be so well seen in the obscurity for the torches; and thus even the last of them got over the ditch, though not without effort and difficulty; as ice had formed in it, not strong enough to walk upon, but of that watery kind which generally comes with a wind more east than north, and the snow which this wind had caused to fall during the night had made the water in the ditch rise, so. that they could scarcely breast it as they crossed. However, it was mainly the violence of the storm that enabled them to effect their escape at all.

Starting from the ditch, the Plataeans went all together along the road leading to Thebes, keeping the chapel of the hero Androcrates upon their right; considering that the last road which the Peloponnesians would suspect them of having taken would be that towards their enemies' country. Indeed they could see them pursuing with torches upon the Athens road towards Cithaeron and Druoskephalai or Oakheads. After going for rather more than half a mile upon the road to Thebes, the Plataeans turned off and took that leading to the mountain, to Erythrae and Hysiae, and reaching the hills, made good their escape to Athens, two hundred and twelve men in all; some of their number having turned back into the town before getting over the wall, and one archer having been taken prisoner at the outer ditch. Meanwhile the Peloponnesians gave up the pursuit and returned to their posts; and the Plataeans in the town, knowing nothing of what had passed, and informed by those who had turned back that not a man had escaped, sent out a herald as soon as it was day to make a truce for the recovery of the dead bodies, and then, learning the truth, desisted. In this way the Plataean party got over and were saved.

Towards the close of the same winter, Salaethus, a Lacedaemonian, was sent out in a galley from Lacedaemon to Mitylene. Going by sea to Pyrrha,

and from thence overland, he passed along the bed of a torrent, where the line of circumvallation was passable, and thus entering unperceived into Mitylene told the magistrates that Attica would certainly be invaded, and the forty ships destined to relieve them arrive, and that he had been sent on to announce this and to superintend matters generally. The Mitylenians upon this took courage, and laid aside the idea of treating with the Athenians; and now this winter ended, and with it ended the fourth year of the war of which Thucydides was the historian.

The next summer the Peloponnesians sent off the forty-two ships for Mitylene, under Alcidas, their high admiral, and themselves and their allies invaded Attica, their object being to distract the Athenians by a double movement, and thus to make it less easy for them to act against the fleet sailing to Mitylene. The commander in this invasion was Cleomenes, in the place of King Pausanias, son of Pleistoanax, his nephew, who was still a minor. Not content with laying waste whatever had shot up in the parts which they had before devastated, the invaders now extended their ravages to lands passed over in their previous incursions; so that this invasion was more severely felt by the Athenians than any except the second; the enemy staying on and on until they had overrun most of the country, in the expectation of hearing from Lesbos of something having been achieved by their fleet, which they thought must now have got over. However, as they did not obtain any of the results expected, and their provisions began to run short, they retreated and dispersed to their different cities.

In the meantime the Mitylenians, finding their provisions failing, while the fleet from Peloponnese was loitering on the way instead of appearing at Mitylene, were compelled to come to terms with the Athenians in the following manner. Salaethus having himself ceased to expect the fleet to arrive, now armed the commons with heavy armour, which they had not before possessed, with the intention of making a sortie against the Athenians. The commons, however, no sooner found themselves possessed

of arms than they refused any longer to obey their officers; and forming in knots together, told the authorities to bring out in public the provisions and divide them amongst them all, or they would themselves come to terms with the Athenians and deliver up the city.

The government, aware of their inability to prevent this, and of the danger they would be in, if left out of the capitulation, publicly agreed with Paches and the army to surrender Mitylene at discretion and to admit the troops into the town; upon the understanding that the Mitylenians should be allowed to send an embassy to Athens to plead their cause, and that Paches should not imprison, make slaves of, or put to death any of the citizens until its return. Such were the terms of the capitulation; in spite of which the chief authors of the negotiation with Lacedaemon were so completely overcome by terror when the army entered that they went and seated themselves by the altars, from which they were raised up by Paches under promise that he would do them no wrong, and lodged by him in Tenedos, until he should learn the pleasure of the Athenians concerning them. Paches also sent some galleys and seized Antissa, and took such other military measures as he thought advisable.

Meanwhile the Peloponnesians in the forty ships, who ought to have made all haste to relieve Mitylene, lost time in coming round Peloponnese itself, and proceeding leisurely on the remainder of the voyage, made Delos without having been seen by the Athenians at Athens, and from thence arriving at Icarus and Myconus, there first heard of the fall of Mitylene. Wishing to know the truth, they put into Embatum, in the Erythraeid, about seven days after the capture of the town. Here they learned the truth, and began to consider what they were to do; and Teutiaplus, an Elean, addressed them as follows:

“Alcidas and Peloponnesians who share with me the command of this armament, my advice is to sail just as we are to Mitylene, before we have been heard of. We may expect to find the Athenians as much off their guard

as men generally are who have just taken a city: this will certainly be so by sea, where they have no idea of any enemy attacking them, and where our strength, as it happens, mainly lies; while even their land forces are probably scattered about the houses in the carelessness of victory. If therefore we were to fall upon them suddenly and in the night, I have hopes, with the help of the well-wishers that we may have left inside the town, that we shall become masters of the place. Let us not shrink from the risk, but let us remember that this is just the occasion for one of the baseless panics common in war: and that to be able to guard against these in one's own case, and to detect the moment when an attack will find an enemy at this disadvantage, is what makes a successful general."

These words of Teutiaplus failing to move Alcidas, some of the Ionian exiles and the Lesbians with the expedition began to urge him, since this seemed too dangerous, to seize one of the Ionian cities or the Aeolic town of Cyme, to use as a base for effecting the revolt of Ionia. This was by no means a hopeless enterprise, as their coming was welcome everywhere; their object would be by this move to deprive Athens of her chief source of revenue, and at the same time to saddle her with expense, if she chose to blockade them; and they would probably induce Pissuthnes to join them in the war. However, Alcidas gave this proposal as bad a reception as the other, being eager, since he had come too late for Mitylene, to find himself back in Peloponnese as soon as possible.

Accordingly he put out from Embatum and proceeded along shore; and touching at the Teian town, Myonnesus, there butchered most of the prisoners that he had taken on his passage. Upon his coming to anchor at Ephesus, envoys came to him from the Samians at Anaia, and told him that he was not going the right way to free Hellas in massacring men who had never raised a hand against him, and who were not enemies of his, but allies of Athens against their will, and that if he did not stop he would turn many more friends into enemies than enemies into friends. Alcidas agreed to this,

and let go all the Chians still in his hands and some of the others that he had taken; the inhabitants, instead of flying at the sight of his vessels, rather coming up to them, taking them for Athenian, having no sort of expectation that while the Athenians commanded the sea Peloponnesian ships would venture over to Ionia.

From Ephesus Alcidas set sail in haste and fled. He had been seen by the Salaminian and Paralian galleys, which happened to be sailing from Athens, while still at anchor off Clarus; and fearing pursuit he now made across the open sea, fully determined to touch nowhere, if he could help it, until he got to Peloponnese. Meanwhile news of him had come in to Paches from the Erythraeid, and indeed from all quarters. As Ionia was unfortified, great fears were felt that the Peloponnesians coasting along shore, even if they did not intend to stay, might make descents in passing and plunder the towns; and now the Paralian and Salaminian, having seen him at Clarus, themselves brought intelligence of the fact. Paches accordingly gave hot chase, and continued the pursuit as far as the isle of Patmos, and then finding that Alcidas had got on too far to be overtaken, came back again. Meanwhile he thought it fortunate that, as he had not fallen in with them out at sea, he had not overtaken them anywhere where they would have been forced to encamp, and so give him the trouble of blockading them.

On his return along shore he touched, among other places, at Notium, the port of Colophon, where the Colophonians had settled after the capture of the upper town by Itamenes and the barbarians, who had been called in by certain individuals in a party quarrel. The capture of the town took place about the time of the second Peloponnesian invasion of Attica. However, the refugees, after settling at Notium, again split up into factions, one of which called in Arcadian and barbarian mercenaries from Pissuthnes and, entrenching these in a quarter apart, formed a new community with the Median party of the Colophonians who joined them from the upper town. Their opponents had retired into exile, and now called in Paches, who

invited Hippias, the commander of the Arcadians in the fortified quarter, to a parley, upon condition that, if they could not agree, he was to be put back safe and sound in the fortification. However, upon his coming out to him, he put him into custody, though not in chains, and attacked suddenly and took by surprise the fortification, and putting the Arcadians and the barbarians found in it to the sword, afterwards took Hippias into it as he had promised, and, as soon as he was inside, seized him and shot him down. Paches then gave up Notium to the Colophonians not of the Median party; and settlers were afterwards sent out from Athens, and the place colonized according to Athenian laws, after collecting all the Colophonians found in any of the cities.

Arrived at Mitylene, Paches reduced Pyrrha and Eresus; and finding the Lacedaemonian, Salaethus, in hiding in the town, sent him off to Athens, together with the Mitylenians that he had placed in Tenedos, and any other persons that he thought concerned in the revolt. He also sent back the greater part of his forces, remaining with the rest to settle Mitylene and the rest of Lesbos as he thought best.

Upon the arrival of the prisoners with Salaethus, the Athenians at once put the latter to death, although he offered, among other things, to procure the withdrawal of the Peloponnesians from Plataea, which was still under siege; and after deliberating as to what they should do with the former, in the fury of the moment determined to put to death not only the prisoners at Athens, but the whole adult male population of Mitylene, and to make slaves of the women and children. It was remarked that Mitylene had revolted without being, like the rest, subjected to the empire; and what above all swelled the wrath of the Athenians was the fact of the Peloponnesian fleet having ventured over to Ionia to her support, a fact which was held to argue a long meditated rebellion. They accordingly sent a galley to communicate the decree to Paches, commanding him to lose no time in dispatching the Mitylenians. The morrow brought repentance with it

and reflection on the horrid cruelty of a decree, which condemned a whole city to the fate merited only by the guilty. This was no sooner perceived by the Mitylenian ambassadors at Athens and their Athenian supporters, than they moved the authorities to put the question again to the vote; which they the more easily consented to do, as they themselves plainly saw that most of the citizens wished some one to give them an opportunity for reconsidering the matter. An assembly was therefore at once called, and after much expression of opinion upon both sides, Cleon, son of Cleaenetus, the same who had carried the former motion of putting the Mitylenians to death, the most violent man at Athens, and at that time by far the most powerful with the commons, came forward again and spoke as follows:

"I have often before now been convinced that a democracy is incapable of empire, and never more so than by your present change of mind in the matter of Mitylene. Fears or plots being unknown to you in your daily relations with each other, you feel just the same with regard to your allies, and never reflect that the mistakes into which you may be led by listening to their appeals, or by giving way to your own compassion, are full of danger to yourselves, and bring you no thanks for your weakness from your allies; entirely forgetting that your empire is a despotism and your subjects disaffected conspirators, whose obedience is ensured not by your suicidal concessions, but by the superiority given you by your own strength and not their loyalty. The most alarming feature in the case is the constant change of measures with which we appear to be threatened, and our seeming ignorance of the fact that bad laws which are never changed are better for a city than good ones that have no authority; that unlearned loyalty is more serviceable than quick-witted insubordination; and that ordinary men usually manage public affairs better than their more gifted fellows. The latter are always wanting to appear wiser than the laws, and to overrule every proposition brought forward, thinking that they cannot show their wit in more important matters, and by such behaviour too often ruin their

country; while those who mistrust their own cleverness are content to be less learned than the laws, and less able to pick holes in the speech of a good speaker; and being fair judges rather than rival athletes, generally conduct affairs successfully. These we ought to imitate, instead of being led on by cleverness and intellectual rivalry to advise your people against our real opinions.

"For myself, I adhere to my former opinion, and wonder at those who have proposed to reopen the case of the Mitylenians, and who are thus causing a delay which is all in favour of the guilty, by making the sufferer proceed against the offender with the edge of his anger blunted; although where vengeance follows most closely upon the wrong, it best equals it and most amply requites it. I wonder also who will be the man who will maintain the contrary, and will pretend to show that the crimes of the Mitylenians are of service to us, and our misfortunes injurious to the allies. Such a man must plainly either have such confidence in his rhetoric as to adventure to prove that what has been once for all decided is still undetermined, or be bribed to try to delude us by elaborate sophisms. In such contests the state gives the rewards to others, and takes the dangers for herself. The persons to blame are you who are so foolish as to institute these contests; who go to see an oration as you would to see a sight, take your facts on hearsay, judge of the practicability of a project by the wit of its advocates, and trust for the truth as to past events not to the fact which you saw more than to the clever strictures which you heard; the easy victims of new-fangled arguments, unwilling to follow received conclusions; slaves to every new paradox, despisers of the commonplace; the first wish of every man being that he could speak himself, the next to rival those who can speak by seeming to be quite up with their ideas by applauding every hit almost before it is made, and by being as quick in catching an argument as you are slow in foreseeing its consequences; asking, if I may so say, for something different from the conditions under which we live, and yet

comprehending inadequately those very conditions; very slaves to the pleasure of the ear, and more like the audience of a rhetorician than the council of a city.

"In order to keep you from this, I proceed to show that no one state has ever injured you as much as Mitylene. I can make allowance for those who revolt because they cannot bear our empire, or who have been forced to do so by the enemy. But for those who possessed an island with fortifications; who could fear our enemies only by sea, and there had their own force of galleys to protect them; who were independent and held in the highest honour by you — to act as these have done, this is not revolt — revolt implies oppression; it is deliberate and wanton aggression; an attempt to ruin us by siding with our bitterest enemies; a worse offence than a war undertaken on their own account in the acquisition of power. The fate of those of their neighbours who had already rebelled and had been subdued was no lesson to them; their own prosperity could not dissuade them from affronting danger; but blindly confident in the future, and full of hopes beyond their power though not beyond their ambition, they declared war and made their decision to prefer might to right, their attack being determined not by provocation but by the moment which seemed propitious. The truth is that great good fortune coming suddenly and unexpectedly tends to make a people insolent; in most cases it is safer for mankind to have success in reason than out of reason; and it is easier for them, one may say, to stave off adversity than to preserve prosperity. Our mistake has been to distinguish the Mitylenians as we have done: had they been long ago treated like the rest, they never would have so far forgotten themselves, human nature being as surely made arrogant by consideration as it is awed by firmness. Let them now therefore be punished as their crime requires, and do not, while you condemn the aristocracy, absolve the people. This is certain, that all attacked you without distinction, although they might have come over to us and been now again in possession of their

city. But no, they thought it safer to throw in their lot with the aristocracy and so joined their rebellion! Consider therefore: if you subject to the same punishment the ally who is forced to rebel by the enemy, and him who does so by his own free choice, which of them, think you, is there that will not rebel upon the slightest pretext; when the reward of success is freedom, and the penalty of failure nothing so very terrible? We meanwhile shall have to risk our money and our lives against one state after another; and if successful, shall receive a ruined town from which we can no longer draw the revenue upon which our strength depends; while if unsuccessful, we shall have an enemy the more upon our hands, and shall spend the time that might be employed in combating our existing foes in warring with our own allies.

"No hope, therefore, that rhetoric may instil or money purchase, of the mercy due to human infirmity must be held out to the Mitylenians. Their offence was not involuntary, but of malice and deliberate; and mercy is only for unwilling offenders. I therefore, now as before, persist against your reversing your first decision, or giving way to the three failings most fatal to empire — pity, sentiment, and indulgence. Compassion is due to those who can reciprocate the feeling, not to those who will never pity us in return, but are our natural and necessary foes: the orators who charm us with sentiment may find other less important arenas for their talents, in the place of one where the city pays a heavy penalty for a momentary pleasure, themselves receiving fine acknowledgments for their fine phrases; while indulgence should be shown towards those who will be our friends in future, instead of towards men who will remain just what they were, and as much our enemies as before. To sum up shortly, I say that if you follow my advice you will do what is just towards the Mitylenians, and at the same time expedient; while by a different decision you will not oblige them so much as pass sentence upon yourselves. For if they were right in rebelling, you must be wrong in ruling. However, if, right or wrong, you determine to

rule, you must carry out your principle and punish the Mitylenians as your interest requires; or else you must give up your empire and cultivate honesty without danger. Make up your minds, therefore, to give them like for like; and do not let the victims who escaped the plot be more insensible than the conspirators who hatched it; but reflect what they would have done if victorious over you, especially they were the aggressors. It is they who wrong their neighbour without a cause, that pursue their victim to the death, on account of the danger which they foresee in letting their enemy survive; since the object of a wanton wrong is more dangerous, if he escape, than an enemy who has not this to complain of. Do not, therefore, be traitors to yourselves, but recall as nearly as possible the moment of suffering and the supreme importance which you then attached to their reduction; and now pay them back in their turn, without yielding to present weakness or forgetting the peril that once hung over you. Punish them as they deserve, and teach your other allies by a striking example that the penalty of rebellion is death. Let them once understand this and you will not have so often to neglect your enemies while you are fighting with your own confederates."

Such were the words of Cleon. After him Diodotus, son of Eucrates, who had also in the previous assembly spoken most strongly against putting the Mitylenians to death, came forward and spoke as follows:

"I do not blame the persons who have reopened the case of the Mitylenians, nor do I approve the protests which we have heard against important questions being frequently debated. I think the two things most opposed to good counsel are haste and passion; haste usually goes hand in hand with folly, passion with coarseness and narrowness of mind. As for the argument that speech ought not to be the exponent of action, the man who uses it must be either senseless or interested: senseless if he believes it possible to treat of the uncertain future through any other medium; interested if, wishing to carry a disgraceful measure and doubting his ability

to speak well in a bad cause, he thinks to frighten opponents and hearers by well-aimed calumny. What is still more intolerable is to accuse a speaker of making a display in order to be paid for it. If ignorance only were imputed, an unsuccessful speaker might retire with a reputation for honesty, if not for wisdom; while the charge of dishonesty makes him suspected, if successful, and thought, if defeated, not only a fool but a rogue. The city is no gainer by such a system, since fear deprives it of its advisers; although in truth, if our speakers are to make such assertions, it would be better for the country if they could not speak at all, as we should then make fewer blunders. The good citizen ought to triumph not by frightening his opponents but by beating them fairly in argument; and a wise city, without over-distinguishing its best advisers, will nevertheless not deprive them of their due, and, far from punishing an unlucky counsellor, will not even regard him as disgraced. In this way successful orators would be least tempted to sacrifice their convictions to popularity, in the hope of still higher honours, and unsuccessful speakers to resort to the same popular arts in order to win over the multitude.

"This is not our way; and, besides, the moment that a man is suspected of giving advice, however good, from corrupt motives, we feel such a grudge against him for the gain which after all we are not certain he will receive, that we deprive the city of its certain benefit. Plain good advice has thus come to be no less suspected than bad; and the advocate of the most monstrous measures is not more obliged to use deceit to gain the people, than the best counsellor is to lie in order to be believed. The city and the city only, owing to these refinements, can never be served openly and without disguise; he who does serve it openly being always suspected of serving himself in some secret way in return. Still, considering the magnitude of the interests involved, and the position of affairs, we orators must make it our business to look a little farther than you who judge offhand; especially as we, your advisers, are responsible, while you, our

audience, are not so. For if those who gave the advice, and those who took it, suffered equally, you would judge more calmly; as it is, you visit the disasters into which the whim of the moment may have led you upon the single person of your adviser, not upon yourselves, his numerous companions in error.

"However, I have not come forward either to oppose or to accuse in the matter of Mitylene; indeed, the question before us as sensible men is not their guilt, but our interests. Though I prove them ever so guilty, I shall not, therefore, advise their death, unless it be expedient; nor though they should have claims to indulgence, shall I recommend it, unless it be dearly for the good of the country. I consider that we are deliberating for the future more than for the present; and where Cleon is so positive as to the useful deterrent effects that will follow from making rebellion capital, I, who consider the interests of the future quite as much as he, as positively maintain the contrary. And I require you not to reject my useful considerations for his specious ones: his speech may have the attraction of seeming the more just in your present temper against Mitylene; but we are not in a court of justice, but in a political assembly; and the question is not justice, but how to make the Mitylenians useful to Athens.

"Now of course communities have enacted the penalty of death for many offences far lighter than this: still hope leads men to venture, and no one ever yet put himself in peril without the inward conviction that he would succeed in his design. Again, was there ever city rebelling that did not believe that it possessed either in itself or in its alliances resources adequate to the enterprise? All, states and individuals, are alike prone to err, and there is no law that will prevent them; or why should men have exhausted the list of punishments in search of enactments to protect them from evildoers? It is probable that in early times the penalties for the greatest offences were less severe, and that, as these were disregarded, the penalty of death has been by degrees in most cases arrived at, which is itself

disregarded in like manner. Either then some means of terror more terrible than this must be discovered, or it must be owned that this restraint is useless; and that as long as poverty gives men the courage of necessity, or plenty fills them with the ambition which belongs to insolence and pride, and the other conditions of life remain each under the thraldom of some fatal and master passion, so long will the impulse never be wanting to drive men into danger. Hope also and cupidity, the one leading and the other following, the one conceiving the attempt, the other suggesting the facility of succeeding, cause the widest ruin, and, although invisible agents, are far stronger than the dangers that are seen. Fortune, too, powerfully helps the delusion and, by the unexpected aid that she sometimes lends, tempts men to venture with inferior means; and this is especially the case with communities, because the stakes played for are the highest, freedom or empire, and, when all are acting together, each man irrationally magnifies his own capacity. In fine, it is impossible to prevent, and only great simplicity can hope to prevent, human nature doing what it has once set its mind upon, by force of law or by any other deterrent force whatsoever.

"We must not, therefore, commit ourselves to a false policy through a belief in the efficacy of the punishment of death, or exclude rebels from the hope of repentance and an early atonement of their error. Consider a moment. At present, if a city that has already revolted perceive that it cannot succeed, it will come to terms while it is still able to refund expenses, and pay tribute afterwards. In the other case, what city, think you, would not prepare better than is now done, and hold out to the last against its besiegers, if it is all one whether it surrender late or soon? And how can it be otherwise than hurtful to us to be put to the expense of a siege, because surrender is out of the question; and if we take the city, to receive a ruined town from which we can no longer draw the revenue which forms our real strength against the enemy? We must not, therefore, sit as strict judges of the offenders to our own prejudice, but rather see how by moderate

chastisements we may be enabled to benefit in future by the revenue-producing powers of our dependencies; and we must make up our minds to look for our protection not to legal terrors but to careful administration. At present we do exactly the opposite. When a free community, held in subjection by force, rises, as is only natural, and asserts its independence, it is no sooner reduced than we fancy ourselves obliged to punish it severely; although the right course with freemen is not to chastise them rigorously when they do rise, but rigorously to watch them before they rise, and to prevent their ever entertaining the idea, and, the insurrection suppressed, to make as few responsible for it as possible.

"Only consider what a blunder you would commit in doing as Cleon recommends. As things are at present, in all the cities the people is your friend, and either does not revolt with the oligarchy, or, if forced to do so, becomes at once the enemy of the insurgents; so that in the war with the hostile city you have the masses on your side. But if you butcher the people of Mitylene, who had nothing to do with the revolt, and who, as soon as they got arms, of their own motion surrendered the town, first you will commit the crime of killing your benefactors; and next you will play directly into the hands of the higher classes, who when they induce their cities to rise, will immediately have the people on their side, through your having announced in advance the same punishment for those who are guilty and for those who are not. On the contrary, even if they were guilty, you ought to seem not to notice it, in order to avoid alienating the only class still friendly to us. In short, I consider it far more useful for the preservation of our empire voluntarily to put up with injustice, than to put to death, however justly, those whom it is our interest to keep alive. As for Cleon's idea that in punishment the claims of justice and expediency can both be satisfied, facts do not confirm the possibility of such a combination.

"Confess, therefore, that this is the wisest course, and without conceding too much either to pity or to indulgence, by neither of which

motives do I any more than Cleon wish you to be influenced, upon the plain merits of the case before you, be persuaded by me to try calmly those of the Mitylenians whom Paches sent off as guilty, and to leave the rest undisturbed. This is at once best for the future, and most terrible to your enemies at the present moment; inasmuch as good policy against an adversary is superior to the blind attacks of brute force."

Such were the words of Diodotus. The two opinions thus expressed were the ones that most directly contradicted each other; and the Athenians, notwithstanding their change of feeling, now proceeded to a division, in which the show of hands was almost equal, although the motion of Diodotus carried the day. Another galley was at once sent off in haste, for fear that the first might reach Lesbos in the interval, and the city be found destroyed; the first ship having about a day and a night's start. Wine and barley-cakes were provided for the vessel by the Mitylenian ambassadors, and great promises made if they arrived in time; which caused the men to use such diligence upon the voyage that they took their meals of barley-cakes kneaded with oil and wine as they rowed, and only slept by turns while the others were at the oar. Luckily they met with no contrary wind, and the first ship making no haste upon so horrid an errand, while the second pressed on in the manner described, the first arrived so little before them, that Paches had only just had time to read the decree, and to prepare to execute the sentence, when the second put into port and prevented the massacre. The danger of Mitylene had indeed been great.

The other party whom Paches had sent off as the prime movers in the rebellion, were upon Cleon's motion put to death by the Athenians, the number being rather more than a thousand. The Athenians also demolished the walls of the Mitylenians, and took possession of their ships. Afterwards tribute was not imposed upon the Lesbians; but all their land, except that of the Methymnians, was divided into three thousand allotments, three hundred of which were reserved as sacred for the gods, and the rest

assigned by lot to Athenian shareholders, who were sent out to the island. With these the Lesbians agreed to pay a rent of two minae a year for each allotment, and cultivated the land themselves. The Athenians also took possession of the towns on the continent belonging to the Mitylenians, which thus became for the future subject to Athens. Such were the events that took place at Lesbos.

Chapter X.
Fifth Year of the War - Trial and Execution of the Plataeans - Corcyraean Revolution

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During the same summer, after the reduction of Lesbos, the Athenians under Nicias, son of Niceratus, made an expedition against the island of Minoa, which lies off Megara and was used as a fortified post by the Megarians, who had built a tower upon it. Nicias wished to enable the Athenians to maintain their blockade from this nearer station instead of from Budorum and Salamis; to stop the Peloponnesian galleys and privateers sailing out unobserved from the island, as they had been in the habit of doing; and at the same time prevent anything from coming into Megara. Accordingly, after taking two towers projecting on the side of Nisaea, by engines from the sea, and clearing the entrance into the channel between the island and the shore, he next proceeded to cut off all communication by building a wall on the mainland at the point where a bridge across a morass enabled succours to be thrown into the island, which was not far off from the continent. A few days sufficing to accomplish this, he afterwards raised some works in the island also, and leaving a garrison there, departed with his forces.

About the same time in this summer, the Plataeans, being now without provisions and unable to support the siege, surrendered to the Peloponnesians in the following manner. An assault had been made upon the wall, which the Plataeans were unable to repel. The Lacedaemonian commander, perceiving their weakness, wished to avoid taking the place by storm; his instructions from Lacedaemon having been so conceived, in order that if at any future time peace should be made with Athens, and they should agree each to restore the places that they had taken in the war,

Plataea might be held to have come over voluntarily, and not be included in the list. He accordingly sent a herald to them to ask if they were willing voluntarily to surrender the town to the Lacedaemonians, and accept them as their judges, upon the understanding that the guilty should be punished, but no one without form of law. The Plataeans were now in the last state of weakness, and the herald had no sooner delivered his message than they surrendered the town. The Peloponnesians fed them for some days until the judges from Lacedaemon, who were five in number, arrived. Upon their arrival no charge was preferred; they simply called up the Plataeans, and asked them whether they had done the Lacedaemonians and allies any service in the war then raging. The Plataeans asked leave to speak at greater length, and deputed two of their number to represent them: Astymachus, son of Asopolaus, and Lacon, son of Aeimnestus, proxenus of the Lacedaemonians, who came forward and spoke as follows:

"Lacedaemonians, when we surrendered our city we trusted in you, and looked forward to a trial more agreeable to the forms of law than the present, to which we had no idea of being subjected; the judges also in whose hands we consented to place ourselves were you, and you only (from whom we thought we were most likely to obtain justice), and not other persons, as is now the case. As matters stand, we are afraid that we have been doubly deceived. We have good reason to suspect, not only that the issue to be tried is the most terrible of all, but that you will not prove impartial; if we may argue from the fact that no accusation was first brought forward for us to answer, but we had ourselves to ask leave to speak, and from the question being put so shortly, that a true answer to it tells against us, while a false one can be contradicted. In this dilemma, our safest, and indeed our only course, seems to be to say something at all risks: placed as we are, we could scarcely be silent without being tormented by the damning thought that speaking might have saved us. Another difficulty that we have to encounter is the difficulty of convincing you. Were we unknown to each

other we might profit by bringing forward new matter with which you were unacquainted: as it is, we can tell you nothing that you do not know already, and we fear, not that you have condemned us in your own minds of having failed in our duty towards you, and make this our crime, but that to please a third party we have to submit to a trial the result of which is already decided. Nevertheless, we will place before you what we can justly urge, not only on the question of the quarrel which the Thebans have against us, but also as addressing you and the rest of the Hellenes; and we will remind you of our good services, and endeavour to prevail with you.

"To your short question, whether we have done the Lacedaemonians and allies any service in this war, we say, if you ask us as enemies, that to refrain from serving you was not to do you injury; if as friends, that you are more in fault for having marched against us. During the peace, and against the Mede, we acted well: we have not now been the first to break the peace, and we were the only Boeotians who then joined in defending against the Mede the liberty of Hellas. Although an inland people, we were present at the action at Artemisium; in the battle that took place in our territory we fought by the side of yourselves and Pausanias; and in all the other Hellenic exploits of the time we took a part quite out of proportion to our strength. Besides, you, as Lacedaemonians, ought not to forget that at the time of the great panic at Sparta, after the earthquake, caused by the secession of the Helots to Ithome, we sent the third part of our citizens to assist you.

"On these great and historical occasions such was the part that we chose, although afterwards we became your enemies. For this you were to blame. When we asked for your alliance against our Theban oppressors, you rejected our petition, and told us to go to the Athenians who were our neighbours, as you lived too far off. In the war we never have done to you, and never should have done to you, anything unreasonable. If we refused to desert the Athenians when you asked us, we did no wrong; they had helped us against the Thebans when you drew back, and we could no longer give

them up with honour; especially as we had obtained their alliance and had been admitted to their citizenship at our own request, and after receiving benefits at their hands; but it was plainly our duty loyally to obey their orders. Besides, the faults that either of you may commit in your supremacy must be laid, not upon the followers, but on the chiefs that lead them astray.

"With regard to the Thebans, they have wronged us repeatedly, and their last aggression, which has been the means of bringing us into our present position, is within your own knowledge. In seizing our city in time of peace, and what is more at a holy time in the month, they justly encountered our vengeance, in accordance with the universal law which sanctions resistance to an invader; and it cannot now be right that we should suffer on their account. By taking your own immediate interest and their animosity as the test of justice, you will prove yourselves to be rather waiters on expediency than judges of right; although if they seem useful to you now, we and the rest of the Hellenes gave you much more valuable help at a time of greater need. Now you are the assailants, and others fear you; but at the crisis to which we allude, when the barbarian threatened all with slavery, the Thebans were on his side. It is just, therefore, to put our patriotism then against our error now, if error there has been; and you will find the merit outweighing the fault, and displayed at a juncture when there were few Hellenes who would set their valour against the strength of Xerxes, and when greater praise was theirs who preferred the dangerous path of honour to the safe course of consulting their own interest with respect to the invasion. To these few we belonged, and highly were we honoured for it; and yet we now fear to perish by having again acted on the same principles, and chosen to act well with Athens sooner than wisely with Sparta. Yet in justice the same cases should be decided in the same way, and policy should not mean anything else than lasting gratitude for the service of good ally combined with a proper attention to one's own immediate interest.

“Consider also that at present the Hellenes generally regard you as a pattern of worth and honour; and if you pass an unjust sentence upon us in this which is no obscure cause, but one in which you, the judges, are as illustrious as we, the prisoners, are blameless, take care that displeasure be not felt at an unworthy decision in the matter of honourable men made by men yet more honourable than they, and at the consecration in the national temples of spoils taken from the Plataeans, the benefactors of Hellas. Shocking indeed will it seem for Lacedaemonians to destroy Plataea, and for the city whose name your fathers inscribed upon the tripod at Delphi for its good service, to be by you blotted out from the map of Hellas, to please the Thebans. To such a depth of misfortune have we fallen that, while the Medes’ success had been our ruin, Thebans now supplant us in your once fond regards; and we have been subjected to two dangers, the greatest of any — that of dying of starvation then, if we had not surrendered our town, and now of being tried for our lives. So that we Plataeans, after exertions beyond our power in the cause of the Hellenes, are rejected by all, forsaken and unassisted; helped by none of our allies, and reduced to doubt the stability of our only hope, yourselves.

“Still, in the name of the gods who once presided over our confederacy, and of our own good service in the Hellenic cause, we adjure you to relent; to recall the decision which we fear that the Thebans may have obtained from you; to ask back the gift that you have given them, that they disgrace not you by slaying us; to gain a pure instead of a guilty gratitude, and not to gratify others to be yourselves rewarded with shame. Our lives may be quickly taken, but it will be a heavy task to wipe away the infamy of the deed; as we are no enemies whom you might justly punish, but friends forced into taking arms against you. To grant us our lives would be, therefore, a righteous judgment; if you consider also that we are prisoners who surrendered of their own accord, stretching out our hands for quarter, whose slaughter Hellenic law forbids, and who besides were always your

benefactors. Look at the sepulchres of your fathers, slain by the Medes and buried in our country, whom year by year we honoured with garments and all other dues, and the first-fruits of all that our land produced in their season, as friends from a friendly country and allies to our old companions in arms. Should you not decide aright, your conduct would be the very opposite to ours. Consider only: Pausanias buried them thinking that he was laying them in friendly ground and among men as friendly; but you, if you kill us and make the Plataean territory Theban, will leave your fathers and kinsmen in a hostile soil and among their murderers, deprived of the honours which they now enjoy. What is more, you will enslave the land in which the freedom of the Hellenes was won, make desolate the temples of the gods to whom they prayed before they overcame the Medes, and take away your ancestral sacrifices from those who founded and instituted them.

"It were not to your glory, Lacedaemonians, either to offend in this way against the common law of the Hellenes and against your own ancestors, or to kill us your benefactors to gratify another's hatred without having been wronged yourselves: it were more so to spare us and to yield to the impressions of a reasonable compassion; reflecting not merely on the awful fate in store for us, but also on the character of the sufferers, and on the impossibility of predicting how soon misfortune may fall even upon those who deserve it not. We, as we have a right to do and as our need impels us, entreat you, calling aloud upon the gods at whose common altar all the Hellenes worship, to hear our request, to be not unmindful of the oaths which your fathers swore, and which we now plead — we supplicate you by the tombs of your fathers, and appeal to those that are gone to save us from falling into the hands of the Thebans and their dearest friends from being given up to their most detested foes. We also remind you of that day on which we did the most glorious deeds, by your fathers' sides, we who now on this are like to suffer the most dreadful fate. Finally, to do what is necessary and yet most difficult for men in our situation — that is, to make

an end of speaking, since with that ending the peril of our lives draws near — in conclusion we say that we did not surrender our city to the Thebans (to that we would have preferred inglorious starvation), but trusted in and capitulated to you; and it would be just, if we fail to persuade you, to put us back in the same position and let us take the chance that falls to us. And at the same time we adjure you not to give us up — your suppliants, Lacedaemonians, out of your hands and faith, Plataeans foremost of the Hellenic patriots, to Thebans, our most hated enemies — but to be our saviours, and not, while you free the rest of the Hellenes, to bring us to destruction."

Such were the words of the Plataeans. The Thebans, afraid that the Lacedaemonians might be moved by what they had heard, came forward and said that they too desired to address them, since the Plataeans had, against their wish, been allowed to speak at length instead of being confined to a simple answer to the question. Leave being granted, the Thebans spoke as follows:

"We should never have asked to make this speech if the Plataeans on their side had contented themselves with shortly answering the question, and had not turned round and made charges against us, coupled with a long defence of themselves upon matters outside the present inquiry and not even the subject of accusation, and with praise of what no one finds fault with. However, since they have done so, we must answer their charges and refute their self-praise, in order that neither our bad name nor their good may help them, but that you may hear the real truth on both points, and so decide.

"The origin of our quarrel was this. We settled Plataea some time after the rest of Boeotia, together with other places out of which we had driven the mixed population. The Plataeans not choosing to recognize our supremacy, as had been first arranged, but separating themselves from the rest of the Boeotians, and proving traitors to their nationality, we used

compulsion; upon which they went over to the Athenians, and with them did as much harm, for which we retaliated.

"Next, when the barbarian invaded Hellas, they say that they were the only Boeotians who did not Medize; and this is where they most glorify themselves and abuse us. We say that if they did not Medize, it was because the Athenians did not do so either; just as afterwards when the Athenians attacked the Hellenes they, the Plataeans, were again the only Boeotians who Atticized. And yet consider the forms of our respective governments when we so acted. Our city at that juncture had neither an oligarchical constitution in which all the nobles enjoyed equal rights, nor a democracy, but that which is most opposed to law and good government and nearest a tyranny — the rule of a close cabal. These, hoping to strengthen their individual power by the success of the Mede, kept down by force the people, and brought him into the town. The city as a whole was not its own mistress when it so acted, and ought not to be reproached for the errors that it committed while deprived of its constitution. Examine only how we acted after the departure of the Mede and the recovery of the constitution; when the Athenians attacked the rest of Hellas and endeavoured to subjugate our country, of the greater part of which faction had already made them masters. Did not we fight and conquer at Coronea and liberate Boeotia, and do we not now actively contribute to the liberation of the rest, providing horses to the cause and a force unequalled by that of any other state in the confederacy?

"Let this suffice to excuse us for our Medism. We will now endeavour to show that you have injured the Hellenes more than we, and are more deserving of condign punishment. It was in defence against us, say you, that you became allies and citizens of Athens. If so, you ought only to have called in the Athenians against us, instead of joining them in attacking others: it was open to you to do this if you ever felt that they were leading you where you did not wish to follow, as Lacedaemon was already your ally

against the Mede, as you so much insist; and this was surely sufficient to keep us off, and above all to allow you to deliberate in security. Nevertheless, of your own choice and without compulsion you chose to throw your lot in with Athens. And you say that it had been base for you to betray your benefactors; but it was surely far baser and more iniquitous to sacrifice the whole body of the Hellenes, your fellow confederates, who were liberating Hellas, than the Athenians only, who were enslaving it. The return that you made them was therefore neither equal nor honourable, since you called them in, as you say, because you were being oppressed yourselves, and then became their accomplices in oppressing others; although baseness rather consists in not returning like for like than in not returning what is justly due but must be unjustly paid.

"Meanwhile, after thus plainly showing that it was not for the sake of the Hellenes that you alone then did not Medize, but because the Athenians did not do so either, and you wished to side with them and to be against the rest; you now claim the benefit of good deeds done to please your neighbours. This cannot be admitted: you chose the Athenians, and with them you must stand or fall. Nor can you plead the league then made and claim that it should now protect you. You abandoned that league, and offended against it by helping instead of hindering the subjugation of the Aeginetans and others of its members, and that not under compulsion, but while in enjoyment of the same institutions that you enjoy to the present hour, and no one forcing you as in our case. Lastly, an invitation was addressed to you before you were blockaded to be neutral and join neither party: this you did not accept. Who then merit the detestation of the Hellenes more justly than you, you who sought their ruin under the mask of honour? The former virtues that you allege you now show not to be proper to your character; the real bent of your nature has been at length damningly proved: when the Athenians took the path of injustice you followed them.

“Of our unwilling Medism and your wilful Atticizing this then is our explanation. The last wrong wrong of which you complain consists in our having, as you say, lawlessly invaded your town in time of peace and festival. Here again we cannot think that we were more in fault than yourselves. If of our own proper motion we made an armed attack upon your city and ravaged your territory, we are guilty; but if the first men among you in estate and family, wishing to put an end to the foreign connection and to restore you to the common Boeotian country, of their own free will invited us, wherein is our crime? Where wrong is done, those who lead, as you say, are more to blame than those who follow. Not that, in our judgment, wrong was done either by them or by us. Citizens like yourselves, and with more at stake than you, they opened their own walls and introduced us into their own city, not as foes but as friends, to prevent the bad among you from becoming worse; to give honest men their due; to reform principles without attacking persons, since you were not to be banished from your city, but brought home to your kindred, nor to be made enemies to any, but friends alike to all.

“That our intention was not hostile is proved by our behaviour. We did no harm to any one, but publicly invited those who wished to live under a national, Boeotian government to come over to us; which as first you gladly did, and made an agreement with us and remained tranquil, until you became aware of the smallness of our numbers. Now it is possible that there may have been something not quite fair in our entering without the consent of your commons. At any rate you did not repay us in kind. Instead of refraining, as we had done, from violence, and inducing us to retire by negotiation, you fell upon us in violation of your agreement, and slew some of us in fight, of which we do not so much complain, for in that there was a certain justice; but others who held out their hands and received quarter, and whose lives you subsequently promised us, you lawlessly butchered. If this was not abominable, what is? And after these three crimes committed one

after the other — the violation of your agreement, the murder of the men afterwards, and the lying breach of your promise not to kill them, if we refrained from injuring your property in the country — you still affirm that we are the criminals and yourselves pretend to escape justice. Not so, if these your judges decide aright, but you will be punished for all together.

"Such, Lacedaemonians, are the facts. We have gone into them at some length both on your account and on our own, that you may fed that you will justly condemn the prisoners, and we, that we have given an additional sanction to our vengeance. We would also prevent you from being melted by hearing of their past virtues, if any such they had: these may be fairly appealed to by the victims of injustice, but only aggravate the guilt of criminals, since they offend against their better nature. Nor let them gain anything by crying and wailing, by calling upon your fathers' tombs and their own desolate condition. Against this we point to the far more dreadful fate of our youth, butchered at their hands; the fathers of whom either fell at Coronea, bringing Boeotia over to you, or seated, forlorn old men by desolate hearths, with far more reason implore your justice upon the prisoners. The pity which they appeal to is rather due to men who suffer unworthily; those who suffer justly as they do are on the contrary subjects for triumph. For their present desolate condition they have themselves to blame, since they wilfully rejected the better alliance. Their lawless act was not provoked by any action of ours: hate, not justice, inspired their decision; and even now the satisfaction which they afford us is not adequate; they will suffer by a legal sentence, not as they pretend as suppliants asking for quarter in battle, but as prisoners who have surrendered upon agreement to take their trial. Vindicate, therefore, Lacedaemonians, the Hellenic law which they have broken; and to us, the victims of its violation, grant the reward merited by our zeal. Nor let us be supplanted in your favour by their harangues, but offer an example to the Hellenes, that the contests to which you invite them are of deeds, not words: good deeds can be shortly stated,

but where wrong is done a wealth of language is needed to veil its deformity. However, if leading powers were to do what you are now doing, and putting one short question to all alike were to decide accordingly, men would be less tempted to seek fine phrases to cover bad actions."

Such were the words of the Thebans. The Lacedaemonian judges decided that the question whether they had received any service from the Plataeans in the war, was a fair one for them to put; as they had always invited them to be neutral, agreeably to the original covenant of Pausanias after the defeat of the Mede, and had again definitely offered them the same conditions before the blockade. This offer having been refused, they were now, they conceived, by the loyalty of their intention released from their covenant; and having, as they considered, suffered evil at the hands of the Plataeans, they brought them in again one by one and asked each of them the same question, that is to say, whether they had done the Lacedaemonians and allies any service in the war; and upon their saying that they had not, took them out and slew them, all without exception. The number of Plataeans thus massacred was not less than two hundred, with twenty-five Athenians who had shared in the siege. The women were taken as slaves. The city the Thebans gave for about a year to some political emigrants from Megara and to the surviving Plataeans of their own party to inhabit, and afterwards razed it to the ground from the very foundations, and built on to the precinct of Hera an inn two hundred feet square, with rooms all round above and below, making use for this purpose of the roofs and doors of the Plataeans: of the rest of the materials in the wall, the brass and the iron, they made couches which they dedicated to Hera, for whom they also built a stone chapel of a hundred feet square. The land they confiscated and let out on a ten years' lease to Theban occupiers. The adverse attitude of the Lacedaemonians in the whole Plataean affair was mainly adopted to please the Thebans, who were thought to be useful in the

war at that moment raging. Such was the end of Plataea, in the ninety-third year after she became the ally of Athens.

Meanwhile, the forty ships of the Peloponnesians that had gone to the relief of the Lesbians, and which we left flying across the open sea, pursued by the Athenians, were caught in a storm off Crete, and scattering from thence made their way to Peloponnese, where they found at Cyllene thirteen Leucadian and Ambraciot galleys, with Brasidas, son of Tellis, lately arrived as counsellor to Alcidas; the Lacedaemonians, upon the failure of the Lesbian expedition, having resolved to strengthen their fleet and sail to Corcyra, where a revolution had broken out, so as to arrive there before the twelve Athenian ships at Naupactus could be reinforced from Athens. Brasidas and Alcidas began to prepare accordingly.

The Corcyraean revolution began with the return of the prisoners taken in the sea-fights off Epidamnus. These the Corinthians had released, nominally upon the security of eight hundred talents given by their proxeni, but in reality upon their engagement to bring over Corcyra to Corinth. These men proceeded to canvass each of the citizens, and to intrigue with the view of detaching the city from Athens. Upon the arrival of an Athenian and a Corinthian vessel, with envoys on board, a conference was held in which the Corcyraeans voted to remain allies of the Athenians according to their agreement, but to be friends of the Peloponnesians as they had been formerly. Meanwhile, the returned prisoners brought Peithias, a volunteer proxenus of the Athenians and leader of the commons, to trial, upon the charge of enslaving Corcyra to Athens. He, being acquitted, retorted by accusing five of the richest of their number of cutting stakes in the ground sacred to Zeus and Alcinous; the legal penalty being a stater for each stake. Upon their conviction, the amount of the penalty being very large, they seated themselves as suppliants in the temples to be allowed to pay it by instalments; but Peithias, who was one of the senate, prevailed upon that body to enforce the law; upon which the accused, rendered desperate by the

law, and also learning that Peithias had the intention, while still a member of the senate, to persuade the people to conclude a defensive and offensive alliance with Athens, banded together armed with daggers, and suddenly bursting into the senate killed Peithias and sixty others, senators and private persons; some few only of the party of Peithias taking refuge in the Athenian galley, which had not yet departed.

After this outrage, the conspirators summoned the Corcyraeans to an assembly, and said that this would turn out for the best, and would save them from being enslaved by Athens: for the future, they moved to receive neither party unless they came peacefully in a single ship, treating any larger number as enemies. This motion made, they compelled it to be adopted, and instantly sent off envoys to Athens to justify what had been done and to dissuade the refugees there from any hostile proceedings which might lead to a reaction.

Upon the arrival of the embassy, the Athenians arrested the envoys and all who listened to them, as revolutionists, and lodged them in Aegina. Meanwhile a Corinthian galley arriving in the island with Lacedaemonian envoys, the dominant Corcyraean party attacked the commons and defeated them in battle. Night coming on, the commons took refuge in the Acropolis and the higher parts of the city, and concentrated themselves there, having also possession of the Hyllaic harbour; their adversaries occupying the market-place, where most of them lived, and the harbour adjoining, looking towards the mainland.

The next day passed in skirmishes of little importance, each party sending into the country to offer freedom to the slaves and to invite them to join them. The mass of the slaves answered the appeal of the commons; their antagonists being reinforced by eight hundred mercenaries from the continent.

After a day’s interval hostilities recommenced, victory remaining with the commons, who had the advantage in numbers and position, the women

also valiantly assisting them, pelting with tiles from the houses, and supporting the melee with a fortitude beyond their sex. Towards dusk, the oligarchs in full rout, fearing that the victorious commons might assault and carry the arsenal and put them to the sword, fired the houses round the marketplace and the lodging-houses, in order to bar their advance; sparing neither their own, nor those of their neighbours; by which much stuff of the merchants was consumed and the city risked total destruction, if a wind had come to help the flame by blowing on it. Hostilities now ceasing, both sides kept quiet, passing the night on guard, while the Corinthian ship stole out to sea upon the victory of the commons, and most of the mercenaries passed over secretly to the continent.

The next day the Athenian general, Nicostratus, son of Diitrephes, came up from Naupactus with twelve ships and five hundred Messenian heavy infantry. He at once endeavoured to bring about a settlement, and persuaded the two parties to agree together to bring to trial ten of the ringleaders, who presently fled, while the rest were to live in peace, making terms with each other, and entering into a defensive and offensive alliance with the Athenians. This arranged, he was about to sail away, when the leaders of the commons induced him to leave them five of his ships to make their adversaries less disposed to move, while they manned and sent with him an equal number of their own. He had no sooner consented, than they began to enroll their enemies for the ships; and these, fearing that they might be sent off to Athens, seated themselves as suppliants in the temple of the Dioscuri. An attempt on the part of Nicostratus to reassure them and to persuade them to rise proving unsuccessful, the commons armed upon this pretext, alleging the refusal of their adversaries to sail with them as a proof of the hollowness of their intentions, and took their arms out of their houses, and would have dispatched some whom they fell in with, if Nicostratus had not prevented it. The rest of the party, seeing what was going on, seated themselves as suppliants in the temple of Hera, being not less than four

hundred in number; until the commons, fearing that they might adopt some desperate resolution, induced them to rise, and conveyed them over to the island in front of the temple, where provisions were sent across to them.

At this stage in the revolution, on the fourth or fifth day after the removal of the men to the island, the Peloponnesian ships arrived from Cyllene where they had been stationed since their return from Ionia, fifty-three in number, still under the command of Alcidas, but with Brasidas also on board as his adviser; and dropping anchor at Sybota, a harbour on the mainland, at daybreak made sail for Corcyra.

The Corcyraeans in great confusion and alarm at the state of things in the city and at the approach of the invader, at once proceeded to equip sixty vessels, which they sent out, as fast as they were manned, against the enemy, in spite of the Athenians recommending them to let them sail out first, and to follow themselves afterwards with all their ships to. gether. Upon their vessels coming up to the enemy in this straggling fashion, two immediately deserted: in others the crews were fighting among themselves, and there was no order in anything that was done; so that the Peloponnesians, seeing their confusion, placed twenty ships to oppose the Corcyraeans, and ranged the rest against the twelve Athenian ships, amongst which were the two vessels Salaminia and Paralus.

While the Corcyraeans, attacking without judgment and in small detachments, were already crippled by their own misconduct, the Athenians, afraid of the numbers of the enemy and of being surrounded, did not venture to attack the main body or even the centre of the division opposed to them, but fell upon its wing and sank one vessel; after which the Peloponnesians formed in a circle, and the Athenians rowed round them and tried to throw them into disorder. Perceiving this, the division opposed to the Corcyraeans, fearing a repetition of the disaster of Naupactus, came to support their friends, and the whole fleet now bore down, united, upon the Athenians, who retired before it, backing water, retiring as leisurely as

possible in order to give the Corcyraeans time to escape, while the enemy was thus kept occupied. Such was the character of this sea-fight, which lasted until sunset.

The Corcyraeans now feared that the enemy would follow up their victory and sail against the town and rescue the men in the island, or strike some other blow equally decisive, and accordingly carried the men over again to the temple of Hera, and kept guard over the city. The Peloponnesians, however, although victorious in the sea-fight, did not venture to attack the town, but took the thirteen Corcyraean vessels which they had captured, and with them sailed back to the continent from whence they had put out. The next day equally they refrained from attacking the city, although the disorder and panic were at their height, and though Brasidas, it is said, urged Alcidas, his superior officer, to do so, but they landed upon the promontory of Leukimme and laid waste the country.

Meanwhile the commons in Corcyra, being still in great fear of the fleet attacking them, came to a parley with the suppliants and their friends, in order to save the town; and prevailed upon some of them to go on board the ships, of which they still manned thirty, against the expected attack. But the Peloponnesians after ravaging the country until midday sailed away, and towards nightfall were informed by beacon signals of the approach of sixty Athenian vessels from Leucas, under the command of Eurymedon, son of Thucles; which had been sent off by the Athenians upon the news of the revolution and of the fleet with Alcidas being about to sail for Corcyra.

The Peloponnesians accordingly at once set off in haste by night for home, coasting along shore; and hauling their ships across the Isthmus of Leucas, in order not to be seen doubling it, so departed. The Corcyraeans, made aware of the approach of the Athenian fleet and of the departure of the enemy, brought the Messenians from outside the walls into the town, and ordered the fleet which they had manned to sail round into the Hyllaic harbour; and while it was so doing, slew such of their enemies as they laid

hands on, dispatching afterwards, as they landed them, those whom they had persuaded to go on board the ships. Next they went to the sanctuary of Hera and persuaded about fifty men to take their trial, and condemned them all to death. The mass of the suppliants who had refused to do so, on seeing what was taking place, slew each other there in the consecrated ground; while some hanged themselves upon the trees, and others destroyed themselves as they were severally able. During seven days that Eurymedon stayed with his sixty ships, the Corcyraeans were engaged in butchering those of their fellow citizens whom they regarded as their enemies: and although the crime imputed was that of attempting to put down the democracy, some were slain also for private hatred, others by their debtors because of the moneys owed to them. Death thus raged in every shape; and, as usually happens at such times, there was no length to which violence did not go; sons were killed by their fathers, and suppliants dragged from the altar or slain upon it; while some were even walled up in the temple of Dionysus and died there.

So bloody was the march of the revolution, and the impression which it made was the greater as it was one of the first to occur. Later on, one may say, the whole Hellenic world was convulsed; struggles being every, where made by the popular chiefs to bring in the Athenians, and by the oligarchs to introduce the Lacedaemonians. In peace there would have been neither the pretext nor the wish to make such an invitation; but in war, with an alliance always at the command of either faction for the hurt of their adversaries and their own corresponding advantage, opportunities for bringing in the foreigner were never wanting to the revolutionary parties. The sufferings which revolution entailed upon the cities were many and terrible, such as have occurred and always will occur, as long as the nature of mankind remains the same; though in a severer or milder form, and varying in their symptoms, according to the variety of the particular cases. In peace and prosperity, states and individuals have better sentiments,

because they do not find themselves suddenly confronted with imperious necessities; but war takes away the easy supply of daily wants, and so proves a rough master, that brings most men's characters to a level with their fortunes. Revolution thus ran its course from city to city, and the places which it arrived at last, from having heard what had been done before, carried to a still greater excess the refinement of their inventions, as manifested in the cunning of their enterprises and the atrocity of their reprisals. Words had to change their ordinary meaning and to take that which was now given them. Reckless audacity came to be considered the courage of a loyal ally; prudent hesitation, specious cowardice; moderation was held to be a cloak for unmanliness; ability to see all sides of a question, inaptness to act on any. Frantic violence became the attribute of manliness; cautious plotting, a justifiable means of self-defence. The advocate of extreme measures was always trustworthy; his opponent a man to be suspected. To succeed in a plot was to have a shrewd head, to divine a plot a still shrewder; but to try to provide against having to do either was to break up your party and to be afraid of your adversaries. In fine, to forestall an intending criminal, or to suggest the idea of a crime where it was wanting, was equally commended until even blood became a weaker tie than party, from the superior readiness of those united by the latter to dare everything without reserve; for such associations had not in view the blessings derivable from established institutions but were formed by ambition for their overthrow; and the confidence of their members in each other rested less on any religious sanction than upon complicity in crime. The fair proposals of an adversary were met with jealous precautions by the stronger of the two, and not with a generous confidence. Revenge also was held of more account than self-preservation. Oaths of reconciliation, being only proffered on either side to meet an immediate difficulty, only held good so long as no other weapon was at hand; but when opportunity offered, he who first ventured to seize it and to take his enemy off his guard, thought this

perfidious vengeance sweeter than an open one, since, considerations of safety apart, success by treachery won him the palm of superior intelligence. Indeed it is generally the case that men are readier to call rogues clever than simpletons honest, and are as ashamed of being the second as they are proud of being the first. The cause of all these evils was the lust for power arising from greed and ambition; and from these passions proceeded the violence of parties once engaged in contention. The leaders in the cities, each provided with the fairest professions, on the one side with the cry of political equality of the people, on the other of a moderate aristocracy, sought prizes for themselves in those public interests which they pretended to cherish, and, recoiling from no means in their struggles for ascendancy engaged in the direst excesses; in their acts of vengeance they went to even greater lengths, not stopping at what justice or the good of the state demanded, but making the party caprice of the moment their only standard, and invoking with equal readiness the condemnation of an unjust verdict or the authority of the strong arm to glut the animosities of the hour. Thus religion was in honour with neither party; but the use of fair phrases to arrive at guilty ends was in high reputation. Meanwhile the moderate part of the citizens perished between the two, either for not joining in the quarrel, or because envy would not suffer them to escape.

Thus every form of iniquity took root in the Hellenic countries by reason of the troubles. The ancient simplicity into which honour so largely entered was laughed down and disappeared; and society became divided into camps in which no man trusted his fellow. To put an end to this, there was neither promise to be depended upon, nor oath that could command respect; but all parties dwelling rather in their calculation upon the hopelessness of a permanent state of things, were more intent upon self-defence than capable of confidence. In this contest the blunter wits were most successful. Apprehensive of their own deficiencies and of the cleverness of their antagonists, they feared to be worsted in debate and to be

surprised by the combinations of their more versatile opponents, and so at once boldly had recourse to action: while their adversaries, arrogantly thinking that they should know in time, and that it was unnecessary to secure by action what policy afforded, often fell victims to their want of precaution.

Meanwhile Corcyra gave the first example of most of the crimes alluded to; of the reprisals exacted by the governed who had never experienced equitable treatment or indeed aught but insolence from their rulers — when their hour came; of the iniquitous resolves of those who desired to get rid of their accustomed poverty, and ardently coveted their neighbours' goods; and lastly, of the savage and pitiless excesses into which men who had begun the struggle, not in a class but in a party spirit, were hurried by their ungovernable passions. In the confusion into which life was now thrown in the cities, human nature, always rebelling against the law and now its master, gladly showed itself ungoverned in passion, above respect for justice, and the enemy of all superiority; since revenge would not have been set above religion, and gain above justice, had it not been for the fatal power of envy. Indeed men too often take upon themselves in the prosecution of their revenge to set the example of doing away with those general laws to which all alike can look for salvation in adversity, instead of allowing them to subsist against the day of danger when their aid may be required.

While the revolutionary passions thus for the first time displayed themselves in the factions of Corcyra, Eurymedon and the Athenian fleet sailed away; after which some five hundred Corcyraean exiles who had succeeded in escaping, took some forts on the mainland, and becoming masters of the Corcyraean territory over the water, made this their base to Plunder their countrymen in the island, and did so much damage as to cause a severe famine in the town. They also sent envoys to Lacedaemon and Corinth to negotiate their restoration; but meeting with no success,

afterwards got together boats and mercenaries and crossed over to the island, being about six hundred in all; and burning their boats so as to have no hope except in becoming masters of the country, went up to Mount Istone, and fortifying themselves there, began to annoy those in the city and obtained command of the country.

At the close of the same summer the Athenians sent twenty ships under the command of Laches, son of Melanopus, and Charoeades, son of Euphiletus, to Sicily, where the Syracusans and Leontines were at war. The Syracusans had for allies all the Dorian cities except Camarina — these had been included in the Lacedaemonian confederacy from the commencement of the war, though they had not taken any active part in it — the Leontines had Camarina and the Chalcidian cities. In Italy the Locrians were for the Syracusans, the Rhegians for their Leontine kinsmen. The allies of the Leontines now sent to Athens and appealed to their ancient alliance and to their Ionian origin, to persuade the Athenians to send them a fleet, as the Syracusans were blockading them by land and sea. The Athenians sent it upon the plea of their common descent, but in reality to prevent the exportation of Sicilian corn to Peloponnese and to test the possibility of bringing Sicily into subjection. Accordingly they established themselves at Rhegium in Italy, and from thence carried on the war in concert with their allies.

Chapter XI.
Year of the War - Campaigns of Demosthenes in Western Greece - Ruin of Ambracia

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Summer was now over. The winter following, the plague a second time attacked the Athenians; for although it had never entirely left them, still there had been a notable abatement in its ravages. The second visit lasted no less than a year, the first having lasted two; and nothing distressed the Athenians and reduced their power more than this. No less than four thousand four hundred heavy infantry in the ranks died of it and three hundred cavalry, besides a number of the multitude that was never ascertained. At the same time took place the numerous earthquakes in Athens, Euboea, and Boeotia, particularly at Orchomenus in the last-named country.

The same winter the Athenians in Sicily and the Rhegians, with thirty ships, made an expedition against the islands of Aeolus; it being impossible to invade them in summer, owing to the want of water. These islands are occupied by the Liparaeans, a Cnidian colony, who live in one of them of no great size called Lipara; and from this as their headquarters cultivate the rest, Didyme, Strongyle, and Hiera. In Hiera the people in those parts believe that Hephaestus has his forge, from the quantity of flame which they see it send out by night, and of smoke by day. These islands lie off the coast of the Sicels and Messinese, and were allies of the Syracusans. The Athenians laid waste their land, and as the inhabitants did not submit, sailed back to Rhegium. Thus the winter ended, and with it ended the fifth year of this war, of which Thucydides was the historian.

The next summer the Peloponnesians and their allies set out to invade Attica under the command of Agis, son of Archidamus, and went as far as

the Isthmus, but numerous earthquakes occurring, turned back again without the invasion taking place. About the same time that these earthquakes were so common, the sea at Orobiae, in Euboea, retiring from the then line of coast, returned in a huge wave and invaded a great part of the town, and retreated leaving some of it still under water; so that what was once land is now sea; such of the inhabitants perishing as could not run up to the higher ground in time. A similar inundation also occurred at Atalanta, the island off the Opuntian Locrian coast, carrying away part of the Athenian fort and wrecking one of two ships which were drawn up on the beach. At Peparethus also the sea retreated a little, without however any inundation following; and an earthquake threw down part of the wall, the town hall, and a few other buildings. The cause, in my opinion, of this phenomenon must be sought in the earthquake. At the point where its shock has been the most violent, the sea is driven back and, suddenly recoiling with redoubled force, causes the inundation. Without an earthquake I do not see how such an accident could happen.

During the same summer different operations were carried on by the different beligerents in Sicily; by the Siceliots themselves against each other, and by the Athenians and their allies: I shall however confine myself to the actions in which the Athenians took part, choosing the most important. The death of the Athenian general Charoeades, killed by the Syracusans in battle, left Laches in the sole command of the fleet, which he now directed in concert with the allies against Mylae, a place belonging to the Messinese. Two Messinese battalions in garrison at Mylae laid an ambush for the party landing from the ships, but were routed with great slaughter by the Athenians and their allies, who thereupon assaulted the fortification and compelled them to surrender the Acropolis and to march with them upon Messina. This town afterwards also submitted upon the approach of the Athenians and their allies, and gave hostages and all other securities required.

The same summer the Athenians sent thirty ships round Peloponnese under Demosthenes, son of Alcisthenes, and Procles, son of Theodorus, and sixty others, with two thousand heavy infantry, against Melos, under Nicias, son of Niceratus; wishing to reduce the Melians, who, although islanders, refused to be subjects of Athens or even to join her confederacy. The devastation of their land not procuring their submission, the fleet, weighing from Melos, sailed to Oropus in the territory of Graea, and landing at nightfall, the heavy infantry started at once from the ships by land for Tanagra in Boeotia, where they were met by the whole levy from Athens, agreeably to a concerted signal, under the command of Hipponicus, son of Callias, and Eurymedon, son of Thucles. They encamped, and passing that day in ravaging the Tanagraean territory, remained there for the night; and next day, after defeating those of the Tanagraeans who sailed out against them and some Thebans who had come up to help the Tanagraeans, took some arms, set up a trophy, and retired, the troops to the city and the others to the ships. Nicias with his sixty ships coasted alongshore and ravaged the Locrian seaboard, and so returned home.

About this time the Lacedaemonians founded their colony of Heraclea in Trachis, their object being the following: the Malians form in all three tribes, the Paralians, the Hiereans, and the Trachinians. The last of these having suffered severely in a war with their neighbours the Oetaeans, at first intended to give themselves up to Athens; but afterwards fearing not to find in her the security that they sought, sent to Lacedaemon, having chosen Tisamenus for their ambassador. In this embassy joined also the Dorians from the mother country of the Lacedaemonians, with the same request, as they themselves also suffered from the same enemy. After hearing them, the Lacedaemonians determined to send out the colony, wishing to assist the Trachinians and Dorians, and also because they thought that the proposed town would lie conveniently for the purposes of the war against the Athenians. A fleet might be got ready there against Euboea, with the

advantage of a short passage to the island; and the town would also be useful as a station on the road to Thrace. In short, everything made the Lacedaemonians eager to found the place. After first consulting the god at Delphi and receiving a favourable answer, they sent off the colonists, Spartans, and Perioeci, inviting also any of the rest of the Hellenes who might wish to accompany them, except Ionians, Achaeans, and certain other nationalities; three Lacedaemonians leading as founders of the colony, Leon, Alcidas, and Damagon. The settlement effected, they fortified anew the city, now called Heraclea, distant about four miles and a half from Thermopylae and two miles and a quarter from the sea, and commenced building docks, closing the side towards Thermopylae just by the pass itself, in order that they might be easily defended.

The foundation of this town, evidently meant to annoy Euboea (the passage across to Cenaeum in that island being a short one), at first caused some alarm at Athens, which the event however did nothing to justify, the town never giving them any trouble. The reason of this was as follows. The Thessalians, who were sovereign in those parts, and whose territory was menaced by its foundation, were afraid that it might prove a very powerful neighbour, and accordingly continually harassed and made war upon the new settlers, until they at last wore them out in spite of their originally considerable numbers, people flocking from all quarters to a place founded by the Lacedaemonians, and thus thought secure of prosperity. On the other hand the Lacedaemonians themselves, in the persons of their governors, did their full share towards ruining its prosperity and reducing its population, as they frightened away the greater part of the inhabitants by governing harshly and in some cases not fairly, and thus made it easier for their neighbours to prevail against them.

The same summer, about the same time that the Athenians were detained at Melos, their fellow citizens in the thirty ships cruising round Peloponnese, after cutting off some guards in an ambush at Ellomenus in

Leucadia, subsequently went against Leucas itself with a large armament, having been reinforced by the whole levy of the Acarnanians except Oeniadae, and by the Zacynthians and Cephallenians and fifteen ships from Corcyra. While the Leucadians witnessed the devastation of their land, without and within the isthmus upon which the town of Leucas and the temple of Apollo stand, without making any movement on account of the overwhelming numbers of the enemy, the Acarnanians urged Demosthenes, the Athenian general, to build a wall so as to cut off the town from the continent, a measure which they were convinced would secure its capture and rid them once and for all of a most troublesome enemy.

Demosthenes however had in the meanwhile been persuaded by the Messenians that it was a fine opportunity for him, having so large an army assembled, to attack the Aetolians, who were not only the enemies of Naupactus, but whose reduction would further make it easy to gain the rest of that part of the continent for the Athenians. The Aetolian nation, although numerous and warlike, yet dwelt in unwalled villages scattered far apart, and had nothing but light armour, and might, according to the Messenians, be subdued without much difficulty before succours could arrive. The plan which they recommended was to attack first the Apodotians, next the Ophionians, and after these the Eurytanians, who are the largest tribe in Aetolia, and speak, as is said, a language exceedingly difficult to understand, and eat their flesh raw. These once subdued, the rest would easily come in.

To this plan Demosthenes consented, not only to please the Messenians, but also in the belief that by adding the Aetolians to his other continental allies he would be able, without aid from home, to march against the Boeotians by way of Ozolian Locris to Kytinium in Doris, keeping Parnassus on his right until he descended to the Phocians, whom he could force to join him if their ancient friendship for Athens did not, as he anticipated, at once decide them to do so. Arrived in Phocis he was already

upon the frontier of Boeotia. He accordingly weighed from Leucas, against the wish of the Acarnanians, and with his whole armament sailed along the coast to Sollium, where he communicated to them his intention; and upon their refusing to agree to it on account of the non-investment of Leucas, himself with the rest of the forces, the Cephallenians, the Messenians, and Zacynthians, and three hundred Athenian marines from his own ships (the fifteen Corcyraean vessels having departed), started on his expedition against the Aetolians. His base he established at Oeneon in Locris, as the Ozolian Locrians were allies of Athens and were to meet him with all their forces in the interior. Being neighbours of the Aetolians and armed in the same way, it was thought that they would be of great service upon the expedition, from their acquaintance with the localities and the warfare of the inhabitants.

After bivouacking with the army in the precinct of Nemean Zeus, in which the poet Hesiod is said to have been killed by the people of the country, according to an oracle which had foretold that he should die in Nemea, Demosthenes set out at daybreak to invade Aetolia. The first day he took Potidania, the next Krokyle, and the third Tichium, where he halted and sent back the booty to Eupalium in Locris, having determined to pursue his conquests as far as the Ophionians, and, in the event of their refusing to submit, to return to Naupactus and make them the objects of a second expedition. Meanwhile the Aetolians had been aware of his design from the moment of its formation, and as soon as the army invaded their country came up in great force with all their tribes; even the most remote Ophionians, the Bomiensians, and Calliensians, who extend towards the Malian Gulf, being among the number.

The Messenians, however, adhered to their original advice. Assuring Demosthenes that the Aetolians were an easy conquest, they urged him to push on as rapidly as possible, and to try to take the villages as fast as he came up to them, without waiting until the whole nation should be in arms

against him. Led on by his advisers and trusting in his fortune, as he had met with no opposition, without waiting for his Locrian reinforcements, who were to have supplied him with the light-armed darters in which he was most deficient, he advanced and stormed Aegitium, the inhabitants flying before him and posting themselves upon the hills above the town, which stood on high ground about nine miles from the sea. Meanwhile the Aetolians had gathered to the rescue, and now attacked the Athenians and their allies, running down from the hills on every side and darting their javelins, falling back when the Athenian army advanced, and coming on as it retired; and for a long while the battle was of this character, alternate advance and retreat, in both which operations the Athenians had the worst.

Still as long as their archers had arrows left and were able to use them, they held out, the light-armed Aetolians retiring before the arrows; but after the captain of the archers had been killed and his men scattered, the soldiers, wearied out with the constant repetition of the same exertions and hard pressed by the Aetolians with their javelins, at last turned and fled, and falling into pathless gullies and places that they were unacquainted with, thus perished, the Messenian Chromon, their guide, having also unfortunately been killed. A great many were overtaken in the pursuit by the swift-footed and light-armed Aetolians, and fell beneath their javelins; the greater number however missed their road and rushed into the wood, which had no ways out, and which was soon fired and burnt round them by the enemy. Indeed the Athenian army fell victims to death in every form, and suffered all the vicissitudes of flight; the survivors escaped with difficulty to the sea and Oeneon in Locris, whence they had set out. Many of the allies were killed, and about one hundred and twenty Athenian heavy infantry, not a man less, and all in the prime of life. These were by far the best men in the city of Athens that fell during this war. Among the slain was also Procles, the colleague of Demosthenes. Meanwhile the Athenians took up their dead under truce from the Aetolians, and retired to Naupactus, and

from thence went in their ships to Athens; Demosthenes staying behind in Naupactus and in the neighbourhood, being afraid to face the Athenians after the disaster.

About the same time the Athenians on the coast of Sicily sailed to Locris, and in a descent which they made from the ships defeated the Locrians who came against them, and took a fort upon the river Halex.

The same summer the Aetolians, who before the Athenian expedition had sent an embassy to Corinth and Lacedaemon, composed of Tolophus, an Ophionian, Boriades, an Eurytanian, and Tisander, an Apodotian, obtained that an army should be sent them against Naupactus, which had invited the Athenian invasion. The Lacedaemonians accordingly sent off towards autumn three thousand heavy infantry of the allies, five hundred of whom were from Heraclea, the newly founded city in Trachis, under the command of Eurylochus, a Spartan, accompanied by Macarius and Menedaius, also Spartans.

The army having assembled at Delphi, Eurylochus sent a herald to the Ozolian Locrians; the road to Naupactus lying through their territory, and he having besides conceived the idea of detaching them from Athens. His chief abettors in Locris were the Amphissians, who were alarmed at the hostility of the Phocians. These first gave hostages themselves, and induced the rest to do the same for fear of the invading army; first, their neighbours the Myonians, who held the most difficult of the passes, and after them the Ipnians, Messapians, Tritaeans, Chalaeans, Tolophonians, Hessians, and Oeanthians, all of whom joined in the expedition; the Olpaeans contenting themselves with giving hostages, without accompanying the invasion; and the Hyaeans refusing to do either, until the capture of Polis, one of their villages.

His preparations completed, Eurylochus lodged the hostages in Kytinium, in Doris, and advanced upon Naupactus through the country of the Locrians, taking upon his way Oeneon and Eupalium, two of their

towns that refused to join him. Arrived in the Naupactian territory, and having been now joined by the Aetolians, the army laid waste the land and took the suburb of the town, which was unfortified; and after this Molycrium also, a Corinthian colony subject to Athens. Meanwhile the Athenian Demosthenes, who since the affair in Aetolia had remained near Naupactus, having had notice of the army and fearing for the town, went and persuaded the Acarnanians, although not without difficulty because of his departure from Leucas, to go to the relief of Naupactus. They accordingly sent with him on board his ships a thousand heavy infantry, who threw themselves into the place and saved it; the extent of its wall and the small number of its defenders otherwise placing it in the greatest danger. Meanwhile Eurylochus and his companions, finding that this force had entered and that it was impossible to storm the town, withdrew, not to Peloponnese, but to the country once called Aeolis, and now Calydon and Pleuron, and to the places in that neighbourhood, and Proschium in Aetolia; the Ambraciots having come and urged them to combine with them in attacking Amphilochian Argos and the rest of Amphilochia and Acarnania; affirming that the conquest of these countries would bring all the continent into alliance with Lacedaemon. To this Eurylochus consented, and dismissing the Aetolians, now remained quiet with his army in those parts, until the time should come for the Ambraciots to take the field, and for him to join them before Argos.

Summer was now over. The winter ensuing, the Athenians in Sicily with their Hellenic allies, and such of the Sicel subjects or allies of Syracuse as had revolted from her and joined their army, marched against the Sicel town Inessa, the acropolis of which was held by the Syracusans, and after attacking it without being able to take it, retired. In the retreat, the allies retreating after the Athenians were attacked by the Syracusans from the fort, and a large part of their army routed with great slaughter. After this, Laches and the Athenians from the ships made some descents in Locris, and

defeating the Locrians, who came against them with Proxenus, son of Capaton, upon the river Caicinus, took some arms and departed.

The same winter the Athenians purified Delos, in compliance, it appears, with a certain oracle. It had been purified before by Pisistratus the tyrant; not indeed the whole island, but as much of it as could be seen from the temple. All of it was, however, now purified in the following way. All the sepulchres of those that had died in Delos were taken up, and for the future it was commanded that no one should be allowed either to die or to give birth to a child in the island; but that they should be carried over to Rhenea, which is so near to Delos that Polycrates, tyrant of Samos, having added Rhenea to his other island conquests during his period of naval ascendancy, dedicated it to the Delian Apollo by binding it to Delos with a chain.

The Athenians, after the purification, celebrated, for the first time, the quinquennial festival of the Delian games. Once upon a time, indeed, there was a great assemblage of the Ionians and the neighbouring islanders at Delos, who used to come to the festival, as the Ionians now do to that of Ephesus, and athletic and poetical contests took place there, and the cities brought choirs of dancers. Nothing can be clearer on this point than the following verses of Homer, taken from a hymn to Apollo:

> Phoebus, wherever thou strayest, far or near,
> Delos was still of all thy haunts most dear.
> Thither the robed Ionians take their way
> With wife and child to keep thy holiday,
> Invoke thy favour on each manly game,
> And dance and sing in honour of thy name.

That there was also a poetical contest in which the Ionians went to contend, again is shown by the following, taken from the same hymn. After

celebrating the Delian dance of the women, he ends his song of praise with these verses, in which he also alludes to himself:

> Well, may Apollo keep you all! and so,
> Sweethearts, good-bye- yet tell me not I go
> Out from your hearts; and if in after hours
> Some other wanderer in this world of ours
> Touch at your shores, and ask your maidens here
> Who sings the songs the sweetest to your ear,
> Think of me then, and answer with a smile,
> 'A blind old man of Scio's rocky isle.'

Homer thus attests that there was anciently a great assembly and festival at Delos. In later times, although the islanders and the Athenians continued to send the choirs of dancers with sacrifices, the contests and most of the ceremonies were abolished, probably through adversity, until the Athenians celebrated the games upon this occasion with the novelty of horse-races.

The same winter the Ambraciots, as they had promised Eurylochus when they retained his army, marched out against Amphilochian Argos with three thousand heavy infantry, and invading the Argive territory occupied Olpae, a stronghold on a hill near the sea, which had been formerly fortified by the Acarnanians and used as the place of assizes for their nation, and which is about two miles and three-quarters from the city of Argos upon the sea-coast. Meanwhile the Acarnanians went with a part of their forces to the relief of Argos, and with the rest encamped in Amphilochia at the place called Crenae, or the Wells, to watch for Eurylochus and his Peloponnesians, and to prevent their passing through and effecting their junction with the Ambraciots; while they also sent for Demosthenes, the commander of the Aetolian expedition, to be their leader, and for the twenty Athenian ships that were cruising off Peloponnese under the command of Aristotle, son of Timocrates, and Hierophon, son of Antimnestus. On their

part, the Ambraciots at Olpae sent a messenger to their own city, to beg them to come with their whole levy to their assistance, fearing that the army of Eurylochus might not be able to pass through the Acarnanians, and that they might themselves be obliged to fight single-handed, or be unable to retreat, if they wished it, without danger.

Meanwhile Eurylochus and his Peloponnesians, learning that the Ambraciots at Olpae had arrived, set out from Proschium with all haste to join them, and crossing the Achelous advanced through Acarnania, which they found deserted by its population, who had gone to the relief of Argos; keeping on their right the city of the Stratians and its garrison, and on their left the rest of Acarnania. Traversing the territory of the Stratians, they advanced through Phytia, next, skirting Medeon, through Limnaea; after which they left Acarnania behind them and entered a friendly country, that of the Agraeans. From thence they reached and crossed Mount Thymaus, which belongs to the Agraeans, and descended into the Argive territory after nightfall, and passing between the city of Argos and the Acarnanian posts at Crenae, joined the Ambraciots at Olpae.

Uniting here at daybreak, they sat down at the place called Metropolis, and encamped. Not long afterwards the Athenians in the twenty ships came into the Ambracian Gulf to support the Argives, with Demosthenes and two hundred Messenian heavy infantry, and sixty Athenian archers. While the fleet off Olpae blockaded the hill from the sea, the Acarnanians and a few of the Amphilochians, most of whom were kept back by force by the Ambraciots, had already arrived at Argos, and were preparing to give battle to the enemy, having chosen Demosthenes to command the whole of the allied army in concert with their own generals. Demosthenes led them near to Olpae and encamped, a great ravine separating the two armies. During five days they remained inactive; on the sixth both sides formed in order of battle. The army of the Peloponnesians was the largest and outflanked their opponents; and Demosthenes fearing that his right might be surrounded,

placed in ambush in a hollow way overgrown with bushes some four hundred heavy infantry and light troops, who were to rise up at the moment of the onset behind the projecting left wing of the enemy, and to take them in the rear. When both sides were ready they joined battle; Demosthenes being on the right wing with the Messenians and a few Athenians, while the rest of the line was made up of the different divisions of the Acarnanians, and of the Amphilochian carters. The Peloponnesians and Ambraciots were drawn up pell-mell together, with the exception of the Mantineans, who were massed on the left, without however reaching to the extremity of the wing, where Eurylochus and his men confronted the Messenians and Demosthenes.

The Peloponnesians were now well engaged and with their outflanking wing were upon the point of turning their enemy's right; when the Acarnanians from the ambuscade set upon them from behind, and broke them at the first attack, without their staying to resist; while the panic into which they fell caused the flight of most of their army, terrified beyond measure at seeing the division of Eurylochus and their best troops cut to pieces. Most of the work was done by Demosthenes and his Messenians, who were posted in this part of the field. Meanwhile the Ambraciots (who are the best soldiers in those countries) and the troops upon the right wing, defeated the division opposed to them and pursued it to Argos. Returning from the pursuit, they found their main body defeated; and hard pressed by the Acarnanians, with difficulty made good their passage to Olpae, suffering heavy loss on the way, as they dashed on without discipline or order, the Mantineans excepted, who kept their ranks best of any in the army during the retreat.

The battle did not end until the evening. The next day Menedaius, who on the death of Eurylochus and Macarius had succeeded to the sole command, being at a loss after so signal a defeat how to stay and sustain a siege, cut off as he was by land and by the Athenian fleet by sea, and

equally so how to retreat in safety, opened a parley with Demosthenes and the Acarnanian generals for a truce and permission to retreat, and at the same time for the recovery of the dead. The dead they gave back to him, and setting up a trophy took up their own also to the number of about three hundred. The retreat demanded they refused publicly to the army; but permission to depart without delay was secretly granted to the Mantineans and to Menedaius and the other commanders and principal men of the Peloponnesians by Demosthenes and his Acarnanian colleagues; who desired to strip the Ambraciots and the mercenary host of foreigners of their supporters; and, above all, to discredit the Lacedaemonians and Peloponnesians with the Hellenes in those parts, as traitors and self-seekers.

While the enemy was taking up his dead and hastily burying them as he could, and those who obtained permission were secretly planning their retreat, word was brought to Demosthenes and the Acarnanians that the Ambraciots from the city, in compliance with the first message from Olpae, were on the march with their whole levy through Amphilochia to join their countrymen at Olpae, knowing nothing of what had occurred. Demosthenes prepared to march with his army against them, and meanwhile sent on at once a strong division to beset the roads and occupy the strong positions. In the meantime the Mantineans and others included in the agreement went out under the pretence of gathering herbs and firewood, and stole off by twos and threes, picking on the way the things which they professed to have come out for, until they had gone some distance from Olpae, when they quickened their pace. The Ambraciots and such of the rest as had accompanied them in larger parties, seeing them going on, pushed on in their turn, and began running in order to catch them up. The Acarnanians at first thought that all alike were departing without permission, and began to pursue the Peloponnesians; and believing that they were being betrayed, even threw a dart or two at some of their generals who tried to stop them and told them that leave had been given. Eventually, however, they let pass

the Mantineans and Peloponnesians, and slew only the Ambraciots, there being much dispute and difficulty in distinguishing whether a man was an Ambraciot or a Peloponnesian. The number thus slain was about two hundred; the rest escaped into the bordering territory of Agraea, and found refuge with Salynthius, the friendly king of the Agraeans.

Meanwhile the Ambraciots from the city arrived at Idomene. Idomene consists of two lofty hills, the higher of which the troops sent on by Demosthenes succeeded in occupying after nightfall, unobserved by the Ambraciots, who had meanwhile ascended the smaller and bivouacked under it. After supper Demosthenes set out with the rest of the army, as soon as it was evening; himself with half his force making for the pass, and the remainder going by the Amphilochian hills. At dawn he fell upon the Ambraciots while they were still abed, ignorant of what had passed, and fully thinking that it was their own countrymen — Demosthenes having purposely put the Messenians in front with orders to address them in the Doric dialect, and thus to inspire confidence in the sentinels, who would not be able to see them as it was still night. In this way he routed their army as soon as he attacked it, slaying most of them where they were, the rest breaking away in flight over the hills. The roads, however, were already occupied, and while the Amphilochians knew their own country, the Ambraciots were ignorant of it and could not tell which way to turn, and had also heavy armour as against a light-armed enemy, and so fell into ravines and into the ambushes which had been set for them, and perished there. In their manifold efforts to escape some even turned to the sea, which was not far off, and seeing the Athenian ships coasting alongshore just while the action was going on, swam off to them, thinking it better in the panic they were in, to perish, if perish they must, by the hands of the Athenians, than by those of the barbarous and detested Amphilochians. Of the large Ambraciot force destroyed in this manner, a few only reached the

city in safety; while the Acarnanians, after stripping the dead and setting up a trophy, returned to Argos.

The next day arrived a herald from the Ambraciots who had fled from Olpae to the Agraeans, to ask leave to take up the dead that had fallen after the first engagement, when they left the camp with the Mantineans and their companions, without, like them, having had permission to do so. At the sight of the arms of the Ambraciots from the city, the herald was astonished at their number, knowing nothing of the disaster and fancying that they were those of their own party. Some one asked him what he was so astonished at, and how many of them had been killed, fancying in his turn that this was the herald from the troops at Idomene. He replied: "About two hundred"; upon which his interrogator took him up, saying: "Why, the arms you see here are of more than a thousand." The herald replied: "Then they are not the arms of those who fought with us?" The other answered: "Yes, they are, if at least you fought at Idomene yesterday." "But we fought with no one yesterday; but the day before in the retreat." "However that may be, we fought yesterday with those who came to reinforce you from the city of the Ambraciots." When the herald heard this and knew that the reinforcement from the city had been destroyed, he broke into wailing and, stunned at the magnitude of the present evils, went away at once without having performed his errand, or again asking for the dead bodies. Indeed, this was by far the greatest disaster that befell any one Hellenic city in an equal number of days during this war; and I have not set down the number of the dead, because the amount stated seems so out of proportion to the size of the city as to be incredible. In any case I know that if the Acarnanians and Amphilochians had wished to take Ambracia as the Athenians and Demosthenes advised, they would have done so without a blow; as it was, they feared that if the Athenians had it they would be worse neighbours to them than the present.

After this the Acarnanians allotted a third of the spoils to the Athenians, and divided the rest among their own different towns. The share of the Athenians was captured on the voyage home; the arms now deposited in the Attic temples are three hundred panoplies, which the Acarnanians set apart for Demosthenes, and which he brought to Athens in person, his return to his country after the Aetolian disaster being rendered less hazardous by this exploit. The Athenians in the twenty ships also went off to Naupactus. The Acarnanians and Amphilochians, after the departure of Demosthenes and the Athenians, granted the Ambraciots and Peloponnesians who had taken refuge with Salynthius and the Agraeans a free retreat from Oeniadae, to which place they had removed from the country of Salynthius, and for the future concluded with the Ambraciots a treaty and alliance for one hundred years, upon the terms following. It was to be a defensive, not an offensive alliance; the Ambraciots could not be required to march with the Acarnanians against the Peloponnesians, nor the Acarnanians with the Ambraciots against the Athenians; for the rest the Ambraciots were to give up the places and hostages that they held of the Amphilochians, and not to give help to Anactorium, which was at enmity with the Acarnanians. With this arrangement they put an end to the war. After this the Corinthians sent a garrison of their own citizens to Ambracia, composed of three hundred heavy infantry, under the command of Xenocleides, son of Euthycles, who reached their destination after a difficult journey across the continent. Such was the history of the affair of Ambracia.

The same winter the Athenians in Sicily made a descent from their ships upon the territory of Himera, in concert with the Sicels, who had invaded its borders from the interior, and also sailed to the islands of Aeolus. Upon their return to Rhegium they found the Athenian general, Pythodorus, son of Isolochus, come to supersede Laches in the command of the fleet. The allies in Sicily had sailed to Athens and induced the Athenians to send out more vessels to their assistance, pointing out that the Syracusans who already

commanded their land were making efforts to get together a navy, to avoid being any longer excluded from the sea by a few vessels. The Athenians proceeded to man forty ships to send to them, thinking that the war in Sicily would thus be the sooner ended, and also wishing to exercise their navy. One of the generals, Pythodorus, was accordingly sent out with a few ships; Sophocles, son of Sostratides, and Eurymedon, son of Thucles, being destined to follow with the main body. Meanwhile Pythodorus had taken the command of Laches' ships, and towards the end of winter sailed against the Locrian fort, which Laches had formerly taken, and returned after being defeated in battle by the Locrians.

In the first days of this spring, the stream of fire issued from Etna, as on former occasions, and destroyed some land of the Catanians, who live upon Mount Etna, which is the largest mountain in Sicily. Fifty years, it is said, had elapsed since the last eruption, there having been three in all since the Hellenes have inhabited Sicily. Such were the events of this winter; and with it ended the sixth year of this war, of which Thucydides was the historian.

The Fourth Book.

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Chapter XII.
Seventh Year of the War - Occupation of Pylos - Surrender of the Spartan Army in Sphacteria

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Next summer, about the time of the corn's coming into ear, ten Syracusan and as many Locrian vessels sailed to Messina, in Sicily, and occupied the town upon the invitation of the inhabitants; and Messina revolted from the Athenians. The Syracusans contrived this chiefly because they saw that the place afforded an approach to Sicily, and feared that the Athenians might hereafter use it as a base for attacking them with a larger force; the Locrians because they wished to carry on hostilities from both sides of the strait and to reduce their enemies, the people of Rhegium. Meanwhile, the Locrians had invaded the Rhegian territory with all their forces, to prevent their succouring Messina, and also at the instance of some exiles from Rhegium who were with them; the long factions by which that town had been torn rendering it for the moment incapable of resistance, and thus furnishing an additional temptation to the invaders. After devastating the country the Locrian land forces retired, their ships remaining to guard Messina, while others were being manned for the same destination to carry on the war from thence.

About the same time in the spring, before the corn was ripe, the Peloponnesians and their allies invaded Attica under Agis, the son of Archidamus, king of the Lacedaemonians, and sat down and laid waste the country. Meanwhile the Athenians sent off the forty ships which they had been preparing to Sicily, with the remaining generals Eurymedon and Sophocles; their colleague Pythodorus having already preceded them thither. These had also instructions as they sailed by to look to the Corcyraeans in the town, who were being plundered by the exiles in the

mountain. To support these exiles sixty Peloponnesian vessels had lately sailed, it being thought that the famine raging in the city would make it easy for them to reduce it. Demosthenes also, who had remained without employment since his return from Acarnania, applied and obtained permission to use the fleet, if he wished it, upon the coast of Peloponnese.

Off Laconia they heard that the Peloponnesian ships were already at Corcyra, upon which Eurymedon and Sophocles wished to hasten to the island, but Demosthenes required them first to touch at Pylos and do what was wanted there, before continuing their voyage. While they were making objections, a squall chanced to come on and carried the fleet into Pylos. Demosthenes at once urged them to fortify the place, it being for this that he had come on the voyage, and made them observe there was plenty of stone and timber on the spot, and that the place was strong by nature, and together with much of the country round unoccupied; Pylos, or Coryphasium, as the Lacedaemonians call it, being about forty-five miles distant from Sparta, and situated in the old country of the Messenians. The commanders told him that there was no lack of desert headlands in Peloponnese if he wished to put the city to expense by occupying them. He, however, thought that this place was distinguished from others of the kind by having a harbour close by; while the Messenians, the old natives of the country, speaking the same dialect as the Lacedaemonians, could do them the greatest mischief by their incursions from it, and would at the same time be a trusty garrison.

After speaking to the captains of companies on the subject, and failing to persuade either the generals or the soldiers, he remained inactive with the rest from stress of weather; until the soldiers themselves wanting occupation were seized with a sudden impulse to go round and fortify the place. Accordingly they set to work in earnest, and having no iron tools, picked up stones, and put them together as they happened to fit, and where mortar was needed, carried it on their backs for want of hods, stooping down to make it stay on, and clasping their hands together behind to

prevent it falling off; sparing no effort to be able to complete the most vulnerable points before the arrival of the Lacedaemonians, most of the place being sufficiently strong by nature without further fortifications.

Meanwhile the Lacedaemonians were celebrating a festival, and also at first made light of the news, in the idea that whenever they chose to take the field the place would be immediately evacuated by the enemy or easily taken by force; the absence of their army before Athens having also something to do with their delay. The Athenians fortified the place on the land side, and where it most required it, in six days, and leaving Demosthenes with five ships to garrison it, with the main body of the fleet hastened on their voyage to Corcyra and Sicily.

As soon as the Peloponnesians in Attica heard of the occupation of Pylos, they hurried back home; the Lacedaemonians and their king Agis thinking that the matter touched them nearly. Besides having made their invasion early in the season, and while the corn was still green, most of their troops were short of provisions: the weather also was unusually bad for the time of year, and greatly distressed their army. Many reasons thus combined to hasten their departure and to make this invasion a very short one; indeed they only stayed fifteen days in Attica.

About the same time the Athenian general Simonides getting together a few Athenians from the garrisons, and a number of the allies in those parts, took Eion in Thrace, a Mendaean colony and hostile to Athens, by treachery, but had no sooner done so than the Chalcidians and Bottiaeans came up and beat him out of it, with the loss of many of his soldiers.

On the return of the Peloponnesians from Attica, the Spartans themselves and the nearest of the Perioeci at once set out for Pylos, the other Lacedaemonians following more slowly, as they had just come in from another campaign. Word was also sent round Peloponnese to come up as quickly as possible to Pylos; while the sixty Peloponnesian ships were sent for from Corcyra, and being dragged by their crews across the isthmus

of Leucas, passed unperceived by the Athenian squadron at Zacynthus, and reached Pylos, where the land forces had arrived before them. Before the Peloponnesian fleet sailed in, Demosthenes found time to send out unobserved two ships to inform Eurymedon and the Athenians on board the fleet at Zacynthus of the danger of Pylos and to summon them to his assistance. While the ships hastened on their voyage in obedience to the orders of Demosthenes, the Lacedaemonians prepared to assault the fort by land and sea, hoping to capture with ease a work constructed in haste, and held by a feeble garrison. Meanwhile, as they expected the Athenian ships to arrive from Zacynthus, they intended, if they failed to take the place before, to block up the entrances of the harbour to prevent their being able to anchor inside it. For the island of Sphacteria, stretching along in a line close in front of the harbour, at once makes it safe and narrows its entrances, leaving a passage for two ships on the side nearest Pylos and the Athenian fortifications, and for eight or nine on that next the rest of the mainland: for the rest, the island was entirely covered with wood, and without paths through not being inhabited, and about one mile and five furlongs in length. The inlets the Lacedaemonians meant to close with a line of ships placed close together, with their prows turned towards the sea, and, meanwhile, fearing that the enemy might make use of the island to operate against them, carried over some heavy infantry thither, stationing others along the coast. By this means the island and the continent would be alike hostile to the Athenians, as they would be unable to land on either; and the shore of Pylos itself outside the inlet towards the open sea having no harbour, and, therefore, presenting no point which they could use as a base to relieve their countrymen, they, the Lacedaemonians, without sea-fight or risk would in all probability become masters of the place, occupied as it had been on the spur of the moment, and unfurnished with provisions. This being determined, they carried over to the island the heavy infantry, drafted by lot from all the companies. Some others had crossed over before in relief

parties, but these last who were left there were four hundred and twenty in number, with their Helot attendants, commanded by Epitadas, son of Molobrus.

Meanwhile Demosthenes, seeing the Lacedaemonians about to attack him by sea and land at once, himself was not idle. He drew up under the fortification and enclosed in a stockade the galleys remaining to him of those which had been left him, arming the sailors taken out of them with poor shields made most of them of osier, it being impossible to procure arms in such a desert place, and even these having been obtained from a thirty-oared Messenian privateer and a boat belonging to some Messenians who happened to have come to them. Among these Messenians were forty heavy infantry, whom he made use of with the rest. Posting most of his men, unarmed and armed, upon the best fortified and strong points of the place towards the interior, with orders to repel any attack of the land forces, he picked sixty heavy infantry and a few archers from his whole force, and with these went outside the wall down to the sea, where he thought that the enemy would most likely attempt to land. Although the ground was difficult and rocky, looking towards the open sea, the fact that this was the weakest part of the wall would, he thought, encourage their ardour, as the Athenians, confident in their naval superiority, had here paid little attention to their defences, and the enemy if he could force a landing might feel secure of taking the place. At this point, accordingly, going down to the water's edge, he posted his heavy infantry to prevent, if possible, a landing, and encouraged them in the following terms:

"Soldiers and comrades in this adventure, I hope that none of you in our present strait will think to show his wit by exactly calculating all the perils that encompass us, but that you will rather hasten to close with the enemy, without staying to count the odds, seeing in this your best chance of safety. In emergencies like ours calculation is out of place; the sooner the danger is faced the better. To my mind also most of the chances are for us, if we will

only stand fast and not throw away our advantages, overawed by the numbers of the enemy. One of the points in our favour is the awkwardness of the landing. This, however, only helps us if we stand our ground. If we give way it will be practicable enough, in spite of its natural difficulty, without a defender; and the enemy will instantly become more formidable from the difficulty he will have in retreating, supposing that we succeed in repulsing him, which we shall find it easier to do, while he is on board his ships, than after he has landed and meets us on equal terms. As to his numbers, these need not too much alarm you. Large as they may be he can only engage in small detachments, from the impossibility of bringing to. Besides, the numerical superiority that we have to meet is not that of an army on land with everything else equal, but of troops on board ship, upon an element where many favourable accidents are required to act with effect. I therefore consider that his difficulties may be fairly set against our numerical deficiencies, and at the same time I charge you, as Athenians who know by experience what landing from ships on a hostile territory means, and how impossible it is to drive back an enemy determined enough to stand his ground and not to be frightened away by the surf and the terrors of the ships sailing in, to stand fast in the present emergency, beat back the enemy at the water's edge, and save yourselves and the place."

Thus encouraged by Demosthenes, the Athenians felt more confident, and went down to meet the enemy, posting themselves along the edge of the sea. The Lacedaemonians now put themselves in movement and simultaneously assaulted the fortification with their land forces and with their ships, forty-three in number, under their admiral, Thrasymelidas, son of Cratesicles, a Spartan, who made his attack just where Demosthenes expected. The Athenians had thus to defend themselves on both sides, from the land and from the sea; the enemy rowing up in small detachments, the one relieving the other — it being impossible for many to bring to at once — and showing great ardour and cheering each other on, in the endeavour

to force a passage and to take the fortification. He who most distinguished himself was Brasidas. Captain of a galley, and seeing that the captains and steersmen, impressed by the difficulty of the position, hung back even where a landing might have seemed possible, for fear of wrecking their vessels, he shouted out to them, that they must never allow the enemy to fortify himself in their country for the sake of saving timber, but must shiver their vessels and force a landing; and bade the allies, instead of hesitating in such a moment to sacrifice their ships for Lacedaemon in return for her many benefits, to run them boldly aground, land in one way or another, and make themselves masters of the place and its garrison.

Not content with this exhortation, he forced his own steersman to run his ship ashore, and stepping on to the gangway, was endeavouring to land, when he was cut down by the Athenians, and after receiving many wounds fainted away. Falling into the bows, his shield slipped off his arm into the sea, and being thrown ashore was picked up by the Athenians, and afterwards used for the trophy which they set up for this attack. The rest also did their best, but were not able to land, owing to the difficulty of the ground and the unflinching tenacity of the Athenians. It was a strange reversal of the order of things for Athenians to be fighting from the land, and from Laconian land too, against Lacedaemonians coming from the sea; while Lacedaemonians were trying to land from shipboard in their own country, now become hostile, to attack Athenians, although the former were chiefly famous at the time as an inland people and superior by land, the latter as a maritime people with a navy that had no equal.

After continuing their attacks during that day and most of the next, the Peloponnesians desisted, and the day after sent some of their ships to Asine for timber to make engines, hoping to take by their aid, in spite of its height, the wall opposite the harbour, where the landing was easiest. At this moment the Athenian fleet from Zacynthus arrived, now numbering fifty sail, having been reinforced by some of the ships on guard at Naupactus and

by four Chian vessels. Seeing the coast and the island both crowded with heavy infantry, and the hostile ships in harbour showing no signs of sailing out, at a loss where to anchor, they sailed for the moment to the desert island of Prote, not far off, where they passed the night. The next day they got under way in readiness to engage in the open sea if the enemy chose to put out to meet them, being determined in the event of his not doing so to sail in and attack him. The Lacedaemonians did not put out to sea, and having omitted to close the inlets as they had intended, remained quiet on shore, engaged in manning their ships and getting ready, in the case of any one sailing in, to fight in the harbour, which is a fairly large one.

Perceiving this, the Athenians advanced against them by each inlet, and falling on the enemy's fleet, most of which was by this time afloat and in line, at once put it to flight, and giving chase as far as the short distance allowed, disabled a good many vessels and took five, one with its crew on board; dashing in at the rest that had taken refuge on shore, and battering some that were still being manned, before they could put out, and lashing on to their own ships and towing off empty others whose crews had fled. At this sight the Lacedaemonians, maddened by a disaster which cut off their men on the island, rushed to the rescue, and going into the sea with their heavy armour, laid hold of the ships and tried to drag them back, each man thinking that success depended on his individual exertions. Great was the melee, and quite in contradiction to the naval tactics usual to the two combatants; the Lacedaemonians in their excitement and dismay being actually engaged in a sea-fight on land, while the victorious Athenians, in their eagerness to push their success as far as possible, were carrying on a land-fight from their ships. After great exertions and numerous wounds on both sides they separated, the Lacedaemonians saving their empty ships, except those first taken; and both parties returning to their camp, the Athenians set up a trophy, gave back the dead, secured the wrecks, and at once began to cruise round and jealously watch the island, with its

intercepted garrison, while the Peloponnesians on the mainland, whose contingents had now all come up, stayed where they were before Pylos.

When the news of what had happened at Pylos reached Sparta, the disaster was thought so serious that the Lacedaemonians resolved that the authorities should go down to the camp, and decide on the spot what was best to be done. There, seeing that it was impossible to help their men, and not wishing to risk their being reduced by hunger or overpowered by numbers, they determined, with the consent of the Athenian generals, to conclude an armistice at Pylos and send envoys to Athens to obtain a convention, and to endeavour to get back their men as quickly as possible.

The generals accepting their offers, an armistice was concluded upon the terms following:

- That the Lacedaemonians should bring to Pylos and deliver up to the Athenians the ships that had fought in the late engagement, and all in Laconia that were vessels of war, and should make no attack on the fortification either by land or by sea.
- That the Athenians should allow the Lacedaemonians on the mainland to send to the men in the island a certain fixed quantity of corn ready kneaded, that is to say, two quarts of barley meal, one pint of wine, and a piece of meat for each man, and half the same quantity for a servant.
- That this allowance should be sent in under the eyes of the Athenians, and that no boat should sail to the island except openly.
- That the Athenians should continue to the island same as before, without however landing upon it, and should refrain from attacking the Peloponnesian troops either by land or by sea.
- That if either party should infringe any of these terms in the slightest particular, the armistice should be at once void.
- That the armistice should hold good until the return of the Lacedaemonian envoys from Athens — the Athenians sending them thither in a galley and bringing them back again — and upon the

arrival of the envoys should be at an end, and the ships be restored by the Athenians in the same state as they received them.

Such were the terms of the armistice, and the ships were delivered over to the number of sixty, and the envoys sent off accordingly. Arrived at Athens they spoke as follows:

"Athenians, the Lacedaemonians sent us to try to find some way of settling the affair of our men on the island, that shall be at once satisfactory to our interests, and as consistent with our dignity in our misfortune as circumstances permit. We can venture to speak at some length without any departure from the habit of our country. Men of few words where many are not wanted, we can be less brief when there is a matter of importance to be illustrated and an end to be served by its illustration. Meanwhile we beg you to take what we may say, not in a hostile spirit, nor as if we thought you ignorant and wished to lecture you, but rather as a suggestion on the best course to be taken, addressed to intelligent judges. You can now, if you choose, employ your present success to advantage, so as to keep what you have got and gain honour and reputation besides, and you can avoid the mistake of those who meet with an extraordinary piece of good fortune, and are led on by hope to grasp continually at something further, through having already succeeded without expecting it. While those who have known most vicissitudes of good and bad, have also justly least faith in their prosperity; and to teach your city and ours this lesson experience has not been wanting.

"To be convinced of this you have only to look at our present misfortune. What power in Hellas stood higher than we did? and yet we are come to you, although we formerly thought ourselves more able to grant what we are now here to ask. Nevertheless, we have not been brought to this by any decay in our power, or through having our heads turned by aggrandizement; no, our resources are what they have always been, and our error has been an error of judgment, to which all are equally liable. Accordingly, the prosperity which your city now enjoys, and the accession

that it has lately received, must not make you fancy that fortune will be always with you. Indeed sensible men are prudent enough to treat their gains as precarious, just as they would also keep a clear head in adversity, and think that war, so far from staying within the limit to which a combatant may wish to confine it, will run the course that its chances prescribe; and thus, not being puffed up by confidence in military success, they are less likely to come to grief, and most ready to make peace, if they can, while their fortune lasts. This, Athenians, you have a good opportunity to do now with us, and thus to escape the possible disasters which may follow upon your refusal, and the consequent imputation of having owed to accident even your present advantages, when you might have left behind you a reputation for power and wisdom which nothing could endanger.

"The Lacedaemonians accordingly invite you to make a treaty and to end the war, and offer peace and alliance and the most friendly and intimate relations in every way and on every occasion between us; and in return ask for the men on the island, thinking it better for both parties not to stand out to the end, on the chance of some favourable accident enabling the men to force their way out, or of their being compelled to succumb under the pressure of blockade. Indeed if great enmities are ever to be really settled, we think it will be, not by the system of revenge and military success, and by forcing an opponent to swear to a treaty to his disadvantage, but when the more fortunate combatant waives these his privileges, to be guided by gentler feelings conquers his rival in generosity, and accords peace on more moderate conditions than he expected. From that moment, instead of the debt of revenge which violence must entail, his adversary owes a debt of generosity to be paid in kind, and is inclined by honour to stand to his agreement. And men oftener act in this manner towards their greatest enemies than where the quarrel is of less importance; they are also by nature as glad to give way to those who first yield to them, as they are apt to be provoked by arrogance to risks condemned by their own judgment.

“To apply this to ourselves: if peace was ever desirable for both parties, it is surely so at the present moment, before anything irremediable befall us and force us to hate you eternally, personally as well as politically, and you to miss the advantages that we now offer you. While the issue is still in doubt, and you have reputation and our friendship in prospect, and we the compromise of our misfortune before anything fatal occur, let us be reconciled, and for ourselves choose peace instead of war, and grant to the rest of the Hellenes a remission from their sufferings, for which be sure they will think they have chiefly you to thank. The war that they labour under they know not which began, but the peace that concludes it, as it depends on your decision, will by their gratitude be laid to your door. By such a decision you can become firm friends with the Lacedaemonians at their own invitation, which you do not force from them, but oblige them by accepting. And from this friendship consider the advantages that are likely to follow: when Attica and Sparta are at one, the rest of Hellas, be sure, will remain in respectful inferiority before its heads.”

Such were the words of the Lacedaemonians, their idea being that the Athenians, already desirous of a truce and only kept back by their opposition, would joyfully accept a peace freely offered, and give back the men. The Athenians, however, having the men on the island, thought that the treaty would be ready for them whenever they chose to make it, and grasped at something further. Foremost to encourage them in this policy was Cleon, son of Cleaenetus, a popular leader of the time and very powerful with the multitude, who persuaded them to answer as follows: First, the men in the island must surrender themselves and their arms and be brought to Athens. Next, the Lacedaemonians must restore Nisaea, Pegae, Troezen, and Achaia, all places acquired not by arms, but by the previous convention, under which they had been ceded by Athens herself at a moment of disaster, when a truce was more necessary to her than at present.

This done they might take back their men, and make a truce for as long as both parties might agree.

To this answer the envoys made no reply, but asked that commissioners might be chosen with whom they might confer on each point, and quietly talk the matter over and try to come to some agreement. Hereupon Cleon violently assailed them, saying that he knew from the first that they had no right intentions, and that it was clear enough now by their refusing to speak before the people, and wanting to confer in secret with a committee of two or three. No, if they meant anything honest let them say it out before all. The Lacedaemonians, however, seeing that whatever concessions they might be prepared to make in their misfortune, it was impossible for them to speak before the multitude and lose credit with their allies for a negotiation which might after all miscarry, and on the other hand, that the Athenians would never grant what they asked upon moderate terms, returned from Athens without having effected anything.

Their arrival at once put an end to the armistice at Pylos, and the Lacedaemonians asked back their ships according to the convention. The Athenians, however, alleged an attack on the fort in contravention of the truce, and other grievances seemingly not worth mentioning, and refused to give them back, insisting upon the clause by which the slightest infringement made the armistice void. The Lacedaemonians, after denying the contravention and protesting against their bad faith in the matter of the ships, went away and earnestly addressed themselves to the war. Hostilities were now carried on at Pylos upon both sides with vigour. The Athenians cruised round the island all day with two ships going different ways; and by night, except on the seaward side in windy weather, anchored round it with their whole fleet, which, having been reinforced by twenty ships from Athens come to aid in the blockade, now numbered seventy sail; while the Peloponnesians remained encamped on the continent, making attacks on the

fort, and on the look-out for any opportunity which might offer itself for the deliverance of their men.

Meanwhile the Syracusans and their allies in Sicily had brought up to the squadron guarding Messina the reinforcement which we left them preparing, and carried on the war from thence, incited chiefly by the Locrians from hatred of the Rhegians, whose territory they had invaded with all their forces. The Syracusans also wished to try their fortune at sea, seeing that the Athenians had only a few ships actually at Rhegium, and hearing that the main fleet destined to join them was engaged in blockading the island. A naval victory, they thought, would enable them to blockade Rhegium by sea and land, and easily to reduce it; a success which would at once place their affairs upon a solid basis, the promontory of Rhegium in Italy and Messina in Sicily being so near each other that it would be impossible for the Athenians to cruise against them and command the strait. The strait in question consists of the sea between Rhegium and Messina, at the point where Sicily approaches nearest to the continent, and is the Charybdis through which the story makes Ulysses sail; and the narrowness of the passage and the strength of the current that pours in from the vast Tyrrhenian and Sicilian mains, have rightly given it a bad reputation.

In this strait the Syracusans and their allies were compelled to fight, late in the day, about the passage of a boat, putting out with rather more than thirty ships against sixteen Athenian and eight Rhegian vessels. Defeated by the Athenians they hastily set off, each for himself, to their own stations at Messina and Rhegium, with the loss of one ship; night coming on before the battle was finished. After this the Locrians retired from the Rhegian territory, and the ships of the Syracusans and their allies united and came to anchor at Cape Pelorus, in the territory of Messina, where their land forces joined them. Here the Athenians and Rhegians sailed up, and seeing the ships unmanned, made an attack, in which they in their turn lost one vessel, which was caught by a grappling iron, the crew saving themselves by

swimming. After this the Syracusans got on board their ships, and while they were being towed alongshore to Messina, were again attacked by the Athenians, but suddenly got out to sea and became the assailants, and caused them to lose another vessel. After thus holding their own in the voyage alongshore and in the engagement as above described, the Syracusans sailed on into the harbour of Messina.

Meanwhile the Athenians, having received warning that Camarina was about to be betrayed to the Syracusans by Archias and his party, sailed thither; and the Messinese took this opportunity to attack by sea and land with all their forces their Chalcidian neighbour, Naxos. The first day they forced the Naxians to keep their walls, and laid waste their country; the next they sailed round with their ships, and laid waste their land on the river Akesines, while their land forces menaced the city. Meanwhile the Sicels came down from the high country in great numbers, to aid against the Messinese; and the Naxians, elated at the sight, and animated by a belief that the Leontines and their other Hellenic allies were coming to their support, suddenly sallied out from the town, and attacked and routed the Messinese, killing more than a thousand of them; while the remainder suffered severely in their retreat home, being attacked by the barbarians on the road, and most of them cut off. The ships put in to Messina, and afterwards dispersed for their different homes. The Leontines and their allies, with the Athenians, upon this at once turned their arms against the now weakened Messina, and attacked, the Athenians with their ships on the side of the harbour, and the land forces on that of the town. The Messinese, however, sallying out with Demoteles and some Locrians who had been left to garrison the city after the disaster, suddenly attacked and routed most of the Leontine army, killing a great number; upon seeing which the Athenians landed from their ships, and falling on the Messinese in disorder chased them back into the town, and setting up a trophy retired to Rhegium. After

this the Hellenes in Sicily continued to make war on each other by land, without the Athenians.

Meanwhile the Athenians at Pylos were still besieging the Lacedaemonians in the island, the Peloponnesian forces on the continent remaining where they were. The blockade was very laborious for the Athenians from want of food and water; there was no spring except one in the citadel of Pylos itself, and that not a large one, and most of them were obliged to grub up the shingle on the sea beach and drink such water as they could find. They also suffered from want of room, being encamped in a narrow space; and as there was no anchorage for the ships, some took their meals on shore in their turn, while the others were anchored out at sea. But their greatest discouragement arose from the unexpectedly long time which it took to reduce a body of men shut up in a desert island, with only brackish water to drink, a matter which they had imagined would take them only a few days. The fact was that the Lacedaemonians had made advertisement for volunteers to carry into the island ground corn, wine, cheese, and any other food useful in a siege; high prices being offered, and freedom promised to any of the Helots who should succeed in doing so. The Helots accordingly were most forward to engage in this risky traffic, putting off from this or that part of Peloponnese, and running in by night on the seaward side of the island. They were best pleased, however, when they could catch a wind to carry them in. It was more easy to elude the look-out of the galleys, when it blew from the seaward, as it became impossible for them to anchor round the island; while the Helots had their boats rated at their value in money, and ran them ashore, without caring how they landed, being sure to find the soldiers waiting for them at the landing-places. But all who risked it in fair weather were taken. Divers also swam in under water from the harbour, dragging by a cord in skins poppyseed mixed with honey, and bruised linseed; these at first escaped notice, but afterwards a look-out

was kept for them. In short, both sides tried every possible contrivance, the one to throw in provisions, and the other to prevent their introduction.

At Athens, meanwhile, the news that the army was in great distress, and that corn found its way in to the men in the island, caused no small perplexity; and the Athenians began to fear that winter might come on and find them still engaged in the blockade. They saw that the convoying of provisions round Peloponnese would be then impossible. The country offered no resources in itself, and even in summer they could not send round enough. The blockade of a place without harbours could no longer be kept up; and the men would either escape by the siege being abandoned, or would watch for bad weather and sail out in the boats that brought in their corn. What caused still more alarm was the attitude of the Lacedaemonians, who must, it was thought by the Athenians, feel themselves on strong ground not to send them any more envoys; and they began to repent having rejected the treaty. Cleon, perceiving the disfavour with which he was regarded for having stood in the way of the convention, now said that their informants did not speak the truth; and upon the messengers recommending them, if they did not believe them, to send some commissioners to see, Cleon himself and Theagenes were chosen by the Athenians as commissioners. Aware that he would now be obliged either to say what had been already said by the men whom he was slandering, or be proved a liar if he said the contrary, he told the Athenians, whom he saw to be not altogether disinclined for a fresh expedition, that instead of sending and wasting their time and opportunities, if they believed what was told them, they ought to sail against the men. And pointing at Nicias, son of Niceratus, then general, whom he hated, he tauntingly said that it would be easy, if they had men for generals, to sail with a force and take those in the island, and that if he had himself been in command, he would have done it.

Nicias, seeing the Athenians murmuring against Cleon for not sailing now if it seemed to him so easy, and further seeing himself the object of

attack, told him that for all that the generals cared, he might take what force he chose and make the attempt. At first Cleon fancied that this resignation was merely a figure of speech, and was ready to go, but finding that it was seriously meant, he drew back, and said that Nicias, not he, was general, being now frightened, and having never supposed that Nicias would go so far as to retire in his favour. Nicias, however, repeated his offer, and resigned the command against Pylos, and called the Athenians to witness that he did so. And as the multitude is wont to do, the more Cleon shrank from the expedition and tried to back out of what he had said, the more they encouraged Nicias to hand over his command, and clamoured at Cleon to go. At last, not knowing how to get out of his words, he undertook the expedition, and came forward and said that he was not afraid of the Lacedaemonians, but would sail without taking any one from the city with him, except the Lemnians and Imbrians that were at Athens, with some targeteers that had come up from Aenus, and four hundred archers from other quarters. With these and the soldiers at Pylos, he would within twenty days either bring the Lacedaemonians alive, or kill them on the spot. The Athenians could not help laughing at his fatuity, while sensible men comforted themselves with the reflection that they must gain in either circumstance; either they would be rid of Cleon, which they rather hoped, or if disappointed in this expectation, would reduce the Lacedaemonians.

After he had settled everything in the assembly, and the Athenians had voted him the command of the expedition, he chose as his colleague Demosthenes, one of the generals at Pylos, and pushed forward the preparations for his voyage. His choice fell upon Demosthenes because he heard that he was contemplating a descent on the island; the soldiers distressed by the difficulties of the position, and rather besieged than besiegers, being eager to fight it out, while the firing of the island had increased the confidence of the general. He had been at first afraid, because the island having never been inhabited was almost entirely covered with

wood and without paths, thinking this to be in the enemy's favour, as he might land with a large force, and yet might suffer loss by an attack from an unseen position. The mistakes and forces of the enemy the wood would in a great measure conceal from him, while every blunder of his own troops would be at once detected, and they would be thus able to fall upon him unexpectedly just where they pleased, the attack being always in their power. If, on the other hand, he should force them to engage in the thicket, the smaller number who knew the country would, he thought, have the advantage over the larger who were ignorant of it, while his own army might be cut off imperceptibly, in spite of its numbers, as the men would not be able to see where to succour each other.

The Aetolian disaster, which had been mainly caused by the wood, had not a little to do with these reflections. Meanwhile, one of the soldiers who were compelled by want of room to land on the extremities of the island and take their dinners, with outposts fixed to prevent a surprise, set fire to a little of the wood without meaning to do so; and as it came on to blow soon afterwards, almost the whole was consumed before they were aware of it. Demosthenes was now able for the first time to see how numerous the Lacedaemonians really were, having up to this moment been under the impression that they took in provisions for a smaller number; he also saw that the Athenians thought success important and were anxious about it, and that it was now easier to land on the island, and accordingly got ready for the attempt, sent for troops from the allies in the neighbourhood, and pushed forward his other preparations. At this moment Cleon arrived at Pylos with the troops which he had asked for, having sent on word to say that he was coming. The first step taken by the two generals after their meeting was to send a herald to the camp on the mainland, to ask if they were disposed to avoid all risk and to order the men on the island to surrender themselves and their arms, to be kept in gentle custody until some general convention should be concluded.

On the rejection of this proposition the generals let one day pass, and the next, embarking all their heavy infantry on board a few ships, put out by night, and a little before dawn landed on both sides of the island from the open sea and from the harbour, being about eight hundred strong, and advanced with a run against the first post in the island.

The enemy had distributed his force as follows: In this first post there were about thirty heavy infantry; the centre and most level part, where the water was, was held by the main body, and by Epitadas their commander; while a small party guarded the very end of the island, towards Pylos, which was precipitous on the sea-side and very difficult to attack from the land, and where there was also a sort of old fort of stones rudely put together, which they thought might be useful to them, in case they should be forced to retreat. Such was their disposition.

The advanced post thus attacked by the Athenians was at once put to the sword, the men being scarcely out of bed and still arming, the landing having taken them by surprise, as they fancied the ships were only sailing as usual to their stations for the night. As soon as day broke, the rest of the army landed, that is to say, all the crews of rather more than seventy ships, except the lowest rank of oars, with the arms they carried, eight hundred archers, and as many targeteers, the Messenian reinforcements, and all the other troops on duty round Pylos, except the garrison on the fort. The tactics of Demosthenes had divided them into companies of two hundred, more or less, and made them occupy the highest points in order to paralyse the enemy by surrounding him on every side and thus leaving him without any tangible adversary, exposed to the cross-fire of their host; plied by those in his rear if he attacked in front, and by those on one flank if he moved against those on the other. In short, wherever he went he would have the assailants behind him, and these light-armed assailants, the most awkward of all; arrows, darts, stones, and slings making them formidable at a distance, and there being no means of getting at them at close quarters, as

they could conquer flying, and the moment their pursuer turned they were upon him. Such was the idea that inspired Demosthenes in his conception of the descent, and presided over its execution.

Meanwhile the main body of the troops in the island (that under Epitadas), seeing their outpost cut off and an army advancing against them, serried their ranks and pressed forward to close with the Athenian heavy infantry in front of them, the light troops being upon their flanks and rear. However, they were not able to engage or to profit by their superior skill, the light troops keeping them in check on either side with their missiles, and the heavy infantry remaining stationary instead of advancing to meet them; and although they routed the light troops wherever they ran up and approached too closely, yet they retreated fighting, being lightly equipped, and easily getting the start in their flight, from the difficult and rugged nature of the ground, in an island hitherto desert, over which the Lacedaemonians could not pursue them with their heavy armour.

After this skirmishing had lasted some little while, the Lacedaemonians became unable to dash out with the same rapidity as before upon the points attacked, and the light troops finding that they now fought with less vigour, became more confident. They could see with their own eyes that they were many times more numerous than the enemy; they were now more familiar with his aspect and found him less terrible, the result not having justified the apprehensions which they had suffered, when they first landed in slavish dismay at the idea of attacking Lacedaemonians; and accordingly their fear changing to disdain, they now rushed all together with loud shouts upon them, and pelted them with stones, darts, and arrows, whichever came first to hand. The shouting accompanying their onset confounded the Lacedaemonians, unaccustomed to this mode of fighting; dust rose from the newly burnt wood, and it was impossible to see in front of one with the arrows and stones flying through clouds of dust from the hands of numerous assailants. The Lacedaemonians had now to sustain a rude

conflict; their caps would not keep out the arrows, darts had broken off in the armour of the wounded, while they themselves were helpless for offence, being prevented from using their eyes to see what was before them, and unable to hear the words of command for the hubbub raised by the enemy; danger encompassed them on every side, and there was no hope of any means of defence or safety.

At last, after many had been already wounded in the confined space in which they were fighting, they formed in close order and retired on the fort at the end of the island, which was not far off, and to their friends who held it. The moment they gave way, the light troops became bolder and pressed upon them, shouting louder than ever, and killed as many as they came up with in their retreat, but most of the Lacedaemonians made good their escape to the fort, and with the garrison in it ranged themselves all along its whole extent to repulse the enemy wherever it was assailable. The Athenians pursuing, unable to surround and hem them in, owing to the strength of the ground, attacked them in front and tried to storm the position. For a long time, indeed for most of the day, both sides held out against all the torments of the battle, thirst, and sun, the one endeavouring to drive the enemy from the high ground, the other to maintain himself upon it, it being now more easy for the Lacedaemonians to defend themselves than before, as they could not be surrounded on the flanks.

The struggle began to seem endless, when the commander of the Messenians came to Cleon and Demosthenes, and told them that they were losing their labour: but if they would give him some archers and light troops to go round on the enemy's rear by a way he would undertake to find, he thought he could force the approach. Upon receiving what he asked for, he started from a point out of sight in order not to be seen by the enemy, and creeping on wherever the precipices of the island permitted, and where the Lacedaemonians, trusting to the strength of the ground, kept no guard, succeeded after the greatest difficulty in getting round without their seeing

him, and suddenly appeared on the high ground in their rear, to the dismay of the surprised enemy and the still greater joy of his expectant friends. The Lacedaemonians thus placed between two fires, and in the same dilemma, to compare small things with great, as at Thermopylae, where the defenders were cut off through the Persians getting round by the path, being now attacked in front and behind, began to give way, and overcome by the odds against them and exhausted from want of food, retreated.

The Athenians were already masters of the approaches when Cleon and Demosthenes perceiving that, if the enemy gave way a single step further, they would be destroyed by their soldiery, put a stop to the battle and held their men back; wishing to take the Lacedaemonians alive to Athens, and hoping that their stubbornness might relax on hearing the offer of terms, and that they might surrender and yield to the present overwhelming danger. Proclamation was accordingly made, to know if they would surrender themselves and their arms to the Athenians to be dealt at their discretion.

The Lacedaemonians hearing this offer, most of them lowered their shields and waved their hands to show that they accepted it. Hostilities now ceased, and a parley was held between Cleon and Demosthenes and Styphon, son of Pharax, on the other side; since Epitadas, the first of the previous commanders, had been killed, and Hippagretas, the next in command, left for dead among the slain, though still alive, and thus the command had devolved upon Styphon according to the law, in case of anything happening to his superiors. Styphon and his companions said they wished to send a herald to the Lacedaemonians on the mainland, to know what they were to do. The Athenians would not let any of them go, but themselves called for heralds from the mainland, and after questions had been carried backwards and forwards two or three times, the last man that passed over from the Lacedaemonians on the continent brought this message: “The Lacedaemonians bid you to decide for yourselves so long as

you do nothing dishonourable”; upon which after consulting together they surrendered themselves and their arms. The Athenians, after guarding them that day and night, the next morning set up a trophy in the island, and got ready to sail, giving their prisoners in batches to be guarded by the captains of the galleys; and the Lacedaemonians sent a herald and took up their dead. The number of the killed and prisoners taken in the island was as follows: four hundred and twenty heavy infantry had passed over; three hundred all but eight were taken alive to Athens; the rest were killed. About a hundred and twenty of the prisoners were Spartans. The Athenian loss was small, the battle not having been fought at close quarters.

The blockade in all, counting from the fight at sea to the battle in the island, had lasted seventy-two days. For twenty of these, during the absence of the envoys sent to treat for peace, the men had provisions given them, for the rest they were fed by the smugglers. Corn and other victual was found in the island; the commander Epitadas having kept the men upon half rations. The Athenians and Peloponnesians now each withdrew their forces from Pylos, and went home, and crazy as Cleon’s promise was, he fulfilled it, by bringing the men to Athens within the twenty days as he had pledged himself to do.

Nothing that happened in the war surprised the Hellenes so much as this. It was the opinion that no force or famine could make the Lacedaemonians give up their arms, but that they would fight on as they could, and die with them in their hands: indeed people could scarcely believe that those who had surrendered were of the same stuff as the fallen; and an Athenian ally, who some time after insultingly asked one of the prisoners from the island if those that had fallen were men of honour, received for answer that the atraktos — that is, the arrow — would be worth a great deal if it could tell men of honour from the rest; in allusion to the fact that the killed were those whom the stones and the arrows happened to hit.

Upon the arrival of the men the Athenians determined to keep them in prison until the peace, and if the Peloponnesians invaded their country in the interval, to bring them out and put them to death. Meanwhile the defence of Pylos was not forgotten; the Messenians from Naupactus sent to their old country, to which Pylos formerly belonged, some of the likeliest of their number, and began a series of incursions into Laconia, which their common dialect rendered most destructive. The Lacedaemonians, hitherto without experience of incursions or a warfare of the kind, finding the Helots deserting, and fearing the march of revolution in their country, began to be seriously uneasy, and in spite of their unwillingness to betray this to the Athenians began to send envoys to Athens, and tried to recover Pylos and the prisoners. The Athenians, however, kept grasping at more, and dismissed envoy after envoy without their having effected anything. Such was the history of the affair of Pylos.

Chapter XIII.
Seventh and Eighth Years of the War - End of Corcyraean Revolution - Peace of Gela - Capture of Nisaea

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The same summer, directly after these events, the Athenians made an expedition against the territory of Corinth with eighty ships and two thousand Athenian heavy infantry, and two hundred cavalry on board horse transports, accompanied by the Milesians, Andrians, and Carystians from the allies, under the command of Nicias, son of Niceratus, with two colleagues. Putting out to sea they made land at daybreak between Chersonese and Rheitus, at the beach of the country underneath the Solygian hill, upon which the Dorians in old times established themselves and carried on war against the Aeolian inhabitants of Corinth, and where a village now stands called Solygia. The beach where the fleet came to is about a mile and a half from the village, seven miles from Corinth, and two and a quarter from the Isthmus. The Corinthians had heard from Argos of the coming of the Athenian armament, and had all come up to the Isthmus long before, with the exception of those who lived beyond it, and also of five hundred who were away in garrison in Ambracia and Leucadia; and they were there in full force watching for the Athenians to land. These last, however, gave them the slip by coming in the dark; and being informed by signals of the fact the Corinthians left half their number at Cenchreae, in case the Athenians should go against Crommyon, and marched in all haste to the rescue.

Battus, one of the two generals present at the action, went with a company to defend the village of Solygia, which was unfortified; Lycophron remaining to give battle with the rest. The Corinthians first attacked the right wing of the Athenians, which had just landed in front of

Chersonese, and afterwards the rest of the army. The battle was an obstinate one, and fought throughout hand to hand. The right wing of the Athenians and Carystians, who had been placed at the end of the line, received and with some difficulty repulsed the Corinthians, who thereupon retreated to a wall upon the rising ground behind, and throwing down the stones upon them, came on again singing the paean, and being received by the Athenians, were again engaged at close quarters. At this moment a Corinthian company having come to the relief of the left wing, routed and pursued the Athenian right to the sea, whence they were in their turn driven back by the Athenians and Carystians from the ships. Meanwhile the rest of the army on either side fought on tenaciously, especially the right wing of the Corinthians, where Lycophron sustained the attack of the Athenian left, which it was feared might attempt the village of Solygia.

After holding on for a long while without either giving way, the Athenians aided by their horse, of which the enemy had none, at length routed the Corinthians, who retired to the hill and, halting, remained quiet there, without coming down again. It was in this rout of the right wing that they had the most killed, Lycophron their general being among the number. The rest of the army, broken and put to flight in this way without being seriously pursued or hurried, retired to the high ground and there took up its position. The Athenians, finding that the enemy no longer offered to engage them, stripped his dead and took up their own and immediately set up a trophy. Meanwhile, the half of the Corinthians left at Cenchreae to guard against the Athenians sailing on Crommyon, although unable to see the battle for Mount Oneion, found out what was going on by the dust, and hurried up to the rescue; as did also the older Corinthians from the town, upon discovering what had occurred. The Athenians seeing them all coming against them, and thinking that they were reinforcements arriving from the neighbouring Peloponnesians, withdrew in haste to their ships with their spoils and their own dead, except two that they left behind, not being able

to find them, and going on board crossed over to the islands opposite, and from thence sent a herald, and took up under truce the bodies which they had left behind. Two hundred and twelve Corinthians fell in the battle, and rather less than fifty Athenians.

Weighing from the islands, the Athenians sailed the same day to Crommyon in the Corinthian territory, about thirteen miles from the city, and coming to anchor laid waste the country, and passed the night there. The next day, after first coasting along to the territory of Epidaurus and making a descent there, they came to Methana between Epidaurus and Troezen, and drew a wall across and fortified the isthmus of the peninsula, and left a post there from which incursions were henceforth made upon the country of Troezen, Haliae, and Epidaurus. After walling off this spot, the fleet sailed off home.

While these events were going on, Eurymedon and Sophocles had put to sea with the Athenian fleet from Pylos on their way to Sicily and, arriving at Corcyra, joined the townsmen in an expedition against the party established on Mount Istone, who had crossed over, as I have mentioned, after the revolution and become masters of the country, to the great hurt of the inhabitants. Their stronghold having been taken by an attack, the garrison took refuge in a body upon some high ground and there capitulated, agreeing to give up their mercenary auxiliaries, lay down their arms, and commit themselves to the discretion of the Athenian people. The generals carried them across under truce to the island of Ptychia, to be kept in custody until they could be sent to Athens, upon the understanding that, if any were caught running away, all would lose the benefit of the treaty. Meanwhile the leaders of the Corcyraean commons, afraid that the Athenians might spare the lives of the prisoners, had recourse to the following stratagem. They gained over some few men on the island by secretly sending friends with instructions to provide them with a boat, and to tell them, as if for their own sakes, that they had best escape as quickly as

possible, as the Athenian generals were going to give them up to the Corcyraean people.

These representations succeeding, it was so arranged that the men were caught sailing out in the boat that was provided, and the treaty became void accordingly, and the whole body were given up to the Corcyraeans. For this result the Athenian generals were in a great measure responsible; their evident disinclination to sail for Sicily, and thus to leave to others the honour of conducting the men to Athens, encouraged the intriguers in their design and seemed to affirm the truth of their representations. The prisoners thus handed over were shut up by the Corcyraeans in a large building, and afterwards taken out by twenties and led past two lines of heavy infantry, one on each side, being bound together, and beaten and stabbed by the men in the lines whenever any saw pass a personal enemy; while men carrying whips went by their side and hastened on the road those that walked too slowly.

As many as sixty men were taken out and killed in this way without the knowledge of their friends in the building, who fancied they were merely being moved from one prison to another. At last, however, someone opened their eyes to the truth, upon which they called upon the Athenians to kill them themselves, if such was their pleasure, and refused any longer to go out of the building, and said they would do all they could to prevent any one coming in. The Corcyraeans, not liking themselves to force a passage by the doors, got up on the top of the building, and breaking through the roof, threw down the tiles and let fly arrows at them, from which the prisoners sheltered themselves as well as they could. Most of their number, meanwhile, were engaged in dispatching themselves by thrusting into their throats the arrows shot by the enemy, and hanging themselves with the cords taken from some beds that happened to be there, and with strips made from their clothing; adopting, in short, every possible means of self-destruction, and also falling victims to the missiles of their enemies on the

roof. Night came on while these horrors were enacting, and most of it had passed before they were concluded. When it was day the Corcyraeans threw them in layers upon wagons and carried them out of the city. All the women taken in the stronghold were sold as slaves. In this way the Corcyraeans of the mountain were destroyed by the commons; and so after terrible excesses the party strife came to an end, at least as far as the period of this war is concerned, for of one party there was practically nothing left. Meanwhile the Athenians sailed off to Sicily, their primary destination, and carried on the war with their allies there.

At the close of the summer, the Athenians at Naupactus and the Acarnanians made an expedition against Anactorium, the Corinthian town lying at the mouth of the Ambracian Gulf, and took it by treachery; and the Acarnanians themselves, sending settlers from all parts of Acarnania, occupied the place.

Summer was now over. During the winter ensuing, Aristides, son of Archippus, one of the commanders of the Athenian ships sent to collect money from the allies, arrested at Eion, on the Strymon, Artaphernes, a Persian, on his way from the King to Lacedaemon. He was conducted to Athens, where the Athenians got his dispatches translated from the Assyrian character and read them. With numerous references to other subjects, they in substance told the Lacedaemonians that the King did not know what they wanted, as of the many ambassadors they had sent him no two ever told the same story; if however they were prepared to speak plainly they might send him some envoys with this Persian. The Athenians afterwards sent back Artaphernes in a galley to Ephesus, and ambassadors with him, who heard there of the death of King Artaxerxes, son of Xerxes, which took place about that time, and so returned home.

The same winter the Chians pulled down their new wall at the command of the Athenians, who suspected them of meditating an insurrection, after first however obtaining pledges from the Athenians, and security as far as

this was possible for their continuing to treat them as before. Thus the winter ended, and with it ended the seventh year of this war of which Thucydides is the historian.

In first days of the next summer there was an eclipse of the sun at the time of new moon, and in the early part of the same month an earthquake. Meanwhile, the Mitylenian and other Lesbian exiles set out, for the most part from the continent, with mercenaries hired in Peloponnese, and others levied on the spot, and took Rhoeteum, but restored it without injury on the receipt of two thousand Phocaean staters. After this they marched against Antandrus and took the town by treachery, their plan being to free Antandrus and the rest of the Actaean towns, formerly owned by Mitylene but now held by the Athenians. Once fortified there, they would have every facility for ship-building from the vicinity of Ida and the consequent abundance of timber, and plenty of other supplies, and might from this base easily ravage Lesbos, which was not far off, and make themselves masters of the Aeolian towns on the continent.

While these were the schemes of the exiles, the Athenians in the same summer made an expedition with sixty ships, two thousand heavy infantry, a few cavalry, and some allied troops from Miletus and other parts, against Cythera, under the command of Nicias, son of Niceratus, Nicostratus, son of Diotrephes, and Autocles, son of Tolmaeus. Cythera is an island lying off Laconia, opposite Malea; the inhabitants are Lacedaemonians of the class of the Perioeci; and an officer called the judge of Cythera went over to the place annually from Sparta. A garrison of heavy infantry was also regularly sent there, and great attention paid to the island, as it was the landing-place for the merchantmen from Egypt and Libya, and at the same time secured Laconia from the attacks of privateers from the sea, at the only point where it is assailable, as the whole coast rises abruptly towards the Sicilian and Cretan seas.

Coming to land here with their armament, the Athenians with ten ships and two thousand Milesian heavy infantry took the town of Scandea, on the sea; and with the rest of their forces landing on the side of the island looking towards Malea, went against the lower town of Cythera, where they found all the inhabitants encamped. A battle ensuing, the Cytherians held their ground for some little while, and then turned and fled into the upper town, where they soon afterwards capitulated to Nicias and his colleagues, agreeing to leave their fate to the decision of the Athenians, their lives only being safe. A correspondence had previously been going on between Nicias and certain of the inhabitants, which caused the surrender to be effected more speedily, and upon terms more advantageous, present and future, for the Cytherians; who would otherwise have been expelled by the Athenians on account of their being Lacedaemonians and their island being so near to Laconia. After the capitulation, the Athenians occupied the town of Scandea near the harbour, and appointing a garrison for Cythera, sailed to Asine, Helus, and most of the places on the sea, and making descents and passing the night on shore at such spots as were convenient, continued ravaging the country for about seven days.

The Lacedaemonians seeing the Athenians masters of Cythera, and expecting descents of the kind upon their coasts, nowhere opposed them in force, but sent garrisons here and there through the country, consisting of as many heavy infantry as the points menaced seemed to require, and generally stood very much upon the defensive. After the severe and unexpected blow that had befallen them in the island, the occupation of Pylos and Cythera, and the apparition on every side of a war whose rapidity defied precaution, they lived in constant fear of internal revolution, and now took the unusual step of raising four hundred horse and a force of archers, and became more timid than ever in military matters, finding themselves involved in a maritime struggle, which their organization had never contemplated, and that against Athenians, with whom an enterprise

unattempted was always looked upon as a success sacrificed. Besides this, their late numerous reverses of fortune, coming close one upon another without any reason, had thoroughly unnerved them, and they were always afraid of a second disaster like that on the island, and thus scarcely dared to take the field, but fancied that they could not stir without a blunder, for being new to the experience of adversity they had lost all confidence in themselves.

Accordingly they now allowed the Athenians to ravage their seaboard, without making any movement, the garrisons in whose neighbourhood the descents were made always thinking their numbers insufficient, and sharing the general feeling. A single garrison which ventured to resist, near Cotyrta and Aphrodisia, struck terror by its charge into the scattered mob of light troops, but retreated, upon being received by the heavy infantry, with the loss of a few men and some arms, for which the Athenians set up a trophy, and then sailed off to Cythera. From thence they sailed round to Epidaurus Limera, ravaged part of the country, and so came to Thyrea in the Cynurian territory, upon the Argive and Laconian border. This district had been given by its Lacedaemonian owners to the expelled Aeginetans to inhabit, in return for their good offices at the time of the earthquake and the rising of the Helots; and also because, although subjects of Athens, they had always sided with Lacedaemon.

While the Athenians were still at sea, the Aeginetans evacuated a fort which they were building upon the coast, and retreated into the upper town where they lived, rather more than a mile from the sea. One of the Lacedaemonian district garrisons which was helping them in the work, refused to enter here with them at their entreaty, thinking it dangerous to shut themselves up within the wall, and retiring to the high ground remained quiet, not considering themselves a match for the enemy. Meanwhile the Athenians landed, and instantly advanced with all their forces and took Thyrea. The town they burnt, pillaging what was in it; the

Aeginetans who were not slain in action they took with them to Athens, with Tantalus, son of Patrocles, their Lacedaemonian commander, who had been wounded and taken prisoner. They also took with them a few men from Cythera whom they thought it safest to remove. These the Athenians determined to lodge in the islands: the rest of the Cytherians were to retain their lands and pay four talents tribute; the Aeginetans captured to be all put to death, on account of the old inveterate feud; and Tantalus to share the imprisonment of the Lacedaemonians taken on the island.

The same summer, the inhabitants of Camarina and Gela in Sicily first made an armistice with each other, after which embassies from all the other Sicilian cities assembled at Gela to try to bring about a pacification. After many expressions of opinion on one side and the other, according to the griefs and pretensions of the different parties complaining, Hermocrates, son of Hermon, a Syracusan, the most influential man among them, addressed the following words to the assembly:

"If I now address you, Sicilians, it is not because my city is the least in Sicily or the greatest sufferer by the war, but in order to state publicly what appears to me to be the best policy for the whole island. That war is an evil is a proposition so familiar to every one that it would be tedious to develop it. No one is forced to engage in it by ignorance, or kept out of it by fear, if he fancies there is anything to be gained by it. To the former the gain appears greater than the danger, while the latter would rather stand the risk than put up with any immediate sacrifice. But if both should happen to have chosen the wrong moment for acting in this way, advice to make peace would not be unserviceable; and this, if we did but see it, is just what we stand most in need of at the present juncture.

"I suppose that no one will dispute that we went to war at first in order to serve our own several interests, that we are now, in view of the same interests, debating how we can make peace; and that if we separate without having as we think our rights, we shall go to war again. And yet, as men of

sense, we ought to see that our separate interests are not alone at stake in the present congress: there is also the question whether we have still time to save Sicily, the whole of which in my opinion is menaced by Athenian ambition; and we ought to find in the name of that people more imperious arguments for peace than any which I can advance, when we see the first power in Hellas watching our mistakes with the few ships that she has at present in our waters, and under the fair name of alliance speciously seeking to turn to account the natural hostility that exists between us. If we go to war, and call in to help us a people that are ready enough to carry their arms even where they are not invited; and if we injure ourselves at our own expense, and at the same time serve as the pioneers of their dominion, we may expect, when they see us worn out, that they will one day come with a larger armament, and seek to bring all of us into subjection.

"And yet as sensible men, if we call in allies and court danger, it should be in order to enrich our different countries with new acquisitions, and not to ruin what they possess already; and we should understand that the intestine discords which are so fatal to communities generally, will be equally so to Sicily, if we, its inhabitants, absorbed in our local quarrels, neglect the common enemy. These considerations should reconcile individual with individual, and city with city, and unite us in a common effort to save the whole of Sicily. Nor should any one imagine that the Dorians only are enemies of Athens, while the Chalcidian race is secured by its Ionian blood; the attack in question is not inspired by hatred of one of two nationalities, but by a desire for the good things in Sicily, the common property of us all. This is proved by the Athenian reception of the Chalcidian invitation: an ally who has never given them any assistance whatever, at once receives from them almost more than the treaty entitles him to. That the Athenians should cherish this ambition and practise this policy is very excusable; and I do not blame those who wish to rule, but those who are over-ready to serve. It is just as much in men's nature to rule

those who submit to them, as it is to resist those who molest them; one is not less invariable than the other. Meanwhile all who see these dangers and refuse to provide for them properly, or who have come here without having made up their minds that our first duty is to unite to get rid of the common peril, are mistaken. The quickest way to be rid of it is to make peace with each other; since the Athenians menace us not from their own country, but from that of those who invited them here. In this way instead of war issuing in war, peace quietly ends our quarrels; and the guests who come hither under fair pretences for bad ends, will have good reason for going away without having attained them.

"So far as regards the Athenians, such are the great advantages proved inherent in a wise policy. Independently of this, in the face of the universal consent, that peace is the first of blessings, how can we refuse to make it amongst ourselves; or do you not think that the good which you have, and the ills that you complain of, would be better preserved and cured by quiet than by war; that peace has its honours and splendours of a less perilous kind, not to mention the numerous other blessings that one might dilate on, with the not less numerous miseries of war? These considerations should teach you not to disregard my words, but rather to look in them every one for his own safety. If there be any here who feels certain either by right or might to effect his object, let not this surprise be to him too severe a disappointment. Let him remember that many before now have tried to chastise a wrongdoer, and failing to punish their enemy have not even saved themselves; while many who have trusted in force to gain an advantage, instead of gaining anything more, have been doomed to lose what they had. Vengeance is not necessarily successful because wrong has been done, or strength sure because it is confident; but the incalculable element in the future exercises the widest influence, and is the most treacherous, and yet in fact the most useful of all things, as it frightens us all equally, and thus makes us consider before attacking each other.

“Let us therefore now allow the undefined fear of this unknown future, and the immediate terror of the Athenians’ presence, to produce their natural impression, and let us consider any failure to carry out the programmes that we may each have sketched out for ourselves as sufficiently accounted for by these obstacles, and send away the intruder from the country; and if everlasting peace be impossible between us, let us at all events make a treaty for as long a term as possible, and put off our private differences to another day. In fine, let us recognize that the adoption of my advice will leave us each citizens of a free state, and as such arbiters of our own destiny, able to return good or bad offices with equal effect; while its rejection will make us dependent on others, and thus not only impotent to repel an insult, but on the most favourable supposition, friends to our direst enemies, and at feud with our natural friends.

“For myself, though, as I said at first, the representative of a great city, and able to think less of defending myself than of attacking others, I am prepared to concede something in prevision of these dangers. I am not inclined to ruin myself for the sake of hurting my enemies, or so blinded by animosity as to think myself equally master of my own plans and of fortune which I cannot command; but I am ready to give up anything in reason. I call upon the rest of you to imitate my conduct of your own free will, without being forced to do so by the enemy. There is no disgrace in connections giving way to one another, a Dorian to a Dorian, or a Chalcidian to his brethren; above and beyond this we are neighbours, live in the same country, are girt by the same sea, and go by the same name of Sicilians. We shall go to war again, I suppose, when the time comes, and again make peace among ourselves by means of future congresses; but the foreign invader, if we are wise, will always find us united against him, since the hurt of one is the danger of all; and we shall never, in future, invite into the island either allies or mediators. By so acting we shall at the present moment do for Sicily a double service, ridding her at once of the Athenians,

and of civil war, and in future shall live in freedom at home, and be less menaced from abroad."

Such were the words of Hermocrates. The Sicilians took his advice, and came to an understanding among themselves to end the war, each keeping what they had — the Camarinaeans taking Morgantina at a price fixed to be paid to the Syracusans — and the allies of the Athenians called the officers in command, and told them that they were going to make peace and that they would be included in the treaty. The generals assenting, the peace was concluded, and the Athenian fleet afterwards sailed away from Sicily. Upon their arrival at Athens, the Athenians banished Pythodorus and Sophocles, and fined Eurymedon for having taken bribes to depart when they might have subdued Sicily. So thoroughly had the present prosperity persuaded the citizens that nothing could withstand them, and that they could achieve what was possible and impracticable alike, with means ample or inadequate it mattered not. The secret of this was their general extraordinary success, which made them confuse their strength with their hopes.

The same summer the Megarians in the city, pressed by the hostilities of the Athenians, who invaded their country twice every year with all their forces, and harassed by the incursions of their own exiles at Pegae, who had been expelled in a revolution by the popular party, began to ask each other whether it would not be better to receive back their exiles, and free the town from one of its two scourges. The friends of the emigrants, perceiving the agitation, now more openly than before demanded the adoption of this proposition; and the leaders of the commons, seeing that the sufferings of the times had tired out the constancy of their supporters, entered in their alarm into correspondence with the Athenian generals, Hippocrates, son of Ariphron, and Demosthenes, son of Alcisthenes, and resolved to betray the town, thinking this less dangerous to themselves than the return of the party which they had banished. It was accordingly arranged that the Athenians should first take the long walls extending for nearly a mile from the city to

the port of Nisaea, to prevent the Peloponnesians coming to the rescue from that place, where they formed the sole garrison to secure the fidelity of Megara; and that after this the attempt should be made to put into their hands the upper town, which it was thought would then come over with less difficulty.

The Athenians, after plans had been arranged between themselves and their correspondents both as to words and actions, sailed by night to Minoa, the island off Megara, with six hundred heavy infantry under the command of Hippocrates, and took post in a quarry not far off, out of which bricks used to be taken for the walls; while Demosthenes, the other commander, with a detachment of Plataean light troops and another of Peripoli, placed himself in ambush in the precinct of Enyalius, which was still nearer. No one knew of it, except those whose business it was to know that night. A little before daybreak, the traitors in Megara began to act. Every night for a long time back, under pretence of marauding, in order to have a means of opening the gates, they had been used, with the consent of the officer in command, to carry by night a sculling boat upon a cart along the ditch to the sea, and so to sail out, bringing it back again before day upon the cart, and taking it within the wall through the gates, in order, as they pretended, to baffle the Athenian blockade at Minoa, there being no boat to be seen in the harbour. On the present occasion the cart was already at the gates, which had been opened in the usual way for the boat, when the Athenians, with whom this had been concerted, saw it, and ran at the top of their speed from the ambush in order to reach the gates before they were shut again, and while the cart was still there to prevent their being closed; their Megarian accomplices at the same moment killing the guard at the gates. The first to run in was Demosthenes with his Plataeans and Peripoli, just where the trophy now stands; and he was no sooner within the gates than the Plataeans engaged and defeated the nearest party of Peloponnesians who had taken

the alarm and come to the rescue, and secured the gates for the approaching Athenian heavy infantry.

After this, each of the Athenians as fast as they entered went against the wall. A few of the Peloponnesian garrison stood their ground at first, and tried to repel the assault, and some of them were killed; but the main body took fright and fled; the night attack and the sight of the Megarian traitors in arms against them making them think that all Megara had gone over to the enemy. It so happened also that the Athenian herald of his own idea called out and invited any of the Megarians that wished, to join the Athenian ranks; and this was no sooner heard by the garrison than they gave way, and, convinced that they were the victims of a concerted attack, took refuge in Nisaea. By daybreak, the walls being now taken and the Megarians in the city in great agitation, the persons who had negotiated with the Athenians, supported by the rest of the popular party which was privy to the plot, said that they ought to open the gates and march out to battle. It had been concerted between them that the Athenians should rush in, the moment that the gates were opened, while the conspirators were to be distinguished from the rest by being anointed with oil, and so to avoid being hurt. They could open the gates with more security, as four thousand Athenian heavy infantry from Eleusis, and six hundred horse, had marched all night, according to agreement, and were now close at hand. The conspirators were all ready anointed and at their posts by the gates, when one of their accomplices denounced the plot to the opposite party, who gathered together and came in a body, and roundly said that they must not march out — a thing they had never yet ventured on even when in greater force than at present — or wantonly compromise the safety of the town, and that if what they said was not attended to, the battle would have to be fought in Megara. For the rest, they gave no signs of their knowledge of the intrigue, but stoutly maintained that their advice was the best, and

meanwhile kept close by and watched the gates, making it impossible for the conspirators to effect their purpose.

The Athenian generals seeing that some obstacle had arisen, and that the capture of the town by force was no longer practicable, at once proceeded to invest Nisaea, thinking that, if they could take it before relief arrived, the surrender of Megara would soon follow. Iron, stone-masons, and everything else required quickly coming up from Athens, the Athenians started from the wall which they occupied, and from this point built a cross wall looking towards Megara down to the sea on either side of Nisaea; the ditch and the walls being divided among the army, stones and bricks taken from the suburb, and the fruit-trees and timber cut down to make a palisade wherever this seemed necessary; the houses also in the suburb with the addition of battlements sometimes entering into the fortification. The whole of this day the work continued, and by the afternoon of the next the wall was all but completed, when the garrison in Nisaea, alarmed by the absolute want of provisions, which they used to take in for the day from the upper town, not anticipating any speedy relief from the Peloponnesians, and supposing Megara to be hostile, capitulated to the Athenians on condition that they should give up their arms, and should each be ransomed for a stipulated sum; their Lacedaemonian commander, and any others of his countrymen in the place, being left to the discretion of the Athenians. On these conditions they surrendered and came out, and the Athenians broke down the long walls at their point of junction with Megara, took possession of Nisaea, and went on with their other preparations.

Just at this time the Lacedaemonian Brasidas, son of Tellis, happened to be in the neighbourhood of Sicyon and Corinth, getting ready an army for Thrace. As soon as he heard of the capture of the walls, fearing for the Peloponnesians in Nisaea and the safety of Megara, he sent to the Boeotians to meet him as quickly as possible at Tripodiscus, a village so called of the Megarid, under Mount Geraneia, and went himself, with two thousand

seven hundred Corinthian heavy infantry, four hundred Phliasians, six hundred Sicyonians, and such troops of his own as he had already levied, expecting to find Nisaea not yet taken. Hearing of its fall (he had marched out by night to Tripodiscus), he took three hundred picked men from the army, without waiting till his coming should be known, and came up to Megara unobserved by the Athenians, who were down by the sea, ostensibly, and really if possible, to attempt Nisaea, but above all to get into Megara and secure the town. He accordingly invited the townspeople to admit his party, saying that he had hopes of recovering Nisaea.

However, one of the Megarian factions feared that he might expel them and restore the exiles; the other that the commons, apprehensive of this very danger, might set upon them, and the city be thus destroyed by a battle within its gates under the eyes of the ambushed Athenians. He was accordingly refused admittance, both parties electing to remain quiet and await the event; each expecting a battle between the Athenians and the relieving army, and thinking it safer to see their friends victorious before declaring in their favour.

Unable to carry his point, Brasidas went back to the rest of the army. At daybreak the Boeotians joined him. Having determined to relieve Megara, whose danger they considered their own, even before hearing from Brasidas, they were already in full force at Plataea, when his messenger arrived to add spurs to their resolution; and they at once sent on to him two thousand two hundred heavy infantry, and six hundred horse, returning home with the main body. The whole army thus assembled numbered six thousand heavy infantry. The Athenian heavy infantry were drawn up by Nisaea and the sea; but the light troops being scattered over the plain were attacked by the Boeotian horse and driven to the sea, being taken entirely by surprise, as on previous occasions no relief had ever come to the Megarians from any quarter. Here the Boeotians were in their turn charged and engaged by the Athenian horse, and a cavalry action ensued which

lasted a long time, and in which both parties claimed the victory. The Athenians killed and stripped the leader of the Boeotian horse and some few of his comrades who had charged right up to Nisaea, and remaining masters of the bodies gave them back under truce, and set up a trophy; but regarding the action as a whole the forces separated without either side having gained a decisive advantage, the Boeotians returning to their army and the Athenians to Nisaea.

After this Brasidas and the army came nearer to the sea and to Megara, and taking up a convenient position, remained quiet in order of battle, expecting to be attacked by the Athenians and knowing that the Megarians were waiting to see which would be the victor. This attitude seemed to present two advantages. Without taking the offensive or willingly provoking the hazards of a battle, they openly showed their readiness to fight, and thus without bearing the burden of the day would fairly reap its honours; while at the same time they effectually served their interests at Megara. For if they had failed to show themselves they would not have had a chance, but would have certainly been considered vanquished, and have lost the town. As it was, the Athenians might possibly not be inclined to accept their challenge, and their object would be attained without fighting. And so it turned out. The Athenians formed outside the long walls and, the enemy not attacking, there remained motionless; their generals having decided that the risk was too unequal. In fact most of their objects had been already attained; and they would have to begin a battle against superior numbers, and if victorious could only gain Megara, while a defeat would destroy the flower of their heavy soldiery. For the enemy it was different; as even the states actually represented in his army risked each only a part of its entire force, he might well be more audacious. Accordingly, after waiting for some time without either side attacking, the Athenians withdrew to Nisaea, and the Peloponnesians after them to the point from which they had set out. The friends of the Megarian exiles now threw aside their hesitation, and opened

the gates to Brasidas and the commanders from the different states — looking upon him as the victor and upon the Athenians as having declined the battle — and receiving them into the town proceeded to discuss matters with them; the party in correspondence with the Athenians being paralysed by the turn things had taken.

Afterwards Brasidas let the allies go home, and himself went back to Corinth, to prepare for his expedition to Thrace, his original destination. The Athenians also returning home, the Megarians in the city most implicated in the Athenian negotiation, knowing that they had been detected, presently disappeared; while the rest conferred with the friends of the exiles, and restored the party at Pegae, after binding them under solemn oaths to take no vengeance for the past, and only to consult the real interests of the town. However, as soon as they were in office, they held a review of the heavy infantry, and separating the battalions, picked out about a hundred of their enemies, and of those who were thought to be most involved in the correspondence with the Athenians, brought them before the people, and compelling the vote to be given openly, had them condemned and executed, and established a close oligarchy in the town — a revolution which lasted a very long while, although effected by a very few partisans.

Chapter XIV.
Eighth and Ninth Years of the War - Invasion of Boeotia - Fall of Amphipolis - Brilliant Successes of Brasidas

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The same summer the Mitylenians were about to fortify Antandrus, as they had intended, when Demodocus and Aristides, the commanders of the Athenian squadron engaged in levying subsidies, heard on the Hellespont of what was being done to the place (Lamachus their colleague having sailed with ten ships into the Pontus) and conceived fears of its becoming a second Anaia-the place in which the Samian exiles had established themselves to annoy Samos, helping the Peloponnesians by sending pilots to their navy, and keeping the city in agitation and receiving all its outlaws. They accordingly got together a force from the allies and set sail, defeated in battle the troops that met them from Antandrus, and retook the place. Not long after, Lamachus, who had sailed into the Pontus, lost his ships at anchor in the river Calex, in the territory of Heraclea, rain having fallen in the interior and the flood coming suddenly down upon them; and himself and his troops passed by land through the Bithynian Thracians on the Asiatic side, and arrived at Chalcedon, the Megarian colony at the mouth of the Pontus.

The same summer the Athenian general, Demosthenes, arrived at Naupactus with forty ships immediately after the return from the Megarid. Hippocrates and himself had had overtures made to them by certain men in the cities in Boeotia, who wished to change the constitution and introduce a democracy as at Athens; Ptoeodorus, a Theban exile, being the chief mover in this intrigue. The seaport town of Siphae, in the bay of Crisae, in the Thespian territory, was to be betrayed to them by one party; Chaeronea (a dependency of what was formerly called the Minyan, now the Boeotian,

Orchomenus) to be put into their hands by another from that town, whose exiles were very active in the business, hiring men in Peloponnese. Some Phocians also were in the plot, Chaeronea being the frontier town of Boeotia and close to Phanotis in Phocia. Meanwhile the Athenians were to seize Delium, the sanctuary of Apollo, in the territory of Tanagra looking towards Euboea; and all these events were to take place simultaneously upon a day appointed, in order that the Boeotians might be unable to unite to oppose them at Delium, being everywhere detained by disturbances at home. Should the enterprise succeed, and Delium be fortified, its authors confidently expected that even if no revolution should immediately follow in Boeotia, yet with these places in their hands, and the country being harassed by incursions, and a refuge in each instance near for the partisans engaged in them, things would not remain as they were, but that the rebels being supported by the Athenians and the forces of the oligarchs divided, it would be possible after a while to settle matters according to their wishes.

Such was the plot in contemplation. Hippocrates with a force raised at home awaited the proper moment to take the field against the Boeotians; while he sent on Demosthenes with the forty ships above mentioned to Naupactus, to raise in those parts an army of Acarnanians and of the other allies, and sail and receive Siphae from the conspirators; a day having been agreed on for the simultaneous execution of both these operations. Demosthenes on his arrival found Oeniadae already compelled by the united Acarnanians to join the Athenian confederacy, and himself raising all the allies in those countries marched against and subdued Salynthius and the Agraeans; after which he devoted himself to the preparations necessary to enable him to be at Siphae by the time appointed.

About the same time in the summer, Brasidas set out on his march for the Thracian places with seventeen hundred heavy infantry, and arriving at Heraclea in Trachis, from thence sent on a messenger to his friends at Pharsalus, to ask them to conduct himself and his army through the country.

Accordingly there came to Melitia in Achaia Panaerus, Dorus, Hippolochidas, Torylaus, and Strophacus, the Chalcidian proxenus, under whose escort he resumed his march, being accompanied also by other Thessalians, among whom was Niconidas from Larissa, a friend of Perdiccas. It was never very easy to traverse Thessaly without an escort; and throughout all Hellas for an armed force to pass without leave through a neighbour's country was a delicate step to take. Besides this the Thessalian people had always sympathized with the Athenians. Indeed if instead of the customary dose oligarchy there had been a constitutional government in Thessaly, he would never have been able to proceed; since even as it was, he was met on his march at the river Enipeus by certain of the opposite party who forbade his further progress, and complained of his making the attempt without the consent of the nation. To this his escort answered that they had no intention of taking him through against their will; they were only friends in attendance on an unexpected visitor. Brasidas himself added that he came as a friend to Thessaly and its inhabitants, his arms not being directed against them but against the Athenians, with whom he was at war, and that although he knew of no quarrel between the Thessalians and Lacedaemonians to prevent the two nations having access to each other's territory, he neither would nor could proceed against their wishes; he could only beg them not to stop him. With this answer they went away, and he took the advice of his escort, and pushed on without halting, before a greater force might gather to prevent him. Thus in the day that he set out from Melitia he performed the whole distance to Pharsalus, and encamped on the river Apidanus; and so to Phacium and from thence to Perrhaebia. Here his Thessalian escort went back, and the Perrhaebians, who are subjects of Thessaly, set him down at Dium in the dominions of Perdiccas, a Macedonian town under Mount Olympus, looking towards Thessaly.

In this way Brasidas hurried through Thessaly before any one could be got ready to stop him, and reached Perdiccas and Chalcidice. The departure

of the army from Peloponnese had been procured by the Thracian towns in revolt against Athens and by Perdiccas, alarmed at the successes of the Athenians. The Chalcidians thought that they would be the first objects of an Athenian expedition, not that the neighbouring towns which had not yet revolted did not also secretly join in the invitation; and Perdiccas also had his apprehensions on account of his old quarrels with the Athenians, although not openly at war with them, and above all wished to reduce Arrhabaeus, king of the Lyncestians. It had been less difficult for them to get an army to leave Peloponnese, because of the ill fortune of the Lacedaemonians at the present moment. The attacks of the Athenians upon Peloponnese, and in particular upon Laconia, might, it was hoped, be diverted most effectually by annoying them in return, and by sending an army to their allies, especially as they were willing to maintain it and asked for it to aid them in revolting. The Lacedaemonians were also glad to have an excuse for sending some of the Helots out of the country, for fear that the present aspect of affairs and the occupation of Pylos might encourage them to move. Indeed fear of their numbers and obstinacy even persuaded the Lacedaemonians to the action which I shall now relate, their policy at all times having been governed by the necessity of taking precautions against them. The Helots were invited by a proclamation to pick out those of their number who claimed to have most distinguished themselves against the enemy, in order that they might receive their freedom; the object being to test them, as it was thought that the first to claim their freedom would be the most high-spirited and the most apt to rebel. As many as two thousand were selected accordingly, who crowned themselves and went round the temples, rejoicing in their new freedom. The Spartans, however, soon afterwards did away with them, and no one ever knew how each of them perished. The Spartans now therefore gladly sent seven hundred as heavy infantry with Brasidas, who recruited the rest of his force by means of money in Peloponnese.

Brasidas himself was sent out by the Lacedaemonians mainly at his own desire, although the Chalcidians also were eager to have a man so thorough as he had shown himself whenever there was anything to be done at Sparta, and whose after-service abroad proved of the utmost use to his country. At the present moment his just and moderate conduct towards the towns generally succeeded in procuring their revolt, besides the places which he managed to take by treachery; and thus when the Lacedaemonians desired to treat, as they ultimately did, they had places to offer in exchange, and the burden of war meanwhile shifted from Peloponnese. Later on in the war, after the events in Sicily, the present valour and conduct of Brasidas, known by experience to some, by hearsay to others, was what mainly created in the allies of Athens a feeling for the Lacedaemonians. He was the first who went out and showed himself so good a man at all points as to leave behind him the conviction that the rest were like him.

Meanwhile his arrival in the Thracian country no sooner became known to the Athenians than they declared war against Perdiccas, whom they regarded as the author of the expedition, and kept a closer watch on their allies in that quarter.

Upon the arrival of Brasidas and his army, Perdiccas immediately started with them and with his own forces against Arrhabaeus, son of Bromerus, king of the Lyncestian Macedonians, his neighbour, with whom he had a quarrel and whom he wished to subdue. However, when he arrived with his army and Brasidas at the pass leading into Lyncus, Brasidas told him that before commencing hostilities he wished to go and try to persuade Arrhabaeus to become the ally of Lacedaemon, this latter having already made overtures intimating his willingness to make Brasidas arbitrator between them, and the Chalcidian envoys accompanying him having warned him not to remove the apprehensions of Perdiccas, in order to ensure his greater zeal in their cause. Besides, the envoys of Perdiccas had talked at Lacedaemon about his bringing many of the places round him into

alliance with them; and thus Brasidas thought he might take a larger view of the question of Arrhabaeus. Perdiccas however retorted that he had not brought him with him to arbitrate in their quarrel, but to put down the enemies whom he might point out to him; and that while he, Perdiccas, maintained half his army it was a breach of faith for Brasidas to parley with Arrhabaeus. Nevertheless Brasidas disregarded the wishes of Perdiccas and held the parley in spite of him, and suffered himself to be persuaded to lead off the army without invading the country of Arrhabaeus; after which Perdiccas, holding that faith had not been kept with him, contributed only a third instead of half of the support of the army.

The same summer, without loss of time, Brasidas marched with the Chalcidians against Acanthus, a colony of the Andrians, a little before vintage. The inhabitants were divided into two parties on the question of receiving him; those who had joined the Chalcidians in inviting him, and the popular party. However, fear for their fruit, which was still out, enabled Brasidas to persuade the multitude to admit him alone, and to hear what he had to say before making a decision; and he was admitted accordingly and appeared before the people, and not being a bad speaker for a Lacedaemonian, addressed them as follows:

“Acanthians, the Lacedaemonians have sent out me and my army to make good the reason that we gave for the war when we began it, viz., that we were going to war with the Athenians in order to free Hellas. Our delay in coming has been caused by mistaken expectations as to the war at home, which led us to hope, by our own unassisted efforts and without your risking anything, to effect the speedy downfall of the Athenians; and you must not blame us for this, as we are now come the moment that we were able, prepared with your aid to do our best to subdue them. Meanwhile I am astonished at finding your gates shut against me, and at not meeting with a better welcome. We Lacedaemonians thought of you as allies eager to have us, to whom we should come in spirit even before we were with you in

body; and in this expectation undertook all the risks of a march of many days through a strange country, so far did our zeal carry us. It will be a terrible thing if after this you have other intentions, and mean to stand in the way of your own and Hellenic freedom. It is not merely that you oppose me yourselves; but wherever I may go people will be less inclined to join me, on the score that you, to whom I first came — an important town like Acanthus, and prudent men like the Acanthians — refused to admit me. I shall have nothing to prove that the reason which I advance is the true one; it will be said either that there is something unfair in the freedom which I offer, or that I am in insufficient force and unable to protect you against an attack from Athens. Yet when I went with the army which I now have to the relief of Nisaea, the Athenians did not venture to engage me although in greater force than I; and it is not likely they will ever send across sea against you an army as numerous as they had at Nisaea. And for myself, I have come here not to hurt but to free the Hellenes, witness the solemn oaths by which I have bound my government that the allies that I may bring over shall be independent; and besides my object in coming is not by force or fraud to obtain your alliance, but to offer you mine to help you against your Athenian masters. I protest, therefore, against any suspicions of my intentions after the guarantees which I offer, and equally so against doubts of my ability to protect you, and I invite you to join me without hesitation.

"Some of you may hang back because they have private enemies, and fear that I may put the city into the hands of a party: none need be more tranquil than they. I am not come here to help this party or that; and I do not consider that I should be bringing you freedom in any real sense, if I should disregard your constitution, and enslave the many to the few or the few to the many. This would be heavier than a foreign yoke; and we Lacedaemonians, instead of being thanked for our pains, should get neither honour nor glory, but, contrariwise, reproaches. The charges which strengthen our hands in the war against the Athenians would on our own

showing be merited by ourselves, and more hateful in us than in those who make no pretensions to honesty; as it is more disgraceful for persons of character to take what they covet by fair-seeming fraud than by open force; the one aggression having for its justification the might which fortune gives, the other being simply a piece of clever roguery. A matter which concerns us thus nearly we naturally look to most jealously; and over and above the oaths that I have mentioned, what stronger assurance can you have, when you see that our words, compared with the actual facts, produce the necessary conviction that it is our interest to act as we say?

"If to these considerations of mine you put in the plea of inability, and claim that your friendly feeling should save you from being hurt by your refusal; if you say that freedom, in your opinion, is not without its dangers, and that it is right to offer it to those who can accept it, but not to force it on any against their will, then I shall take the gods and heroes of your country to witness that I came for your good and was rejected, and shall do my best to compel you by laying waste your land. I shall do so without scruple, being justified by the necessity which constrains me, first, to prevent the Lacedaemonians from being damaged by you, their friends, in the event of your nonadhesion, through the moneys that you pay to the Athenians; and secondly, to prevent the Hellenes from being hindered by you in shaking off their servitude. Otherwise indeed we should have no right to act as we propose; except in the name of some public interest, what call should we Lacedaemonians have to free those who do not wish it? Empire we do not aspire to: it is what we are labouring to put down; and we should wrong the greater number if we allowed you to stand in the way of the independence that we offer to all. Endeavour, therefore, to decide wisely, and strive to begin the work of liberation for the Hellenes, and lay up for yourselves endless renown, while you escape private loss, and cover your commonwealth with glory."

Such were the words of Brasidas. The Acanthians, after much had been said on both sides of the question, gave their votes in secret, and the majority, influenced by the seductive arguments of Brasidas and by fear for their fruit, decided to revolt from Athens; not however admitting the army until they had taken his personal security for the oaths sworn by his government before they sent him out, assuring the independence of the allies whom he might bring over. Not long after, Stagirus, a colony of the Andrians, followed their example and revolted.

Such were the events of this summer. It was in the first days of the winter following that the places in Boeotia were to be put into the hands of the Athenian generals, Hippocrates and Demosthenes, the latter of whom was to go with his ships to Siphae, the former to Delium. A mistake, however, was made in the days on which they were each to start; and Demosthenes, sailing first to Siphae, with the Acarnanians and many of the allies from those parts on board, failed to effect anything, through the plot having been betrayed by Nicomachus, a Phocian from Phanotis, who told the Lacedaemonians, and they the Boeotians. Succours accordingly flocked in from all parts of Boeotia, Hippocrates not being yet there to make his diversion, and Siphae and Chaeronea were promptly secured, and the conspirators, informed of the mistake, did not venture on any movement in the towns.

Meanwhile Hippocrates made a levy in mass of the citizens, resident aliens, and foreigners in Athens, and arrived at his destination after the Boeotians had already come back from Siphae, and encamping his army began to fortify Delium, the sanctuary of Apollo, in the following manner. A trench was dug all round the temple and the consecrated ground, and the earth thrown up from the excavation was made to do duty as a wall, in which stakes were also planted, the vines round the sanctuary being cut down and thrown in, together with stones and bricks pulled down from the houses near; every means, in short, being used to run up the rampart.

Wooden towers were also erected where they were wanted, and where there was no part of the temple buildings left standing, as on the side where the gallery once existing had fallen in. The work was begun on the third day after leaving home, and continued during the fourth, and till dinnertime on the fifth, when most of it being now finished the army removed from Delium about a mile and a quarter on its way home. From this point most of the light troops went straight on, while the heavy infantry halted and remained where they were; Hippocrates having stayed behind at Delium to arrange the posts, and to give directions for the completion of such part of the outworks as had been left unfinished.

During the days thus employed the Boeotians were mustering at Tanagra, and by the time that they had come in from all the towns, found the Athenians already on their way home. The rest of the eleven Boeotarchs were against giving battle, as the enemy was no longer in Boeotia, the Athenians being just over the Oropian border, when they halted; but Pagondas, son of Aeolidas, one of the Boeotarchs of Thebes (Arianthides, son of Lysimachidas, being the other), and then commander-in-chief, thought it best to hazard a battle. He accordingly called the men to him, company after company, to prevent their all leaving their arms at once, and urged them to attack the Athenians, and stand the issue of a battle, speaking as follows:

"Boeotians, the idea that we ought not to give battle to the Athenians, unless we came up with them in Boeotia, is one which should never have entered into the head of any of us, your generals. It was to annoy Boeotia that they crossed the frontier and built a fort in our country; and they are therefore, I imagine, our enemies wherever we may come up with them, and from wheresoever they may have come to act as enemies do. And if any one has taken up with the idea in question for reasons of safety, it is high time for him to change his mind. The party attacked, whose own country is in danger, can scarcely discuss what is prudent with the calmness of men who

are in full enjoyment of what they have got, and are thinking of attacking a neighbour in order to get more. It is your national habit, in your country or out of it, to oppose the same resistance to a foreign invader; and when that invader is Athenian, and lives upon your frontier besides, it is doubly imperative to do so. As between neighbours generally, freedom means simply a determination to hold one's own; and with neighbours like these, who are trying to enslave near and far alike, there is nothing for it but to fight it out to the last. Look at the condition of the Euboeans and of most of the rest of Hellas, and be convinced that others have to fight with their neighbours for this frontier or that, but that for us conquest means one frontier for the whole country, about which no dispute can be made, for they will simply come and take by force what we have. So much more have we to fear from this neighbour than from another. Besides, people who, like the Athenians in the present instance, are tempted by pride of strength to attack their neighbours, usually march most confidently against those who keep still, and only defend themselves in their own country, but think twice before they grapple with those who meet them outside their frontier and strike the first blow if opportunity offers. The Athenians have shown us this themselves; the defeat which we inflicted upon them at Coronea, at the time when our quarrels had allowed them to occupy the country, has given great security to Boeotia until the present day. Remembering this, the old must equal their ancient exploits, and the young, the sons of the heroes of that time, must endeavour not to disgrace their native valour; and trusting in the help of the god whose temple has been sacrilegiously fortified, and in the victims which in our sacrifices have proved propitious, we must march against the enemy, and teach him that he must go and get what he wants by attacking someone who will not resist him, but that men whose glory it is to be always ready to give battle for the liberty of their own country, and never unjustly to enslave that of others, will not let him go without a struggle."

By these arguments Pagondas persuaded the Boeotians to attack the Athenians, and quickly breaking up his camp led his army forward, it being now late in the day. On nearing the enemy, he halted in a position where a hill intervening prevented the two armies from seeing each other, and then formed and prepared for action. Meanwhile Hippocrates at Delium, informed of the approach of the Boeotians, sent orders to his troops to throw themselves into line, and himself joined them not long afterwards, leaving about three hundred horse behind him at Delium, at once to guard the place in case of attack, and to watch their opportunity and fall upon the Boeotians during the battle. The Boeotians placed a detachment to deal with these, and when everything was arranged to their satisfaction appeared over the hill, and halted in the order which they had determined on, to the number of seven thousand heavy infantry, more than ten thousand light troops, one thousand horse, and five hundred targeteers. On their right were the Thebans and those of their province, in the centre the Haliartians, Coronaeans, Copaeans, and the other people around the lake, and on the left the Thespians, Tanagraeans, and Orchomenians, the cavalry and the light troops being at the extremity of each wing. The Thebans formed twenty-five shields deep, the rest as they pleased. Such was the strength and disposition of the Boeotian army.

On the side of the Athenians, the heavy infantry throughout the whole army formed eight deep, being in numbers equal to the enemy, with the cavalry upon the two wings. Light troops regularly armed there were none in the army, nor had there ever been any at Athens. Those who had joined in the invasion, though many times more numerous than those of the enemy, had mostly followed unarmed, as part of the levy in mass of the citizens and foreigners at Athens, and having started first on their way home were not present in any number. The armies being now in line and upon the point of engaging, Hippocrates, the general, passed along the Athenian ranks, and encouraged them as follows:

“Athenians, I shall only say a few words to you, but brave men require no more, and they are addressed more to your understanding than to your courage. None of you must fancy that we are going out of our way to run this risk in the country of another. Fought in their territory the battle will be for ours: if we conquer, the Peloponnesians will never invade your country without the Boeotian horse, and in one battle you will win Boeotia and in a manner free Attica. Advance to meet them then like citizens of a country in which you all glory as the first in Hellas, and like sons of the fathers who beat them at Oenophyta with Myronides and thus gained possession of Boeotia.”

Hippocrates had got half through the army with his exhortation, when the Boeotians, after a few more hasty words from Pagondas, struck up the paean, and came against them from the hill; the Athenians advancing to meet them, and closing at a run. The extreme wing of neither army came into action, one like the other being stopped by the water-courses in the way; the rest engaged with the utmost obstinacy, shield against shield. The Boeotian left, as far as the centre, was worsted by the Athenians. The Thespians in that part of the field suffered most severely. The troops alongside them having given way, they were surrounded in a narrow space and cut down fighting hand to hand; some of the Athenians also fell into confusion in surrounding the enemy and mistook and so killed each other. In this part of the field the Boeotians were beaten, and retreated upon the troops still fighting; but the right, where the Thebans were, got the better of the Athenians and shoved them further and further back, though gradually at first. It so happened also that Pagondas, seeing the distress of his left, had sent two squadrons of horse, where they could not be seen, round the hill, and their sudden appearance struck a panic into the victorious wing of the Athenians, who thought that it was another army coming against them. At length in both parts of the field, disturbed by this panic, and with their line broken by the advancing Thebans, the whole Athenian army took to flight.

Some made for Delium and the sea, some for Oropus, others for Mount Parnes, or wherever they had hopes of safety, pursued and cut down by the Boeotians, and in particular by the cavalry, composed partly of Boeotians and partly of Locrians, who had come up just as the rout began. Night however coming on to interrupt the pursuit, the mass of the fugitives escaped more easily than they would otherwise have done. The next day the troops at Oropus and Delium returned home by sea, after leaving a garrison in the latter place, which they continued to hold notwithstanding the defeat.

The Boeotians set up a trophy, took up their own dead, and stripped those of the enemy, and leaving a guard over them retired to Tanagra, there to take measures for attacking Delium. Meanwhile a herald came from the Athenians to ask for the dead, but was met and turned back by a Boeotian herald, who told him that he would effect nothing until the return of himself the Boeotian herald, and who then went on to the Athenians, and told them on the part of the Boeotians that they had done wrong in transgressing the law of the Hellenes. Of what use was the universal custom protecting the temples in an invaded country, if the Athenians were to fortify Delium and live there, acting exactly as if they were on unconsecrated ground, and drawing and using for their purposes the water which they, the Boeotians, never touched except for sacred uses? Accordingly for the god as well as for themselves, in the name of the deities concerned, and of Apollo, the Boeotians invited them first to evacuate the temple, if they wished to take up the dead that belonged to them.

After these words from the herald, the Athenians sent their own herald to the Boeotians to say that they had not done any wrong to the temple, and for the future would do it no more harm than they could help; not having occupied it originally in any such design, but to defend themselves from it against those who were really wronging them. The law of the Hellenes was that conquest of a country, whether more or less extensive, carried with it possession of the temples in that country, with the obligation to keep up the

usual ceremonies, at least as far as possible. The Boeotians and most other people who had turned out the owners of a country, and put themselves in their places by force, now held as of right the temples which they originally entered as usurpers. If the Athenians could have conquered more of Boeotia this would have been the case with them: as things stood, the piece of it which they had got they should treat as their own, and not quit unless obliged. The water they had disturbed under the impulsion of a necessity which they had not wantonly incurred, having been forced to use it in defending themselves against the Boeotians who first invaded Attica. Besides, anything done under the pressure of war and danger might reasonably claim indulgence even in the eye of the god; or why, pray, were the altars the asylum for involuntary offences? Transgression also was a term applied to presumptuous offenders, not to the victims of adverse circumstances. In short, which were most impious — the Boeotians who wished to barter dead bodies for holy places, or the Athenians who refused to give up holy places to obtain what was theirs by right? The condition of evacuating Boeotia must therefore be withdrawn. They were no longer in Boeotia. They stood where they stood by the right of the sword. All that the Boeotians had to do was to tell them to take up their dead under a truce according to the national custom.

The Boeotians replied that if they were in Boeotia, they must evacuate that country before taking up their dead; if they were in their own territory, they could do as they pleased: for they knew that, although the Oropid where the bodies as it chanced were lying (the battle having been fought on the borders) was subject to Athens, yet the Athenians could not get them without their leave. Besides, why should they grant a truce for Athenian ground? And what could be fairer than to tell them to evacuate Boeotia if they wished to get what they asked? The Athenian herald accordingly returned with this answer, without having accomplished his object.

Meanwhile the Boeotians at once sent for darters and slingers from the Malian Gulf, and with two thousand Corinthian heavy infantry who had joined them after the battle, the Peloponnesian garrison which had evacuated Nisaea, and some Megarians with them, marched against Delium, and attacked the fort, and after divers efforts finally succeeded in taking it by an engine of the following description. They sawed in two and scooped out a great beam from end to end, and fitting it nicely together again like a pipe, hung by chains a cauldron at one extremity, with which communicated an iron tube projecting from the beam, which was itself in great part plated with iron. This they brought up from a distance upon carts to the part of the wall principally composed of vines and timber, and when it was near, inserted huge bellows into their end of the beam and blew with them. The blast passing closely confined into the cauldron, which was filled with lighted coals, sulphur and pitch, made a great blaze, and set fire to the wall, which soon became untenable for its defenders, who left it and fled; and in this way the fort was taken. Of the garrison some were killed and two hundred made prisoners; most of the rest got on board their ships and returned home.

Soon after the fall of Delium, which took place seventeen days after the battle, the Athenian herald, without knowing what had happened, came again for the dead, which were now restored by the Boeotians, who no longer answered as at first. Not quite five hundred Boeotians fell in the battle, and nearly one thousand Athenians, including Hippocrates the general, besides a great number of light troops and camp followers.

Soon after this battle Demosthenes, after the failure of his voyage to Siphae and of the plot on the town, availed himself of the Acarnanian and Agraean troops and of the four hundred Athenian heavy infantry which he had on board, to make a descent on the Sicyonian coast. Before however all his ships had come to shore, the Sicyonians came up and routed and chased to their ships those that had landed, killing some and taking others

prisoners; after which they set up a trophy, and gave back the dead under truce.

About the same time with the affair of Delium took place the death of Sitalces, king of the Odrysians, who was defeated in battle, in a campaign against the Triballi; Seuthes, son of Sparadocus, his nephew, succeeding to the kingdom of the Odrysians, and of the rest of Thrace ruled by Sitalces.

The same winter Brasidas, with his allies in the Thracian places, marched against Amphipolis, the Athenian colony on the river Strymon. A settlement upon the spot on which the city now stands was before attempted by Aristagoras, the Milesian (when he fled from King Darius), who was however dislodged by the Edonians; and thirty-two years later by the Athenians, who sent thither ten thousand settlers of their own citizens, and whoever else chose to go. These were cut off at Drabescus by the Thracians. Twenty-nine years after, the Athenians returned (Hagnon, son of Nicias, being sent out as leader of the colony) and drove out the Edonians, and founded a town on the spot, formerly called Ennea Hodoi or Nine Ways. The base from which they started was Eion, their commercial seaport at the mouth of the river, not more than three miles from the present town, which Hagnon named Amphipolis, because the Strymon flows round it on two sides, and he built it so as to be conspicuous from the sea and land alike, running a long wall across from river to river, to complete the circumference.

Brasidas now marched against this town, starting from Arne in Chalcidice. Arriving about dusk at Aulon and Bromiscus, where the lake of Bolbe runs into the sea, he supped there, and went on during the night. The weather was stormy and it was snowing a little, which encouraged him to hurry on, in order, if possible, to take every one at Amphipolis by surprise, except the party who were to betray it. The plot was carried on by some natives of Argilus, an Andrian colony, residing in Amphipolis, where they had also other accomplices gained over by Perdiccas or the Chalcidians.

But the most active in the matter were the inhabitants of Argilus itself, which is close by, who had always been suspected by the Athenians, and had had designs on the place. These men now saw their opportunity arrive with Brasidas, and having for some time been in correspondence with their countrymen in Amphipolis for the betrayal of the town, at once received him into Argilus, and revolted from the Athenians, and that same night took him on to the bridge over the river; where he found only a small guard to oppose him, the town being at some distance from the passage, and the walls not reaching down to it as at present. This guard he easily drove in, partly through there being treason in their ranks, partly from the stormy state of the weather and the suddenness of his attack, and so got across the bridge, and immediately became master of all the property outside; the Amphipolitans having houses all over the quarter.

The passage of Brasidas was a complete surprise to the people in the town; and the capture of many of those outside, and the flight of the rest within the wall, combined to produce great confusion among the citizens; especially as they did not trust one another. It is even said that if Brasidas, instead of stopping to pillage, had advanced straight against the town, he would probably have taken it. In fact, however, he established himself where he was and overran the country outside, and for the present remained inactive, vainly awaiting a demonstration on the part of his friends within. Meanwhile the party opposed to the traitors proved numerous enough to prevent the gates being immediately thrown open, and in concert with Eucles, the general, who had come from Athens to defend the place, sent to the other commander in Thrace, Thucydides, son of Olorus, the author of this history, who was at the isle of Thasos, a Parian colony, half a day's sail from Amphipolis, to tell him to come to their relief. On receipt of this message he at once set sail with seven ships which he had with him, in order, if possible, to reach Amphipolis in time to prevent its capitulation, or in any case to save Eion.

Meanwhile Brasidas, afraid of succours arriving by sea from Thasos, and learning that Thucydides possessed the right of working the gold mines in that part of Thrace, and had thus great influence with the inhabitants of the continent, hastened to gain the town, if possible, before the people of Amphipolis should be encouraged by his arrival to hope that he could save them by getting together a force of allies from the sea and from Thrace, and so refuse to surrender. He accordingly offered moderate terms, proclaiming that any of the Amphipolitans and Athenians who chose, might continue to enjoy their property with full rights of citizenship; while those who did not wish to stay had five days to depart, taking their property with them.

The bulk of the inhabitants, upon hearing this, began to change their minds, especially as only a small number of the citizens were Athenians, the majority having come from different quarters, and many of the prisoners outside had relations within the walls. They found the proclamation a fair one in comparison of what their fear had suggested; the Athenians being glad to go out, as they thought they ran more risk than the rest, and further, did not expect any speedy relief, and the multitude generally being content at being left in possession of their civic rights, and at such an unexpected reprieve from danger. The partisans of Brasidas now openly advocated this course, seeing that the feeling of the people had changed, and that they no longer gave ear to the Athenian general present; and thus the surrender was made and Brasidas was admitted by them on the terms of his proclamation. In this way they gave up the city, and late in the same day Thucydides and his ships entered the harbour of Eion, Brasidas having just got hold of Amphipolis, and having been within a night of taking Eion: had the ships been less prompt in relieving it, in the morning it would have been his.

After this Thucydides put all in order at Eion to secure it against any present or future attack of Brasidas, and received such as had elected to come there from the interior according to the terms agreed on. Meanwhile Brasidas suddenly sailed with a number of boats down the river to Eion to

see if he could not seize the point running out from the wall, and so command the entrance; at the same time he attempted it by land, but was beaten off on both sides and had to content himself with arranging matters at Amphipolis and in the neighbourhood. Myrcinus, an Edonian town, also came over to him; the Edonian king Pittacus having been killed by the sons of Goaxis and his own wife Brauro; and Galepsus and Oesime, which are Thasian colonies, not long after followed its example. Perdiccas too came up immediately after the capture and joined in these arrangements.

The news that Amphipolis was in the hands of the enemy caused great alarm at Athens. Not only was the town valuable for the timber it afforded for shipbuilding, and the money that it brought in; but also, although the escort of the Thessalians gave the Lacedaemonians a means of reaching the allies of Athens as far as the Strymon, yet as long as they were not masters of the bridge but were watched on the side of Eion by the Athenian galleys, and on the land side impeded by a large and extensive lake formed by the waters of the river, it was impossible for them to go any further. Now, on the contrary, the path seemed open. There was also the fear of the allies revolting, owing to the moderation displayed by Brasidas in all his conduct, and to the declarations which he was everywhere making that he sent out to free Hellas. The towns subject to the Athenians, hearing of the capture of Amphipolis and of the terms accorded to it, and of the gentleness of Brasidas, felt most strongly encouraged to change their condition, and sent secret messages to him, begging him to come on to them; each wishing to be the first to revolt. Indeed there seemed to be no danger in so doing; their mistake in their estimate of the Athenian power was as great as that power afterwards turned out to be, and their judgment was based more upon blind wishing than upon any sound prevision; for it is a habit of mankind to entrust to careless hope what they long for, and to use sovereign reason to thrust aside what they do not fancy. Besides the late severe blow which the Athenians had met with in Boeotia, joined to the seductive, though untrue,

statements of Brasidas, about the Athenians not having ventured to engage his single army at Nisaea, made the allies confident, and caused them to believe that no Athenian force would be sent against them. Above all the wish to do what was agreeable at the moment, and the likelihood that they should find the Lacedaemonians full of zeal at starting, made them eager to venture. Observing this, the Athenians sent garrisons to the different towns, as far as was possible at such short notice and in winter; while Brasidas sent dispatches to Lacedaemon asking for reinforcements, and himself made preparations for building galleys in the Strymon. The Lacedaemonians however did not send him any, partly through envy on the part of their chief men, partly because they were more bent on recovering the prisoners of the island and ending the war.

The same winter the Megarians took and razed to the foundations the long walls which had been occupied by the Athenians; and Brasidas after the capture of Amphipolis marched with his allies against Acte, a promontory running out from the King's dike with an inward curve, and ending in Athos, a lofty mountain looking towards the Aegean Sea. In it are various towns, Sane, an Andrian colony, close to the canal, and facing the sea in the direction of Euboea; the others being Thyssus, Cleone, Acrothoi, Olophyxus, and Dium, inhabited by mixed barbarian races speaking the two languages. There is also a small Chalcidian element; but the greater number are Tyrrheno-Pelasgians once settled in Lemnos and Athens, and Bisaltians, Crestonians, and Edonians; the towns being all small ones. Most of these came over to Brasidas; but Sane and Dium held out and saw their land ravaged by him and his army.

Upon their not submitting, he at once marched against Torone in Chalcidice, which was held by an Athenian garrison, having been invited by a few persons who were prepared to hand over the town. Arriving in the dark a little before daybreak, he sat down with his army near the temple of the Dioscuri, rather more than a quarter of a mile from the city. The rest of

the town of Torone and the Athenians in garrison did not perceive his approach; but his partisans knowing that he was coming (a few of them had secretly gone out to meet him) were on the watch for his arrival, and were no sooner aware of it than they took it to them seven light-armed men with daggers, who alone of twenty men ordered on this service dared to enter, commanded by Lysistratus an Olynthian. These passed through the sea wall, and without being seen went up and put to the sword the garrison of the highest post in the town, which stands on a hill, and broke open the postern on the side of Canastraeum.

Brasidas meanwhile came a little nearer and then halted with his main body, sending on one hundred targeteers to be ready to rush in first, the moment that a gate should be thrown open and the beacon lighted as agreed. After some time passed in waiting and wondering at the delay, the targeteers by degrees got up close to the town. The Toronaeans inside at work with the party that had entered had by this time broken down the postern and opened the gates leading to the market-place by cutting through the bar, and first brought some men round and let them in by the postern, in order to strike a panic into the surprised townsmen by suddenly attacking them from behind and on both sides at once; after which they raised the fire-signal as had been agreed, and took in by the market gates the rest of the targeteers.

Brasidas seeing the signal told the troops to rise, and dashed forward amid the loud hurrahs of his men, which carried dismay among the astonished townspeople. Some burst in straight by the gate, others over some square pieces of timber placed against the wall (which has fallen down and was being rebuilt) to draw up stones; Brasidas and the greater number making straight uphill for the higher part of the town, in order to take it from top to bottom, and once for all, while the rest of the multitude spread in all directions.

The capture of the town was effected before the great body of the Toronaeans had recovered from their surprise and confusion; but the conspirators and the citizens of their party at once joined the invaders. About fifty of the Athenian heavy infantry happened to be sleeping in the market-place when the alarm reached them. A few of these were killed fighting; the rest escaped, some by land, others to the two ships on the station, and took refuge in Lecythus, a fort garrisoned by their own men in the corner of the town running out into the sea and cut off by a narrow isthmus; where they were joined by the Toronaeans of their party.

Day now arrived, and the town being secured, Brasidas made a proclamation to the Toronaeans who had taken refuge with the Athenians, to come out, as many as chose, to their homes without fearing for their rights or persons, and sent a herald to invite the Athenians to accept a truce, and to evacuate Lecythus with their property, as being Chalcidian ground. The Athenians refused this offer, but asked for a truce for a day to take up their dead. Brasidas granted it for two days, which he employed in fortifying the houses near, and the Athenians in doing the same to their positions. Meanwhile he called a meeting of the Toronaeans, and said very much what he had said at Acanthus, namely, that they must not look upon those who had negotiated with him for the capture of the town as bad men or as traitors, as they had not acted as they had done from corrupt motives or in order to enslave the city, but for the good and freedom of Torone; nor again must those who had not shared in the enterprise fancy that they would not equally reap its fruits, as he had not come to destroy either city or individual. This was the reason of his proclamation to those that had fled for refuge to the Athenians: he thought none the worse of them for their friendship for the Athenians; he believed that they had only to make trial of the Lacedaemonians to like them as well, or even much better, as acting much more justly: it was for want of such a trial that they were now afraid of them. Meanwhile he warned all of them to prepare to be staunch allies,

and for being held responsible for all faults in future: for the past, they had not wronged the Lacedaemonians but had been wronged by others who were too strong for them, and any opposition that they might have offered him could be excused.

Having encouraged them with this address, as soon as the truce expired he made his attack upon Lecythus; the Athenians defending themselves from a poor wall and from some houses with parapets. One day they beat him off; the next the enemy were preparing to bring up an engine against them from which they meant to throw fire upon the wooden defences, and the troops were already coming up to the point where they fancied they could best bring up the engine, and where place was most assailable; meanwhile the Athenians put a wooden tower upon a house opposite, and carried up a quantity of jars and casks of water and big stones, and a large number of men also climbed up. The house thus laden too heavily suddenly broke down with a loud crash; at which the men who were near and saw it were more vexed than frightened; but those not so near, and still more those furthest off, thought that the place was already taken at that point, and fled in haste to the sea and the ships.

Brasidas, perceiving that they were deserting the parapet, and seeing what was going on, dashed forward with his troops, and immediately took the fort, and put to the sword all whom he found in it. In this way the place was evacuated by the Athenians, who went across in their boats and ships to Pallene. Now there is a temple of Athene in Lecythus, and Brasidas had proclaimed in the moment of making the assault that he would give thirty silver minae to the man first on the wall. Being now of opinion that the capture was scarcely due to human means, he gave the thirty minae to the goddess for her temple, and razed and cleared Lecythus, and made the whole of it consecrated ground. The rest of the winter he spent in settling the places in his hands, and in making designs upon the rest; and with the expiration of the winter the eighth year of this war ended.

In the spring of the summer following, the Lacedaemonians and Athenians made an armistice for a year; the Athenians thinking that they would thus have full leisure to take their precautions before Brasidas could procure the revolt of any more of their towns, and might also, if it suited them, conclude a general peace; the Lacedaemonians divining the actual fears of the Athenians, and thinking that after once tasting a respite from trouble and misery they would be more disposed to consent to a reconciliation, and to give back the prisoners, and make a treaty for the longer period. The great idea of the Lacedaemonians was to get back their men while Brasidas's good fortune lasted: further successes might make the struggle a less unequal one in Chalcidice, but would leave them still deprived of their men, and even in Chalcidice not more than a match for the Athenians and by no means certain of victory. An armistice was accordingly concluded by Lacedaemon and her allies upon the terms following:

1. As to the temple and oracle of the Pythian Apollo, we are agreed that whosoever will shall have access to it, without fraud or fear, according to the usages of his forefathers. The Lacedaemonians and the allies present agree to this, and promise to send heralds to the Boeotians and Phocians, and to do their best to persuade them to agree likewise.

2. As to the treasure of the god, we agree to exert ourselves to detect all malversators, truly and honestly following the customs of our forefathers, we and you and all others willing to do so, all following the customs of our forefathers. As to these points the Lacedaemonians and the other allies are agreed as has been said.

3. As to what follows, the Lacedaemonians and the other allies agree, if the Athenians conclude a treaty, to remain, each of us in our own territory, retaining our respective acquisitions: the garrison in Coryphasium keeping within Buphras and Tomeus: that in Cythera attempting no communication with the Peloponnesian confederacy,

neither we with them, nor they with us: that in Nisaea and Minoa not crossing the road leading from the gates of the temple of Nisus to that of Poseidon and from thence straight to the bridge at Minoa: the Megarians and the allies being equally bound not to cross this road, and the Athenians retaining the island they have taken, without any communication on either side: as to Troezen, each side retaining what it has, and as was arranged with the Athenians.

4. As to the use of the sea, so far as refers to their own coast and to that of their confederacy, that the Lacedaemonians and their allies may voyage upon it in any vessel rowed by oars and of not more than five hundred talents tonnage, not a vessel of war.

5. That all heralds and embassies, with as many attendants as they please, for concluding the war and adjusting claims, shall have free passage, going and coming, to Peloponnese or Athens by land and by sea.

6. That during the truce, deserters whether bond or free shall be received neither by you, nor by us.

7. Further, that satisfaction shall be given by you to us and by us to you according to the public law of our several countries, all disputes being settled by law without recourse to hostilities.

The Lacedaemonians and allies agree to these articles; but if you have anything fairer or juster to suggest, come to Lacedaemon and let us know: whatever shall be just will meet with no objection either from the Lacedaemonians or from the allies. Only let those who come come with full powers, as you desire us. The truce shall be for one year.

Approved by the people.

The tribe of Acamantis had the prytany, Phoenippus was secretary, Niciades chairman. Laches moved, in the name of the good luck of the

Athenians, that they should conclude the armistice upon the terms agreed upon by the Lacedaemonians and the allies. It was agreed accordingly in the popular assembly that the armistice should be for one year, beginning that very day, the fourteenth of the month of Elaphebolion; during which time ambassadors and heralds should go and come between the two countries to discuss the bases of a pacification. That the generals and prytanes should call an assembly of the people, in which the Athenians should first consult on the peace, and on the mode in which the embassy for putting an end to the war should be admitted. That the embassy now present should at once take the engagement before the people to keep well and truly this truce for one year.

On these terms the Lacedaemonians concluded with the Athenians and their allies on the twelfth day of the Spartan month Gerastius; the allies also taking the oaths. Those who concluded and poured the libation were Taurus, son of Echetimides, Athenaeus, son of Pericleidas, and Philocharidas, son of Eryxidaidas, Lacedaemonians; Aeneas, son of Ocytus, and Euphamidas, son of Aristonymus, Corinthians; Damotimus, son of Naucrates, and Onasimus, son of Megacles, Sicyonians; Nicasus, son of Cecalus, and Menecrates, son of Amphidorus, Megarians; and Amphias, son of Eupaidas, an Epidaurian; and the Athenian generals Nicostratus, son of Diitrephes, Nicias, son of Niceratus, and Autocles, son of Tolmaeus. Such was the armistice, and during the whole of it conferences went on on the subject of a pacification.

In the days in which they were going backwards and forwards to these conferences, Scione, a town in Pallene, revolted from Athens, and went over to Brasidas. The Scionaeans say that they are Pallenians from Peloponnese, and that their first founders on their voyage from Troy were carried in to this spot by the storm which the Achaeans were caught in, and there settled. The Scionaeans had no sooner revolted than Brasidas crossed over by night to Scione, with a friendly galley ahead and himself in a small

boat some way behind; his idea being that if he fell in with a vessel larger than the boat he would have the galley to defend him, while a ship that was a match for the galley would probably neglect the small vessel to attack the large one, and thus leave him time to escape. His passage effected, he called a meeting of the Scionaeans and spoke to the same effect as at Acanthus and Torone, adding that they merited the utmost commendation, in that, in spite of Pallene within the isthmus being cut off by the Athenian occupation of Potidaea and of their own practically insular position, they had of their own free will gone forward to meet their liberty instead of timorously waiting until they had been by force compelled to their own manifest good. This was a sign that they would valiantly undergo any trial, however great; and if he should order affairs as he intended, he should count them among the truest and sincerest friends of the Lacedaemonians, and would in every other way honour them.

The Scionaeans were elated by his language, and even those who had at first disapproved of what was being done catching the general confidence, they determined on a vigorous conduct of the war, and welcomed Brasidas with all possible honours, publicly crowning him with a crown of gold as the liberator of Hellas; while private persons crowded round him and decked him with garlands as though he had been an athlete. Meanwhile Brasidas left them a small garrison for the present and crossed back again, and not long afterwards sent over a larger force, intending with the help of the Scionaeans to attempt Mende and Potidaea before the Athenians should arrive; Scione, he felt, being too like an island for them not to relieve it. He had besides intelligence in the above towns about their betrayal.

In the midst of his designs upon the towns in question, a galley arrived with the commissioners carrying round the news of the armistice, Aristonymus for the Athenians and Athenaeus for the Lacedaemonians. The troops now crossed back to Torone, and the commissioners gave Brasidas notice of the convention. All the Lacedaemonian allies in Thrace accepted

what had been done; and Aristonymus made no difficulty about the rest, but finding, on counting the days, that the Scionaeans had revolted after the date of the convention, refused to include them in it. To this Brasidas earnestly objected, asserting that the revolt took place before, and would not give up the town. Upon Aristonymus reporting the case to Athens, the people at once prepared to send an expedition to Scione. Upon this, envoys arrived from Lacedaemon, alleging that this would be a breach of the truce, and laying claim to the town upon the faith of the assertion of Brasidas, and meanwhile offering to submit the question to arbitration. Arbitration, however, was what the Athenians did not choose to risk; being determined to send troops at once to the place, and furious at the idea of even the islanders now daring to revolt, in a vain reliance upon the power of the Lacedaemonians by land. Besides the facts of the revolt were rather as the Athenians contended, the Scionaeans having revolted two days after the convention. Cleon accordingly succeeded in carrying a decree to reduce and put to death the Scionaeans; and the Athenians employed the leisure which they now enjoyed in preparing for the expedition. Meanwhile Mende revolted, a town in Pallene and a colony of the Eretrians, and was received without scruple by Brasidas, in spite of its having evidently come over during the armistice, on account of certain infringements of the truce alleged by him against the Athenians. This audacity of Mende was partly caused by seeing Brasidas forward in the matter and by the conclusions drawn from his refusal to betray Scione; and besides, the conspirators in Mende were few, and, as I have already intimated, had carried on their practices too long not to fear detection for themselves, and not to wish to force the inclination of the multitude. This news made the Athenians more furious than ever, and they at once prepared against both towns. Brasidas, expecting their arrival, conveyed away to Olynthus in Chalcidice the women and children of the Scionaeans and Mendaeans, and sent over to

them five hundred Peloponnesian heavy infantry and three hundred Chalcidian targeteers, all under the command of Polydamidas.

Leaving these two towns to prepare together against the speedy arrival of the Athenians, Brasidas and Perdiccas started on a second joint expedition into Lyncus against Arrhabaeus; the latter with the forces of his Macedonian subjects, and a corps of heavy infantry composed of Hellenes domiciled in the country; the former with the Peloponnesians whom he still had with him and the Chalcidians, Acanthians, and the rest in such force as they were able. In all there were about three thousand Hellenic heavy infantry, accompanied by all the Macedonian cavalry with the Chalcidians, near one thousand strong, besides an immense crowd of barbarians. On entering the country of Arrhabaeus, they found the Lyncestians encamped awaiting them, and themselves took up a position opposite. The infantry on either side were upon a hill, with a plain between them, into which the horse of both armies first galloped down and engaged a cavalry action. After this the Lyncestian heavy infantry advanced from their hill to join their cavalry and offered battle; upon which Brasidas and Perdiccas also came down to meet them, and engaged and routed them with heavy loss; the survivors taking refuge upon the heights and there remaining inactive. The victors now set up a trophy and waited two or three days for the Illyrian mercenaries who were to join Perdiccas. Perdiccas then wished to go on and attack the villages of Arrhabaeus, and to sit still no longer; but Brasidas, afraid that the Athenians might sail up during his absence, and of something happening to Mende, and seeing besides that the Illyrians did not appear, far from seconding this wish was anxious to return.

While they were thus disputing, the news arrived that the Illyrians had actually betrayed Perdiccas and had joined Arrhabaeus; and the fear inspired by their warlike character made both parties now think it best to retreat. However, owing to the dispute, nothing had been settled as to when they should start; and night coming on, the Macedonians and the barbarian

crowd took fright in a moment in one of those mysterious panics to which great armies are liable; and persuaded that an army many times more numerous than that which had really arrived was advancing and all but upon them, suddenly broke and fled in the direction of home, and thus compelled Perdiccas, who at first did not perceive what had occurred, to depart without seeing Brasidas, the two armies being encamped at a considerable distance from each other. At daybreak Brasidas, perceiving that the Macedonians had gone on, and that the Illyrians and Arrhabaeus were on the point of attacking him, formed his heavy infantry into a square, with the light troops in the centre, and himself also prepared to retreat. Posting his youngest soldiers to dash out wherever the enemy should attack them, he himself with three hundred picked men in the rear intended to face about during the retreat and beat off the most forward of their assailants. Meanwhile, before the enemy approached, he sought to sustain the courage of his soldiers with the following hasty exhortation:

"Peloponnesians, if I did not suspect you of being dismayed at being left alone to sustain the attack of a numerous and barbarian enemy, I should just have said a few words to you as usual without further explanation. As it is, in the face of the desertion of our friends and the numbers of the enemy, I have some advice and information to offer, which, brief as they must be, will, I hope, suffice for the more important points. The bravery that you habitually display in war does not depend on your having allies at your side in this or that encounter, but on your native courage; nor have numbers any terrors for citizens of states like yours, in which the many do not rule the few, but rather the few the many, owing their position to nothing else than to superiority in the field. Inexperience now makes you afraid of barbarians; and yet the trial of strength which you had with the Macedonians among them, and my own judgment, confirmed by what I hear from others, should be enough to satisfy you that they will not prove formidable. Where an enemy seems strong but is really weak, a true knowledge of the facts makes

his adversary the bolder, just as a serious antagonist is encountered most confidently by those who do not know him. Thus the present enemy might terrify an inexperienced imagination; they are formidable in outward bulk, their loud yelling is unbearable, and the brandishing of their weapons in the air has a threatening appearance. But when it comes to real fighting with an opponent who stands his ground, they are not what they seemed; they have no regular order that they should be ashamed of deserting their positions when hard pressed; flight and attack are with them equally honourable, and afford no test of courage; their independent mode of fighting never leaving any one who wants to run away without a fair excuse for so doing. In short, they think frightening you at a secure distance a surer game than meeting you hand to hand; otherwise they would have done the one and not the other. You can thus plainly see that the terrors with which they were at first invested are in fact trifling enough, though to the eye and ear very prominent. Stand your ground therefore when they advance, and again wait your opportunity to retire in good order, and you will reach a place of safety all the sooner, and will know for ever afterwards that rabble such as these, to those who sustain their first attack, do but show off their courage by threats of the terrible things that they are going to do, at a distance, but with those who give way to them are quick enough to display their heroism in pursuit when they can do so without danger."

With this brief address Brasidas began to lead off his army. Seeing this, the barbarians came on with much shouting and hubbub, thinking that he was flying and that they would overtake him and cut him off. But wherever they charged they found the young men ready to dash out against them, while Brasidas with his picked company sustained their onset. Thus the Peloponnesians withstood the first attack, to the surprise of the enemy, and afterwards received and repulsed them as fast as they came on, retiring as soon as their opponents became quiet. The main body of the barbarians ceased therefore to molest the Hellenes with Brasidas in the open country,

and leaving behind a certain number to harass their march, the rest went on after the flying Macedonians, slaying those with whom they came up, and so arrived in time to occupy the narrow pass between two hills that leads into the country of Arrhabaeus. They knew that this was the only way by which Brasidas could retreat, and now proceeded to surround him just as he entered the most impracticable part of the road, in order to cut him off.

Brasidas, perceiving their intention, told his three hundred to run on without order, each as quickly as he could, to the hill which seemed easiest to take, and to try to dislodge the barbarians already there, before they should be joined by the main body closing round him. These attacked and overpowered the party upon the hill, and the main army of the Hellenes now advanced with less difficulty towards it — the barbarians being terrified at seeing their men on that side driven from the height and no longer following the main body, who, they considered, had gained the frontier and made good their escape. The heights once gained, Brasidas now proceeded more securely, and the same day arrived at Arnisa, the first town in the dominions of Perdiccas. The soldiers, enraged at the desertion of the Macedonians, vented their rage on all their yokes of oxen which they found on the road, and on any baggage which had tumbled off (as might easily happen in the panic of a night retreat), by unyoking and cutting down the cattle and taking the baggage for themselves. From this moment Perdiccas began to regard Brasidas as an enemy and to feel against the Peloponnesians a hatred which could not be congenial to the adversary of the Athenians. However, he departed from his natural interests and made it his endeavour to come to terms with the latter and to get rid of the former.

On his return from Macedonia to Torone, Brasidas found the Athenians already masters of Mende, and remained quiet where he was, thinking it now out of his power to cross over into Pallene and assist the Mendaeans, but he kept good watch over Torone. For about the same time as the campaign in Lyncus, the Athenians sailed upon the expedition which we left

them preparing against Mende and Scione, with fifty ships, ten of which were Chians, one thousand Athenian heavy infantry and six hundred archers, one hundred Thracian mercenaries and some targeteers drawn from their allies in the neighbourhood, under the command of Nicias, son of Niceratus, and Nicostratus, son of Diitrephes. Weighing from Potidaea, the fleet came to land opposite the temple of Poseidon, and proceeded against Mende; the men of which town, reinforced by three hundred Scionaeans, with their Peloponnesian auxiliaries, seven hundred heavy infantry in all, under Polydamidas, they found encamped upon a strong hill outside the city. These Nicias, with one hundred and twenty light-armed Methonaeans, sixty picked men from the Athenian heavy infantry, and all the archers, tried to reach by a path running up the hill, but received a wound and found himself unable to force the position; while Nicostratus, with all the rest of the army, advancing upon the hill, which was naturally difficult, by a different approach further off, was thrown into utter disorder; and the whole Athenian army narrowly escaped being defeated. For that day, as the Mendaeans and their allies showed no signs of yielding, the Athenians retreated and encamped, and the Mendaeans at nightfall returned into the town.

The next day the Athenians sailed round to the Scione side, and took the suburb, and all day plundered the country, without any one coming out against them, partly because of intestine disturbances in the town; and the following night the three hundred Scionaeans returned home. On the morrow Nicias advanced with half the army to the frontier of Scione and laid waste the country; while Nicostratus with the remainder sat down before the town near the upper gate on the road to Potidaea. The arms of the Mendaeans and of their Peloponnesian auxiliaries within the wall happened to be piled in that quarter, where Polydamidas accordingly began to draw them up for battle, encouraging the Mendaeans to make a sortie. At this moment one of the popular party answered him factiously that they would

not go out and did not want a war, and for thus answering was dragged by the arm and knocked about by Polydamidas. Hereupon the infuriated commons at once seized their arms and rushed at the Peloponnesians and at their allies of the opposite faction. The troops thus assaulted were at once routed, partly from the suddenness of the conflict and partly through fear of the gates being opened to the Athenians, with whom they imagined that the attack had been concerted. As many as were not killed on the spot took refuge in the citadel, which they had held from the first; and the whole, Athenian army, Nicias having by this time returned and being close to the city, now burst into Mende, which had opened its gates without any convention, and sacked it just as if they had taken it by storm, the generals even finding some difficulty in restraining them from also massacring the inhabitants. After this the Athenians told the Mendaeans that they might retain their civil rights, and themselves judge the supposed authors of the revolt; and cut off the party in the citadel by a wall built down to the sea on either side, appointing troops to maintain the blockade. Having thus secured Mende, they proceeded against Scione.

The Scionaeans and Peloponnesians marched out against them, occupying a strong hill in front of the town, which had to be captured by the enemy before they could invest the place. The Athenians stormed the hill, defeated and dislodged its occupants, and, having encamped and set up a trophy, prepared for the work of circumvallation. Not long after they had begun their operations, the auxiliaries besieged in the citadel of Mende forced the guard by the sea-side and arrived by night at Scione, into which most of them succeeded in entering, passing through the besieging army.

While the investment of Scione was in progress, Perdiccas sent a herald to the Athenian generals and made peace with the Athenians, through spite against Brasidas for the retreat from Lyncus, from which moment indeed he had begun to negotiate. The Lacedaemonian Ischagoras was just then upon the point of starting with an army overland to join Brasidas; and Perdiccas,

being now required by Nicias to give some proof of the sincerity of his reconciliation to the Athenians, and being himself no longer disposed to let the Peloponnesians into his country, put in motion his friends in Thessaly, with whose chief men he always took care to have relations, and so effectually stopped the army and its preparation that they did not even try the Thessalians. Ischagoras himself, however, with Ameinias and Aristeus, succeeded in reaching Brasidas; they had been commissioned by the Lacedaemonians to inspect the state of affairs, and brought out from Sparta (in violation of all precedent) some of their young men to put in command of the towns, to guard against their being entrusted to the persons upon the spot. Brasidas accordingly placed Clearidas, son of Cleonymus, in Amphipolis, and Pasitelidas, son of Hegesander, in Torone.

The same summer the Thebans dismantled the wall of the Thespians on the charge of Atticism, having always wished to do so, and now finding it an easy matter, as the flower of the Thespian youth had perished in the battle with the Athenians. The same summer also the temple of Hera at Argos was burnt down, through Chrysis, the priestess, placing a lighted torch near the garlands and then falling asleep, so that they all caught fire and were in a blaze before she observed it. Chrysis that very night fled to Phlius for fear of the Argives, who, agreeably to the law in such a case, appointed another priestess named Phaeinis. Chrysis at the time of her flight had been priestess for eight years of the present war and half the ninth. At the close of the summer the investment of Scione was completed, and the Athenians, leaving a detachment to maintain the blockade, returned with the rest of their army.

During the winter following, the Athenians and Lacedaemonians were kept quiet by the armistice; but the Mantineans and Tegeans, and their respective allies, fought a battle at Laodicium, in the Oresthid. The victory remained doubtful, as each side routed one of the wings opposed to them, and both set up trophies and sent spoils to Delphi. After heavy loss on both

sides the battle was undecided, and night interrupted the action; yet the Tegeans passed the night on the field and set up a trophy at once, while the Mantineans withdrew to Bucolion and set up theirs afterwards.

At the close of the same winter, in fact almost in spring, Brasidas made an attempt upon Potidaea. He arrived by night, and succeeded in planting a ladder against the wall without being discovered, the ladder being planted just in the interval between the passing round of the bell and the return of the man who brought it back. Upon the garrison, however, taking the alarm immediately afterwards, before his men came up, he quickly led off his troops, without waiting until it was day. So ended the winter and the ninth year of this war of which Thucydides is the historian.

The Fifth Book.

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Chapter XV.
Tenth Year of the War - Death of Cleon and Brasidas - Peace of Nicias

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The next summer the truce for a year ended, after lasting until the Pythian games. During the armistice the Athenians expelled the Delians from Delos, concluding that they must have been polluted by some old offence at the time of their consecration, and that this had been the omission in the previous purification of the island, which, as I have related, had been thought to have been duly accomplished by the removal of the graves of the dead. The Delians had Atramyttium in Asia given them by Pharnaces, and settled there as they removed from Delos.

Meanwhile Cleon prevailed on the Athenians to let him set sail at the expiration of the armistice for the towns in the direction of Thrace with twelve hundred heavy infantry and three hundred horse from Athens, a large force of the allies, and thirty ships. First touching at the still besieged Scione, and taking some heavy infantry from the army there, he next sailed into Cophos, a harbour in the territory of Torone, which is not far from the town. From thence, having learnt from deserters that Brasidas was not in Torone, and that its garrison was not strong enough to give him battle, he advanced with his army against the town, sending ten ships to sail round into the harbour. He first came to the fortification lately thrown up in front of the town by Brasidas in order to take in the suburb, to do which he had pulled down part of the original wall and made it all one city. To this point Pasitelidas, the Lacedaemonian commander, with such garrison as there was in the place, hurried to repel the Athenian assault; but finding himself hard pressed, and seeing the ships that had been sent round sailing into the harbour, Pasitelidas began to be afraid that they might get up to the city

before its defenders were there and, the fortification being also carried, he might be taken prisoner, and so abandoned the outwork and ran into the town. But the Athenians from the ships had already taken Torone, and their land forces following at his heels burst in with him with a rush over the part of the old wall that had been pulled down, killing some of the Peloponnesians and Toronaeans in the melee, and making prisoners of the rest, and Pasitelidas their commander amongst them. Brasidas meanwhile had advanced to relieve Torone, and had only about four miles more to go when he heard of its fall on the road, and turned back again. Cleon and the Athenians set up two trophies, one by the harbour, the other by the fortification and, making slaves of the wives and children of the Toronaeans, sent the men with the Peloponnesians and any Chalcidians that were there, to the number of seven hundred, to Athens; whence, however, they all came home afterwards, the Peloponnesians on the conclusion of peace, and the rest by being exchanged against other prisoners with the Olynthians. About the same time Panactum, a fortress on the Athenian border, was taken by treachery by the Boeotians. Meanwhile Cleon, after placing a garrison in Torone, weighed anchor and sailed around Athos on his way to Amphipolis.

About the same time Phaeax, son of Erasistratus, set sail with two colleagues as ambassador from Athens to Italy and Sicily. The Leontines, upon the departure of the Athenians from Sicily after the pacification, had placed a number of new citizens upon the roll, and the commons had a design for redividing the land; but the upper classes, aware of their intention, called in the Syracusans and expelled the commons. These last were scattered in various directions; but the upper classes came to an agreement with the Syracusans, abandoned and laid waste their city, and went and lived at Syracuse, where they were made citizens. Afterwards some of them were dissatisfied, and leaving Syracuse occupied Phocaeae, a quarter of the town of Leontini, and Bricinniae, a strong place in the

Leontine country, and being there joined by most of the exiled commons carried on war from the fortifications. The Athenians hearing this, sent Phaeax to see if they could not by some means so convince their allies there and the rest of the Sicilians of the ambitious designs of Syracuse as to induce them to form a general coalition against her, and thus save the commons of Leontini. Arrived in Sicily, Phaeax succeeded at Camarina and Agrigentum, but meeting with a repulse at Gela did not go on to the rest, as he saw that he should not succeed with them, but returned through the country of the Sicels to Catana, and after visiting Bricinniae as he passed, and encouraging its inhabitants, sailed back to Athens.

During his voyage along the coast to and from Sicily, he treated with some cities in Italy on the subject of friendship with Athens, and also fell in with some Locrian settlers exiled from Messina, who had been sent thither when the Locrians were called in by one of the factions that divided Messina after the pacification of Sicily, and Messina came for a time into the hands of the Locrians. These being met by Phaeax on their return home received no injury at his hands, as the Locrians had agreed with him for a treaty with Athens. They were the only people of the allies who, when the reconciliation between the Sicilians took place, had not made peace with her; nor indeed would they have done so now, if they had not been pressed by a war with the Hipponians and Medmaeans who lived on their border, and were colonists of theirs. Phaeax meanwhile proceeded on his voyage, and at length arrived at Athens.

Cleon, whom we left on his voyage from Torone to Amphipolis, made Eion his base, and after an unsuccessful assault upon the Andrian colony of Stagirus, took Galepsus, a colony of Thasos, by storm. He now sent envoys to Perdiccas to command his attendance with an army, as provided by the alliance; and others to Thrace, to Polles, king of the Odomantians, who was to bring as many Thracian mercenaries as possible; and himself remained inactive in Eion, awaiting their arrival. Informed of this, Brasidas on his

part took up a position of observation upon Cerdylium, a place situated in the Argilian country on high ground across the river, not far from Amphipolis, and commanding a view on all sides, and thus made it impossible for Cleon's army to move without his seeing it; for he fully expected that Cleon, despising the scanty numbers of his opponent, would march against Amphipolis with the force that he had got with him. At the same time Brasidas made his preparations, calling to his standard fifteen hundred Thracian mercenaries and all the Edonians, horse and targeteers; he also had a thousand Myrcinian and Chalcidian targeteers, besides those in Amphipolis, and a force of heavy infantry numbering altogether about two thousand, and three hundred Hellenic horse. Fifteen hundred of these he had with him upon Cerdylium; the rest were stationed with Clearidas in Amphipolis.

After remaining quiet for some time, Cleon was at length obliged to do as Brasidas expected. His soldiers, tired of their inactivity, began also seriously to reflect on the weakness and incompetence of their commander, and the skill and valour that would be opposed to him, and on their own original unwillingness to accompany him. These murmurs coming to the ears of Cleon, he resolved not to disgust the army by keeping it in the same place, and broke up his camp and advanced. The temper of the general was what it had been at Pylos, his success on that occasion having given him confidence in his capacity. He never dreamed of any one coming out to fight him, but said that he was rather going up to view the place; and if he waited for his reinforcements, it was not in order to make victory secure in case he should be compelled to engage, but to be enabled to surround and storm the city. He accordingly came and posted his army upon a strong hill in front of Amphipolis, and proceeded to examine the lake formed by the Strymon, and how the town lay on the side of Thrace. He thought to retire at pleasure without fighting, as there was no one to be seen upon the wall or coming out of the gates, all of which were shut. Indeed, it seemed a mistake

not to have brought down engines with him; he could then have taken the town, there being no one to defend it.

As soon as Brasidas saw the Athenians in motion he descended himself from Cerdylium and entered Amphipolis. He did not venture to go out in regular order against the Athenians: he mistrusted his strength, and thought it inadequate to the attempt; not in numbers — these were not so unequal — but in quality, the flower of the Athenian army being in the field, with the best of the Lemnians and Imbrians. He therefore prepared to assail them by stratagem. By showing the enemy the number of his troops, and the shifts which he had been put to to to arm them, he thought that he should have less chance of beating him than by not letting him have a sight of them, and thus learn how good a right he had to despise them. He accordingly picked out a hundred and fifty heavy infantry and, putting the rest under Clearidas, determined to attack suddenly before the Athenians retired; thinking that he should not have again such a chance of catching them alone, if their reinforcements were once allowed to come up; and so calling all his soldiers together in order to encourage them and explain his intention, spoke as follows:

“Peloponnesians, the character of the country from which we have come, one which has always owed its freedom to valour, and the fact that you are Dorians and the enemy you are about to fight Ionians, whom you are accustomed to beat, are things that do not need further comment. But the plan of attack that I propose to pursue, this it is as well to explain, in order that the fact of our adventuring with a part instead of with the whole of our forces may not damp your courage by the apparent disadvantage at which it places you. I imagine it is the poor opinion that he has of us, and the fact that he has no idea of any one coming out to engage him, that has made the enemy march up to the place and carelessly look about him as he is doing, without noticing us. But the most successful soldier will always be the man who most happily detects a blunder like this, and who carefully

consulting his own means makes his attack not so much by open and regular approaches, as by seizing the opportunity of the moment; and these stratagems, which do the greatest service to our friends by most completely deceiving our enemies, have the most brilliant name in war. Therefore, while their careless confidence continues, and they are still thinking, as in my judgment they are now doing, more of retreat than of maintaining their position, while their spirit is slack and not high-strung with expectation, I with the men under my command will, if possible, take them by surprise and fall with a run upon their centre; and do you, Clearidas, afterwards, when you see me already upon them, and, as is likely, dealing terror among them, take with you the Amphipolitans, and the rest of the allies, and suddenly open the gates and dash at them, and hasten to engage as quickly as you can. That is our best chance of establishing a panic among them, as a fresh assailant has always more terrors for an enemy than the one he is immediately engaged with. Show yourself a brave man, as a Spartan should; and do you, allies, follow him like men, and remember that zeal, honour, and obedience mark the good soldier, and that this day will make you either free men and allies of Lacedaemon, or slaves of Athens; even if you escape without personal loss of liberty or life, your bondage will be on harsher terms than before, and you will also hinder the liberation of the rest of the Hellenes. No cowardice then on your part, seeing the greatness of the issues at stake, and I will show that what I preach to others I can practise myself."

After this brief speech Brasidas himself prepared for the sally, and placed the rest with Clearidas at the Thracian gates to support him as had been agreed. Meanwhile he had been seen coming down from Cerdylium and then in the city, which is overlooked from the outside, sacrificing near the temple of Athene; in short, all his movements had been observed, and word was brought to Cleon, who had at the moment gone on to look about him, that the whole of the enemy's force could be seen in the town, and that

the feet of horses and men in great numbers were visible under the gates, as if a sally were intended. Upon hearing this he went up to look, and having done so, being unwilling to venture upon the decisive step of a battle before his reinforcements came up, and fancying that he would have time to retire, bid the retreat be sounded and sent orders to the men to effect it by moving on the left wing in the direction of Eion, which was indeed the only way practicable. This however not being quick enough for him, he joined the retreat in person and made the right wing wheel round, thus turning its unarmed side to the enemy. It was then that Brasidas, seeing the Athenian force in motion and his opportunity come, said to the men with him and the rest: "Those fellows will never stand before us, one can see that by the way their spears and heads are going. Troops which do as they do seldom stand a charge. Quick, someone, and open the gates I spoke of, and let us be out and at them with no fears for the result." Accordingly issuing out by the palisade gate and by the first in the long wall then existing, he ran at the top of his speed along the straight road, where the trophy now stands as you go by the steepest part of the hill, and fell upon and routed the centre of the Athenians, panic-stricken by their own disorder and astounded at his audacity. At the same moment Clearidas in execution of his orders issued out from the Thracian gates to support him, and also attacked the enemy. The result was that the Athenians, suddenly and unexpectedly attacked on both sides, fell into confusion; and their left towards Eion, which had already got on some distance, at once broke and fled. Just as it was in full retreat and Brasidas was passing on to attack the right, he received a wound; but his fall was not perceived by the Athenians, as he was taken up by those near him and carried off the field. The Athenian right made a better stand, and though Cleon, who from the first had no thought of fighting, at once fled and was overtaken and slain by a Myrcinian targeteer, his infantry forming in close order upon the hill twice or thrice repulsed the attacks of Clearidas, and did not finally give way until they were surrounded and

routed by the missiles of the Myrcinian and Chalcidian horse and the targeteers. Thus the Athenian army was all now in flight; and such as escaped being killed in the battle, or by the Chalcidian horse and the targeteers, dispersed among the hills, and with difficulty made their way to Eion. The men who had taken up and rescued Brasidas, brought him into the town with the breath still in him: he lived to hear of the victory of his troops, and not long after expired. The rest of the army returning with Clearidas from the pursuit stripped the dead and set up a trophy. After this all the allies attended in arms and buried Brasidas at the public expense in the city, in front of what is now the marketplace, and the Amphipolitans, having enclosed his tomb, ever afterwards sacrifice to him as a hero and have given to him the honour of games and annual offerings. They constituted him the founder of their colony, and pulled down the Hagnonic erections, and obliterated everything that could be interpreted as a memorial of his having founded the place; for they considered that Brasidas had been their preserver, and courting as they did the alliance of Lacedaemon for fear of Athens, in their present hostile relations with the latter they could no longer with the same advantage or satisfaction pay Hagnon his honours. They also gave the Athenians back their dead. About six hundred of the latter had fallen and only seven of the enemy, owing to there having been no regular engagement, but the affair of accident and panic that I have described. After taking up their dead the Athenians sailed off home, while Clearidas and his troops remained to arrange matters at Amphipolis.

About the same time three Lacedaemonians — Ramphias, Autocharidas, and Epicydidas — led a reinforcement of nine hundred heavy infantry to the towns in the direction of Thrace, and arriving at Heraclea in Trachis reformed matters there as seemed good to them. While they delayed there, this battle took place and so the summer ended.

With the beginning of the winter following, Ramphias and his companions penetrated as far as Pierium in Thessaly; but as the Thessalians

opposed their further advance, and Brasidas whom they came to reinforce was dead, they turned back home, thinking that the moment had gone by, the Athenians being defeated and gone, and themselves not equal to the execution of Brasidas's designs. The main cause however of their return was because they knew that when they set out Lacedaemonian opinion was really in favour of peace.

Indeed it so happened that directly after the battle of Amphipolis and the retreat of Ramphias from Thessaly, both sides ceased to prosecute the war and turned their attention to peace. Athens had suffered severely at Delium, and again shortly afterwards at Amphipolis, and had no longer that confidence in her strength which had made her before refuse to treat, in the belief of ultimate victory which her success at the moment had inspired; besides, she was afraid of her allies being tempted by her reverses to rebel more generally, and repented having let go the splendid opportunity for peace which the affair of Pylos had offered. Lacedaemon, on the other hand, found the event of the war to falsify her notion that a few years would suffice for the overthrow of the power of the Athenians by the devastation of their land. She had suffered on the island a disaster hitherto unknown at Sparta; she saw her country plundered from Pylos and Cythera; the Helots were deserting, and she was in constant apprehension that those who remained in Peloponnese would rely upon those outside and take advantage of the situation to renew their old attempts at revolution. Besides this, as chance would have it, her thirty years' truce with the Argives was upon the point of expiring; and they refused to renew it unless Cynuria were restored to them; so that it seemed impossible to fight Argos and Athens at once. She also suspected some of the cities in Peloponnese of intending to go over to the endeed was indeed the case.

These considerations made both sides disposed for an accommodation; the Lacedaemonians being probably the most eager, as they ardently desired to recover the men taken upon the island, the Spartans among whom

belonged to the first families and were accordingly related to the governing body in Lacedaemon. Negotiations had been begun directly after their capture, but the Athenians in their hour of triumph would not consent to any reasonable terms; though after their defeat at Delium, Lacedaemon, knowing that they would be now more inclined to listen, at once concluded the armistice for a year, during which they were to confer together and see if a longer period could not be agreed upon.

Now, however, after the Athenian defeat at Amphipolis, and the death of Cleon and Brasidas, who had been the two principal opponents of peace on either side — the latter from the success and honour which war gave him, the former because he thought that, if tranquillity were restored, his crimes would be more open to detection and his slanders less credited — the foremost candidates for power in either city, Pleistoanax, son of Pausanias, king of Lacedaemon, and Nicias, son of Niceratus, the most fortunate general of his time, each desired peace more ardently than ever. Nicias, while still happy and honoured, wished to secure his good fortune, to obtain a present release from trouble for himself and his countrymen, and hand down to posterity a name as an ever-successful statesman, and thought the way to do this was to keep out of danger and commit himself as little as possible to fortune, and that peace alone made this keeping out of danger possible. Pleistoanax, again, was assailed by his enemies for his restoration, and regularly held up by them to the prejudice of his countrymen, upon every reverse that befell them, as though his unjust restoration were the cause; the accusation being that he and his brother Aristocles had bribed the prophetess of Delphi to tell the Lacedaemonian deputations which successively arrived at the temple to bring home the seed of the demigod son of Zeus from abroad, else they would have to plough with a silver share. In this way, it was insisted, in time he had induced the Lacedaemonians in the nineteenth year of his exile to Lycaeum (whither he had gone when banished on suspicion of having been bribed to retreat from

Attica, and had built half his house within the consecrated precinct of Zeus for fear of the Lacedaemonians), to restore him with the same dances and sacrifices with which they had instituted their kings upon the first settlement of Lacedaemon. The smart of this accusation, and the reflection that in peace no disaster could occur, and that when Lacedaemon had recovered her men there would be nothing for his enemies to take hold of (whereas, while war lasted, the highest station must always bear the scandal of everything that went wrong), made him ardently desire a settlement. Accordingly this winter was employed in conferences; and as spring rapidly approached, the Lacedaemonians sent round orders to the cities to prepare for a fortified occupation of Attica, and held this as a sword over the heads of the Athenians to induce them to listen to their overtures; and at last, after many claims had been urged on either side at the conferences a peace was agreed on upon the following basis. Each party was to restore its conquests, but Athens was to keep Nisaea; her demand for Plataea being met by the Thebans asserting that they had acquired the place not by force or treachery, but by the voluntary adhesion upon agreement of its citizens; and the same, according to the Athenian account, being the history of her acquisition of Nisaea. This arranged, the Lacedaemonians summoned their allies, and all voting for peace except the Boeotians, Corinthians, Eleans, and Megarians, who did not approve of these proceedings, they concluded the treaty and made peace, each of the contracting parties swearing to the following articles:

> The Athenians and Lacedaemonians and their allies made a treaty, and swore to it, city by city, as follows;
>
> 1. Touching the national temples, there shall be a free passage by land and by sea to all who wish it, to sacrifice, travel, consult, and attend the oracle or games, according to the customs of their countries.
>
> 2. The temple and shrine of Apollo at Delphi and the Delphians shall be governed by their own laws, taxed by their own state, and

judged by their own judges, the land and the people, according to the custom of their country.

3. The treaty shall be binding for fifty years upon the Athenians and the allies of the Athenians, and upon the Lacedaemonians and the allies of the Lacedaemonians, without fraud or hurt by land or by sea.

4. It shall not be lawful to take up arms, with intent to do hurt, either for the Lacedaemonians and their allies against the Athenians and their allies, or for the Athenians and their allies against the Lacedaemonians and their allies, in any way or means whatsoever. But should any difference arise between them they are to have recourse to law and oaths, according as may be agreed between the parties.

5. The Lacedaemonians and their allies shall give back Amphipolis to the Athenians. Nevertheless, in the case of cities given up by the Lacedaemonians to the Athenians, the inhabitants shall be allowed to go where they please and to take their property with them: and the cities shall be independent, paying only the tribute of Aristides. And it shall not be lawful for the Athenians or their allies to carry on war against them after the treaty has been concluded, so long as the tribute is paid. The cities referred to are Argilus, Stagirus, Acanthus, Scolus, Olynthus, and Spartolus. These cities shall be neutral, allies neither of the Lacedaemonians nor of the Athenians: but if the cities consent, it shall be lawful for the Athenians to make them their allies, provided always that the cities wish it. The Mecybernaeans, Sanaeans, and Singaeans shall inhabit their own cities, as also the Olynthians and Acanthians: but the Lacedaemonians and their allies shall give back Panactum to the Athenians.

6. The Athenians shall give back Coryphasium, Cythera, Methana, Pteleum, and Atalanta to the Lacedaemonians, and also all Lacedaemonians that are in the prison at Athens or elsewhere in the Athenian dominions, and shall let go the Peloponnesians besieged in

Scione, and all others in Scione that are allies of the Lacedaemonians, and all whom Brasidas sent in there, and any others of the allies of the Lacedaemonians that may be in the prison at Athens or elsewhere in the Athenian dominions.

7. The Lacedaemonians and their allies shall in like manner give back any of the Athenians or their allies that they may have in their hands.

8. In the case of Scione, Torone, and Sermylium, and any other cities that the Athenians may have, the Athenians may adopt such measures as they please.

9. The Athenians shall take an oath to the Lacedaemonians and their allies, city by city. Every man shall swear by the most binding oath of his country, seventeen from each city. The oath shall be as follows; "I will abide by this agreement and treaty honestly and without deceit." In the same way an oath shall be taken by the Lacedaemonians and their allies to the Athenians: and the oath shall be renewed annually by both parties. Pillars shall be erected at Olympia, Pythia, the Isthmus, at Athens in the Acropolis, and at Lacedaemon in the temple at Amyclae.

10. If anything be forgotten, whatever it be, and on whatever point, it shall be consistent with their oath for both parties, the Athenians and Lacedaemonians, to alter it, according to their discretion.

The treaty begins from the ephoralty of Pleistolas in Lacedaemon, on the 27th day of the month of Artemisium, and from the archonship, of Alcaeus at Athens, on the 25th day of the month of Elaphebolion. Those who took the oath and poured the libations for the Lacedaemonians were Pleistoanax, Agis, Pleistolas, Damagetis, Chionis, Metagenes, Acanthus, Daithus, Ischagoras, Philocharidas, Zeuxidas, Antippus, Tellis, Alcinadas, Empedias, Menas, and Laphilus: for the Athenians, Lampon, Isthmonicus, Nicias, Laches, Euthydemus, Procles, Pythodorus, Hagnon, Myrtilus,

Thrasycles, Theagenes, Aristocrates, Iolcius, Timocrates, Leon, Lamachus, and Demosthenes.

This treaty was made in the spring, just at the end of winter, directly after the city festival of Dionysus, just ten years, with the difference of a few days, from the first invasion of Attica and the commencement of this war. This must be calculated by the seasons rather than by trusting to the enumeration of the names of the several magistrates or offices of honour that are used to mark past events. Accuracy is impossible where an event may have occurred in the beginning, or middle, or at any period in their tenure of office. But by computing by summers and winters, the method adopted in this history, it will be found that, each of these amounting to half a year, there were ten summers and as many winters contained in this first war.

Meanwhile the Lacedaemonians, to whose lot it fell to begin the work of restitution, immediately set free all the prisoners of war in their possession, and sent Ischagoras, Menas, and Philocharidas as envoys to the towns in the direction of Thrace, to order Clearidas to hand over Amphipolis to the Athenians, and the rest of their allies each to accept the treaty as it affected them. They, however, did not like its terms, and refused to accept it; Clearidas also, willing to oblige the Chalcidians, would not hand over the town, averring his inability to do so against their will. Meanwhile he hastened in person to Lacedaemon with envoys from the place, to defend his disobedience against the possible accusations of Ischagoras and his companions, and also to see whether it was too late for the agreement to be altered; and on finding the Lacedaemonians were bound, quickly set out back again with instructions from them to hand over the place, if possible, or at all events to bring out the Peloponnesians that were in it.

The allies happened to be present in person at Lacedaemon, and those who had not accepted the treaty were now asked by the Lacedaemonians to

adopt it. This, however, they refused to do, for the same reasons as before, unless a fairer one than the present were agreed upon; and remaining firm in their determination were dismissed by the Lacedaemonians, who now decided on forming an alliance with the Athenians, thinking that Argos, who had refused the application of Ampelidas and Lichas for a renewal of the treaty, would without Athens be no longer formidable, and that the rest of the Peloponnese would be most likely to keep quiet, if the coveted alliance of Athens were shut against them. Accordingly, after conference with the Athenian ambassadors, an alliance was agreed upon and oaths were exchanged, upon the terms following:

1. The Lacedaemonians shall be allies of the Athenians for fifty years.

2. Should any enemy invade the territory of Lacedaemon and injure the Lacedaemonians, the Athenians shall help in such way as they most effectively can, according to their power. But if the invader be gone after plundering the country, that city shall be the enemy of Lacedaemon and Athens, and shall be chastised by both, and one shall not make peace without the other. This to be honestly, loyally, and without fraud.

3. Should any enemy invade the territory of Athens and injure the Athenians, the Lacedaemonians shall help them in such way as they most effectively can, according to their power. But if the invader be gone after plundering the country, that city shall be the enemy of Lacedaemon and Athens, and shall be chastised by both, and one shall not make peace without the other. This to be honestly, loyally, and without fraud.

4. Should the slave population rise, the Athenians shall help the Lacedaemonians with all their might, according to their power.

5. This treaty shall be sworn to by the same persons on either side that swore to the other. It shall be renewed annually by the Lacedaemonians going to Athens for the Dionysia, and the Athenians

> to Lacedaemon for the Hyacinthia, and a pillar shall be set up by either party: at Lacedaemon near the statue of Apollo at Amyclae, and at Athens on the Acropolis near the statue of Athene. Should the Lacedaemonians and Athenians see to add to or take away from the alliance in any particular, it shall be consistent with their oaths for both parties to do so, according to their discretion.

Those who took the oath for the Lacedaemonians were Pleistoanax, Agis, Pleistolas, Damagetus, Chionis, Metagenes, Acanthus, Daithus, Ischagoras, Philocharidas, Zeuxidas, Antippus, Alcinadas, Tellis, Empedias, Menas, and Laphilus; for the Athenians, Lampon, Isthmionicus, Laches, Nicias, Euthydemus, Procles, Pythodorus, Hagnon, Myrtilus, Thrasycles, Theagenes, Aristocrates, Iolcius, Timocrates, Leon, Lamachus, and Demosthenes.

This alliance was made not long after the treaty; and the Athenians gave back the men from the island to the Lacedaemonians, and the summer of the eleventh year began. This completes the history of the first war, which occupied the whole of the ten years previously.

Chapter XVI.
Feeling against Sparta in Peloponnese - League of the Mantineans, Eleans, Argives, and Athenians - Battle of Mantinea and breaking up of the League

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After the treaty and the alliance between the Lacedaemonians and Athenians, concluded after the ten years' war, in the ephorate of Pleistolas at Lacedaemon, and the archonship of Alcaeus at Athens, the states which had accepted them were at peace; but the Corinthians and some of the cities in Peloponnese trying to disturb the settlement, a fresh agitation was instantly commenced by the allies against Lacedaemon. Further, the Lacedaemonians, as time went on, became suspected by the Athenians through their not performing some of the provisions in the treaty; and though for six years and ten months they abstained from invasion of each other's territory, yet abroad an unstable armistice did not prevent either party doing the other the most effectual injury, until they were finally obliged to break the treaty made after the ten years' war and to have recourse to open hostilities.

The history of this period has been also written by the same Thucydides, an Athenian, in the chronological order of events by summers and winters, to the time when the Lacedaemonians and their allies put an end to the Athenian empire, and took the Long Walls and Piraeus. The war had then lasted for twenty-seven years in all. Only a mistaken judgment can object to including the interval of treaty in the war. Looked at by the light of facts it cannot, it will be found, be rationally considered a state of peace, where neither party either gave or got back all that they had agreed, apart from the violations of it which occurred on both sides in the Mantinean and Epidaurian wars and other instances, and the fact that the allies in the

direction of Thrace were in as open hostility as ever, while the Boeotians had only a truce renewed every ten days. So that the first ten years' war, the treacherous armistice that followed it, and the subsequent war will, calculating by the seasons, be found to make up the number of years which I have mentioned, with the difference of a few days, and to afford an instance of faith in oracles being for once justified by the event. I certainly all along remember from the beginning to the end of the war its being commonly declared that it would last thrice nine years. I lived through the whole of it, being of an age to comprehend events, and giving my attention to them in order to know the exact truth about them. It was also my fate to be an exile from my country for twenty years after my command at Amphipolis; and being present with both parties, and more especially with the Peloponnesians by reason of my exile, I had leisure to observe affairs somewhat particularly. I will accordingly now relate the differences that arose after the ten years' war, the breach of the treaty, and the hostilities that followed.

After the conclusion of the fifty years' truce and of the subsequent alliance, the embassies from Peloponnese which had been summoned for this business returned from Lacedaemon. The rest went straight home, but the Corinthians first turned aside to Argos and opened negotiations with some of the men in office there, pointing out that Lacedaemon could have no good end in view, but only the subjugation of Peloponnese, or she would never have entered into treaty and alliance with the once detested Athenians, and that the duty of consulting for the safety of Peloponnese had now fallen upon Argos, who should immediately pass a decree inviting any Hellenic state that chose, such state being independent and accustomed to meet fellow powers upon the fair and equal ground of law and justice, to make a defensive alliance with the Argives; appointing a few individuals with plenipotentiary powers, instead of making the people the medium of negotiation, in order that, in the case of an applicant being rejected, the fact

of his overtures might not be made public. They said that many would come over from hatred of the Lacedaemonians. After this explanation of their views, the Corinthians returned home.

The persons with whom they had communicated reported the proposal to their government and people, and the Argives passed the decree and chose twelve men to negotiate an alliance for any Hellenic state that wished it, except Athens and Lacedaemon, neither of which should be able to join without reference to the Argive people. Argos came into the plan the more readily because she saw that war with Lacedaemon was inevitable, the truce being on the point of expiring; and also because she hoped to gain the supremacy of Peloponnese. For at this time Lacedaemon had sunk very low in public estimation because of her disasters, while the Argives were in a most flourishing condition, having taken no part in the Attic war, but having on the contrary profited largely by their neutrality. The Argives accordingly prepared to receive into alliance any of the Hellenes that desired it.

The Mantineans and their allies were the first to come over through fear of the Lacedaemonians. Having taken advantage of the war against Athens to reduce a large part of Arcadia into subjection, they thought that Lacedaemon would not leave them undisturbed in their conquests, now that she had leisure to interfere, and consequently gladly turned to a powerful city like Argos, the historical enemy of the Lacedaemonians, and a sister democracy. Upon the defection of Mantinea, the rest of Peloponnese at once began to agitate the propriety of following her example, conceiving that the Mantineans not have changed sides without good reason; besides which they were angry with Lacedaemon among other reasons for having inserted in the treaty with Athens that it should be consistent with their oaths for both parties, Lacedaemonians and Athenians, to add to or take away from it according to their discretion. It was this clause that was the real origin of the panic in Peloponnese, by exciting suspicions of a Lacedaemonian and Athenian combination against their liberties: any alteration should properly

have been made conditional upon the consent of the whole body of the allies. With these apprehensions there was a very general desire in each state to place itself in alliance with Argos.

In the meantime the Lacedaemonians perceiving the agitation going on in Peloponnese, and that Corinth was the author of it and was herself about to enter into alliance with the Argives, sent ambassadors thither in the hope of preventing what was in contemplation. They accused her of having brought it all about, and told her that she could not desert Lacedaemon and become the ally of Argos, without adding violation of her oaths to the crime which she had already committed in not accepting the treaty with Athens, when it had been expressly agreed that the decision of the majority of the allies should be binding, unless the gods or heroes stood in the way. Corinth in her answer, delivered before those of her allies who had like her refused to accept the treaty, and whom she had previously invited to attend, refrained from openly stating the injuries she complained of, such as the non-recovery of Sollium or Anactorium from the Athenians, or any other point in which she thought she had been prejudiced, but took shelter under the pretext that she could not give up her Thracian allies, to whom her separate individual security had been given, when they first rebelled with Potidaea, as well as upon subsequent occasions. She denied, therefore, that she committed any violation of her oaths to the allies in not entering into the treaty with Athens; having sworn upon the faith of the gods to her Thracian friends, she could not honestly give them up. Besides, the expression was, “unless the gods or heroes stand in the way.” Now here, as it appeared to her, the gods stood in the way. This was what she said on the subject of her former oaths. As to the Argive alliance, she would confer with her friends and do whatever was right. The Lacedaemonian envoys returning home, some Argive ambassadors who happened to be in Corinth pressed her to conclude the alliance without further delay, but were told to attend at the next congress to be held at Corinth.

Immediately afterwards an Elean embassy arrived, and first making an alliance with Corinth went on from thence to Argos, according to their instructions, and became allies of the Argives, their country being just then at enmity with Lacedaemon and Lepreum. Some time back there had been a war between the Lepreans and some of the Arcadians; and the Eleans being called in by the former with the offer of half their lands, had put an end to the war, and leaving the land in the hands of its Leprean occupiers had imposed upon them the tribute of a talent to the Olympian Zeus. Till the Attic war this tribute was paid by the Lepreans, who then took the war as an excuse for no longer doing so, and upon the Eleans using force appealed to Lacedaemon. The case was thus submitted to her arbitrament; but the Eleans, suspecting the fairness of the tribunal, renounced the reference and laid waste the Leprean territory. The Lacedaemonians nevertheless decided that the Lepreans were independent and the Eleans aggressors, and as the latter did not abide by the arbitration, sent a garrison of heavy infantry into Lepreum. Upon this the Eleans, holding that Lacedaemon had received one of their rebel subjects, put forward the convention providing that each confederate should come out of the Attic war in possession of what he had when he went into it, and considering that justice had not been done them went over to the Argives, and now made the alliance through their ambassadors, who had been instructed for that purpose. Immediately after them the Corinthians and the Thracian Chalcidians became allies of Argos. Meanwhile the Boeotians and Megarians, who acted together, remained quiet, being left to do as they pleased by Lacedaemon, and thinking that the Argive democracy would not suit so well with their aristocratic government as the Lacedaemonian constitution.

About the same time in this summer Athens succeeded in reducing Scione, put the adult males to death, and, making slaves of the women and children, gave the land for the Plataeans to live in. She also brought back the Delians to Delos, moved by her misfortunes in the field and by the

commands of the god at Delphi. Meanwhile the Phocians and Locrians commenced hostilities. The Corinthians and Argives, being now in alliance, went to Tegea to bring about its defection from Lacedaemon, seeing that, if so considerable a state could be persuaded to join, all Peloponnese would be with them. But when the Tegeans said that they would do nothing against Lacedaemon, the hitherto zealous Corinthians relaxed their activity, and began to fear that none of the rest would now come over. Still they went to the Boeotians and tried to persuade them to alliance and a common action generally with Argos and themselves, and also begged them to go with them to Athens and obtain for them a ten days' truce similar to that made between the Athenians and Boeotians not long after the fifty years' treaty, and, in the event of the Athenians refusing, to throw up the armistice, and not make any truce in future without Corinth. These were the requests of the Corinthians. The Boeotians stopped them on the subject of the Argive alliance, but went with them to Athens, where however they failed to obtain the ten days' truce; the Athenian answer being that the Corinthians had truce already, as being allies of Lacedaemon. Nevertheless the Boeotians did not throw up their ten days' truce, in spite of the prayers and reproaches of the Corinthians for their breach of faith; and these last had to content themselves with a de facto armistice with Athens.

The same summer the Lacedaemonians marched into Arcadia with their whole levy under Pleistoanax, son of Pausanias, king of Lacedaemon, against the Parrhasians, who were subjects of Mantinea, and a faction of whom had invited their aid. They also meant to demolish, if possible, the fort of Cypsela which the Mantineans had built and garrisoned in the Parrhasian territory, to annoy the district of Sciritis in Laconia. The Lacedaemonians accordingly laid waste the Parrhasian country, and the Mantineans, placing their town in the hands of an Argive garrison, addressed themselves to the defence of their confederacy, but being unable to save Cypsela or the Parrhasian towns went back to Mantinea. Meanwhile

the Lacedaemonians made the Parrhasians independent, razed the fortress, and returned home.

The same summer the soldiers from Thrace who had gone out with Brasidas came back, having been brought from thence after the treaty by Clearidas; and the Lacedaemonians decreed that the Helots who had fought with Brasidas should be free and allowed to live where they liked, and not long afterwards settled them with the Neodamodes at Lepreum, which is situated on the Laconian and Elean border; Lacedaemon being at this time at enmity with Elis. Those however of the Spartans who had been taken prisoners on the island and had surrendered their arms might, it was feared, suppose that they were to be subjected to some degradation in consequence of their misfortune, and so make some attempt at revolution, if left in possession of their franchise. These were therefore at once disfranchised, although some of them were in office at the time, and thus placed under a disability to take office, or buy and sell anything. After some time, however, the franchise was restored to them.

The same summer the Dians took Thyssus, a town on Acte by Athos in alliance with Athens. During the whole of this summer intercourse between the Athenians and Peloponnesians continued, although each party began to suspect the other directly after the treaty, because of the places specified in it not being restored. Lacedaemon, to whose lot it had fallen to begin by restoring Amphipolis and the other towns, had not done so. She had equally failed to get the treaty accepted by her Thracian allies, or by the Boeotians or the Corinthians; although she was continually promising to unite with Athens in compelling their compliance, if it were longer refused. She also kept fixing a time at which those who still refused to come in were to be declared enemies to both parties, but took care not to bind herself by any written agreement. Meanwhile the Athenians, seeing none of these professions performed in fact, began to suspect the honesty of her intentions, and consequently not only refused to comply with her demands

for Pylos, but also repented having given up the prisoners from the island, and kept tight hold of the other places, until Lacedaemon's part of the treaty should be fulfilled. Lacedaemon, on the other hand, said she had done what she could, having given up the Athenian prisoners of war in her possession, evacuated Thrace, and performed everything else in her power. Amphipolis it was out of her ability to restore; but she would endeavour to bring the Boeotians and Corinthians into the treaty, to recover Panactum, and send home all the Athenian prisoners of war in Boeotia. Meanwhile she required that Pylos should be restored, or at all events that the Messenians and Helots should be withdrawn, as her troops had been from Thrace, and the place garrisoned, if necessary, by the Athenians themselves. After a number of different conferences held during the summer, she succeeded in persuading Athens to withdraw from Pylos the Messenians and the rest of the Helots and deserters from Laconia, who were accordingly settled by her at Cranii in Cephallenia. Thus during this summer there was peace and intercourse between the two peoples.

Next winter, however, the ephors under whom the treaty had been made were no longer in office, and some of their successors were directly opposed to it. Embassies now arrived from the Lacedaemonian confederacy, and the Athenians, Boeotians, and Corinthians also presented themselves at Lacedaemon, and after much discussion and no agreement between them, separated for their several homes; when Cleobulus and Xenares, the two ephors who were the most anxious to break off the treaty, took advantage of this opportunity to communicate privately with the Boeotians and Corinthians, and, advising them to act as much as possible together, instructed the former first to enter into alliance with Argos, and then try and bring themselves and the Argives into alliance with Lacedaemon. The Boeotians would so be least likely to be compelled to come into the Attic treaty; and the Lacedaemonians would prefer gaining the friendship and alliance of Argos even at the price of the hostility of Athens and the rupture

of the treaty. The Boeotians knew that an honourable friendship with Argos had been long the desire of Lacedaemon; for the Lacedaemonians believed that this would considerably facilitate the conduct of the war outside Peloponnese. Meanwhile they begged the Boeotians to place Panactum in her hands in order that she might, if possible, obtain Pylos in exchange for it, and so be more in a position to resume hostilities with Athens.

After receiving these instructions for their governments from Xenares and Cleobulus and their friends at Lacedaemon, the Boeotians and Corinthians departed. On their way home they were joined by two persons high in office at Argos, who had waited for them on the road, and who now sounded them upon the possibility of the Boeotians joining the Corinthians, Eleans, and Mantineans in becoming the allies of Argos, in the idea that if this could be effected they would be able, thus united, to make peace or war as they pleased either against Lacedaemon or any other power. The Boeotian envoys were were pleased at thus hearing themselves accidentally asked to do what their friends at Lacedaemon had told them; and the two Argives perceiving that their proposal was agreeable, departed with a promise to send ambassadors to the Boeotians. On their arrival the Boeotians reported to the Boeotarchs what had been said to them at Lacedaemon and also by the Argives who had met them, and the Boeotarchs, pleased with the idea, embraced it with the more eagerness from the lucky coincidence of Argos soliciting the very thing wanted by their friends at Lacedaemon. Shortly afterwards ambassadors appeared from Argos with the proposals indicated; and the Boeotarchs approved of the terms and dismissed the ambassadors with a promise to send envoys to Argos to negotiate the alliance.

In the meantime it was decided by the Boeotarchs, the Corinthians, the Megarians, and the envoys from Thrace first to interchange oaths together to give help to each other whenever it was required and not to make war or peace except in common; after which the Boeotians and Megarians, who

acted together, should make the alliance with Argos. But before the oaths were taken the Boeotarchs communicated these proposals to the four councils of the Boeotians, in whom the supreme power resides, and advised them to interchange oaths with all such cities as should be willing to enter into a defensive league with the Boeotians. But the members of the Boeotian councils refused their assent to the proposal, being afraid of offending Lacedaemon by entering into a league with the deserter Corinth; the Boeotarchs not having acquainted them with what had passed at Lacedaemon and with the advice given by Cleobulus and Xenares and the Boeotian partisans there, namely, that they should become allies of Corinth and Argos as a preliminary to a junction with Lacedaemon; fancying that, even if they should say nothing about this, the councils would not vote against what had been decided and advised by the Boeotarchs. This difficulty arising, the Corinthians and the envoys from Thrace departed without anything having been concluded; and the Boeotarchs, who had previously intended after carrying this to try and effect the alliance with Argos, now omitted to bring the Argive question before the councils, or to send to Argos the envoys whom they had promised; and a general coldness and delay ensued in the matter.

In this same winter Mecyberna was assaulted and taken by the Olynthians, having an Athenian garrison inside it.

All this while negotiations had been going on between the Athenians and Lacedaemonians about the conquests still retained by each, and Lacedaemon, hoping that if Athens were to get back Panactum from the Boeotians she might herself recover Pylos, now sent an embassy to the Boeotians, and begged them to place Panactum and their Athenian prisoners in her hands, in order that she might exchange them for Pylos. This the Boeotians refused to do, unless Lacedaemon made a separate alliance with them as she had done with Athens. Lacedaemon knew that this would be a breach of faith to Athens, as it had been agreed that neither of them should

make peace or war without the other; yet wishing to obtain Panactum which she hoped to exchange for Pylos, and the party who pressed for the dissolution of the treaty strongly affecting the Boeotian connection, she at length concluded the alliance just as winter gave way to spring; and Panactum was instantly razed. And so the eleventh year of the war ended.

In the first days of the summer following, the Argives, seeing that the promised ambassadors from Boeotia did not arrive, and that Panactum was being demolished, and that a separate alliance had been concluded between the Boeotians and Lacedaemonians, began to be afraid that Argos might be left alone, and all the confederacy go over to Lacedaemon. They fancied that the Boeotians had been persuaded by the Lacedaemonians to raze Panactum and to enter into the treaty with the Athenians, and that Athens was privy to this arrangement, and even her alliance, therefore, no longer open to them — a resource which they had always counted upon, by reason of the dissensions existing, in the event of the noncontinuance of their treaty with Lacedaemon. In this strait the Argives, afraid that, as the result of refusing to renew the treaty with Lacedaemon and of aspiring to the supremacy in Peloponnese, they would have the Lacedaemonians, Tegeans, Boeotians, and Athenians on their hands all at once, now hastily sent off Eustrophus and Aeson, who seemed the persons most likely to be acceptable, as envoys to Lacedaemon, with the view of making as good a treaty as they could with the Lacedaemonians, upon such terms as could be got, and being left in peace.

Having reached Lacedaemon, their ambassadors proceeded to negotiate the terms of the proposed treaty. What the Argives first demanded was that they might be allowed to refer to the arbitration of some state or private person the question of the Cynurian land, a piece of frontier territory about which they have always been disputing, and which contains the towns of Thyrea and Anthene, and is occupied by the Lacedaemonians. The Lacedaemonians at first said that they could not allow this point to be

discussed, but were ready to conclude upon the old terms. Eventually, however, the Argive ambassadors succeeded in obtaining from them this concession: For the present there was to be a truce for fifty years, but it should be competent for either party, there being neither plague nor war in Lacedaemon or Argos, to give a formal challenge and decide the question of this territory by battle, as on a former occasion, when both sides claimed the victory; pursuit not being allowed beyond the frontier of Argos or Lacedaemon. The Lacedaemonians at first thought this mere folly; but at last, anxious at any cost to have the friendship of Argos they agreed to the terms demanded, and reduced them to writing. However, before any of this should become binding, the ambassadors were to return to Argos and communicate with their people and, in the event of their approval, to come at the feast of the Hyacinthia and take the oaths.

The envoys returned accordingly. In the meantime, while the Argives were engaged in these negotiations, the Lacedaemonian ambassadors — Andromedes, Phaedimus, and Antimenidas — who were to receive the prisoners from the Boeotians and restore them and Panactum to the Athenians, found that the Boeotians had themselves razed Panactum, upon the plea that oaths had been anciently exchanged between their people and the Athenians, after a dispute on the subject to the effect that neither should inhabit the place, but that they should graze it in common. As for the Athenian prisoners of war in the hands of the Boeotians, these were delivered over to Andromedes and his colleagues, and by them conveyed to Athens and given back. The envoys at the same time announced the razing of Panactum, which to them seemed as good as its restitution, as it would no longer lodge an enemy of Athens. This announcement was received with great indignation by the Athenians, who thought that the Lacedaemonians had played them false, both in the matter of the demolition of Panactum, which ought to have been restored to them standing, and in having, as they now heard, made a separate alliance with the Boeotians, in spite of their

previous promise to join Athens in compelling the adhesion of those who refused to accede to the treaty. The Athenians also considered the other points in which Lacedaemon had failed in her compact, and thinking that they had been overreached, gave an angry answer to the ambassadors and sent them away.

The breach between the Lacedaemonians and Athenians having gone thus far, the party at Athens, also, who wished to cancel the treaty, immediately put themselves in motion. Foremost amongst these was Alcibiades, son of Clinias, a man yet young in years for any other Hellenic city, but distinguished by the splendour of his ancestry. Alcibiades thought the Argive alliance really preferable, not that personal pique had not also a great deal to do with his opposition; he being offended with the Lacedaemonians for having negotiated the treaty through Nicias and Laches, and having overlooked him on account of his youth, and also for not having shown him the respect due to the ancient connection of his family with them as their proxeni, which, renounced by his grandfather, he had lately himself thought to renew by his attentions to their prisoners taken in the island. Being thus, as he thought, slighted on all hands, he had in the first instance spoken against the treaty, saying that the Lacedaemonians were not to be trusted, but that they only treated, in order to be enabled by this means to crush Argos, and afterwards to attack Athens alone; and now, immediately upon the above occurring, he sent privately to the Argives, telling them to come as quickly as possible to Athens, accompanied by the Mantineans and Eleans, with proposals of alliance; as the moment was propitious and he himself would do all he could to help them.

Upon receiving this message and discovering that the Athenians, far from being privy to the Boeotian alliance, were involved in a serious quarrel with the Lacedaemonians, the Argives paid no further attention to the embassy which they had just sent to Lacedaemon on the subject of the treaty, and began to incline rather towards the Athenians, reflecting that, in

the event of war, they would thus have on their side a city that was not only an ancient ally of Argos, but a sister democracy and very powerful at sea. They accordingly at once sent ambassadors to Athens to treat for an alliance, accompanied by others from Elis and Mantinea.

At the same time arrived in haste from Lacedaemon an embassy consisting of persons reputed well disposed towards the Athenians — Philocharidas, Leon, and Endius — for fear that the Athenians in their irritation might conclude alliance with the Argives, and also to ask back Pylos in exchange for Panactum, and in defence of the alliance with the Boeotians to plead that it had not been made to hurt the Athenians. Upon the envoys speaking in the senate upon these points, and stating that they had come with full powers to settle all others at issue between them, Alcibiades became afraid that, if they were to repeat these statements to the popular assembly, they might gain the multitude, and the Argive alliance might be rejected, and accordingly had recourse to the following stratagem. He persuaded the Lacedaemonians by a solemn assurance that if they would say nothing of their full powers in the assembly, he would give back Pylos to them (himself, the present opponent of its restitution, engaging to obtain this from the Athenians), and would settle the other points at issue. His plan was to detach them from Nicias and to disgrace them before the people, as being without sincerity in their intentions, or even common consistency in their language, and so to get the Argives, Eleans, and Mantineans taken into alliance. This plan proved successful. When the envoys appeared before the people, and upon the question being put to them, did not say as they had said in the senate, that they had come with full powers, the Athenians lost all patience, and carried away by Alcibiades, who thundered more loudly than ever against the Lacedaemonians, were ready instantly to introduce the Argives and their companions and to take them into alliance. An earthquake, however, occurring, before anything definite had been done, this assembly was adjourned.

In the assembly held the next day, Nicias, in spite of the Lacedaemonians having been deceived themselves, and having allowed him to be deceived also in not admitting that they had come with full powers, still maintained that it was best to be friends with the Lacedaemonians, and, letting the Argive proposals stand over, to send once more to Lacedaemon and learn her intentions. The adjournment of the war could only increase their own prestige and injure that of their rivals; the excellent state of their affairs making it their interest to preserve this prosperity as long as possible, while those of Lacedaemon were so desperate that the sooner she could try her fortune again the better. He succeeded accordingly in persuading them to send ambassadors, himself being among the number, to invite the Lacedaemonians, if they were really sincere, to restore Panactum intact with Amphipolis, and to abandon their alliance with the Boeotians (unless they consented to accede to the treaty), agreeably to the stipulation which forbade either to treat without the other. The ambassadors were also directed to say that the Athenians, had they wished to play false, might already have made alliance with the Argives, who were indeed come to Athens for that very purpose, and went off furnished with instructions as to any other complaints that the Athenians had to make. Having reached Lacedaemon, they communicated their instructions, and concluded by telling the Lacedaemonians that unless they gave up their alliance with the Boeotians, in the event of their not acceding to the treaty, the Athenians for their part would ally themselves with the Argives and their friends. The Lacedaemonians, however, refused to give up the Boeotian alliance — the party of Xenares the ephor, and such as shared their view, carrying the day upon this point — but renewed the oaths at the request of Nicias, who feared to return without having accomplished anything and to be disgraced; as was indeed his fate, he being held the author of the treaty with Lacedaemon. When he returned, and the Athenians heard that nothing had been done at Lacedaemon, they flew into a passion, and deciding that faith

had not been kept with them, took advantage of the presence of the Argives and their allies, who had been introduced by Alcibiades, and made a treaty and alliance with them upon the terms following:

> The Athenians, Argives, Mantineans, and Eleans, acting for themselves and the allies in their respective empires, made a treaty for a hundred years, to be without fraud or hurt by land and by sea.
>
> 1. It shall not be lawful to carry on war, either for the Argives, Eleans, Mantineans, and their allies, against the Athenians, or the allies in the Athenian empire: or for the Athenians and their allies against the Argives, Eleans, Mantineans, or their allies, in any way or means whatsoever. The Athenians, Argives, Eleans, and Mantineans shall be allies for a hundred years upon the terms following:
>
> 2. If an enemy invade the country of the Athenians, the Argives, Eleans, and Mantineans shall go to the relief of Athens, according as the Athenians may require by message, in such way as they most effectually can, to the best of their power. But if the invader be gone after plundering the territory, the offending state shall be the enemy of the Argives, Mantineans, Eleans, and Athenians, and war shall be made against it by all these cities: and no one of the cities shall be able to make peace with that state, except all the above cities agree to do so.
>
> 3. Likewise the Athenians shall go to the relief of Argos, Mantinea, and Elis, if an enemy invade the country of Elis, Mantinea, or Argos, according as the above cities may require by message, in such way as they most effectually can, to the best of their power. But if the invader be gone after plundering the territory, the state offending shall be the enemy of the Athenians, Argives, Mantineans, and Eleans, and war shall be made against it by all these cities, and peace may not be made with that state except all the above cities agree to it.
>
> 4. No armed force shall be allowed to pass for hostile purposes through the country of the powers contracting, or of the allies in their

respective empires, or to go by sea, except all the cities — that is to say, Athens, Argos, Mantinea, and Elis — vote for such passage.

5. The relieving troops shall be maintained by the city sending them for thirty days from their arrival in the city that has required them, and upon their return in the same way: if their services be desired for a longer period, the city that sent for them shall maintain them, at the rate of three Aeginetan obols per day for a heavy-armed soldier, archer, or light soldier, and an Aeginetan drachma for a trooper.

6. The city sending for the troops shall have the command when the war is in its own country: but in case of the cities resolving upon a joint expedition the command shall be equally divided among all the cities.

7. The treaty shall be sworn to by the Athenians for themselves and their allies, by the Argives, Mantineans, Eleans, and their allies, by each state individually. Each shall swear the oath most binding in his country over full-grown victims: the oath being as follows:

"I STAND BY THE ALLIANCE AND ITS ARTICLES, JUSTLY, INNOCENTLY, AND SINCERELY, AND I WILL NOT TRANSGRESS THE SAME IN ANY WAY OR MEANS WHATSOEVER."

The oath shall taken at Athens by the Senate and the magistrates, the Prytanes administering it: as by the Senate, the Eighty, and the Artynae, the Eighty administering it: at Mantinea by the Demiurgi, the Senate, and the other magistrates, the Theori and Polemarchs administering it: at Elis by the Demiurgi, the magistrates, and the Six Hundred, the Demiurgi and the Thesmophylaces administering it. The oaths shall be renewed by the Athenians going to Elis, Mantinea, and Argos thirty days before the Olympic games: by the Argives, Mantineans, and Eleans going to Athens ten days before the great feast of the Panathenaea. The articles of the treaty,

the oaths, and the alliance shall be inscribed on a stone pillar by the Athenians in the citadel, by the Argives in the market-place, in the temple of Apollo: by the Mantineans in the temple of Zeus, in the market-place: and a brazen pillar shall be erected jointly by them at the Olympic games now at hand. Should the above cities see good to make any addition in these articles, whatever all the above cities shall agree upon, after consulting together, shall be binding.

Although the treaty and alliances were thus concluded, still the treaty between the Lacedaemonians and Athenians was not renounced by either party. Meanwhile Corinth, although the ally of the Argives, did not accede to the new treaty, any more than she had done to the alliance, defensive and offensive, formed before this between the Eleans, Argives, and Mantineans, when she declared herself content with the first alliance, which was defensive only, and which bound them to help each other, but not to join in attacking any. The Corinthians thus stood aloof from their allies, and again turned their thoughts towards Lacedaemon.

At the Olympic games which were held this summer, and in which the Arcadian Androsthenes was victor the first time in the wrestling and boxing, the Lacedaemonians were excluded from the temple by the Eleans, and thus prevented from sacrificing or contending, for having refused to pay the fine specified in the Olympic law imposed upon them by the Eleans, who alleged that they had attacked Fort Phyrcus, and sent heavy infantry of theirs into Lepreum during the Olympic truce. The amount of the fine was two thousand minae, two for each heavy-armed soldier, as the law prescribes. The Lacedaemonians sent envoys, and pleaded that the imposition was unjust; saying that the truce had not yet been proclaimed at Lacedaemon when the heavy infantry were sent off. But the Eleans affirmed that the armistice with them had already begun (they proclaim it first among themselves), and that the aggression of the Lacedaemonians had taken them by surprise while they were living quietly as in time of peace, and not

expecting anything. Upon this the Lacedaemonians submitted, that if the Eleans really believed that they had committed an aggression, it was useless after that to proclaim the truce at Lacedaemon; but they had proclaimed it notwithstanding, as believing nothing of the kind, and from that moment the Lacedaemonians had made no attack upon their country. Nevertheless the Eleans adhered to what they had said, that nothing would persuade them that an aggression had not been committed; if, however, the Lacedaemonians would restore Lepreum, they would give up their own share of the money and pay that of the god for them.

As this proposal was not accepted, the Eleans tried a second. Instead of restoring Lepreum, if this was objected to, the Lacedaemonians should ascend the altar of the Olympian Zeus, as they were so anxious to have access to the temple, and swear before the Hellenes that they would surely pay the fine at a later day. This being also refused, the Lacedaemonians were excluded from the temple, the sacrifice, and the games, and sacrificed at home; the Lepreans being the only other Hellenes who did not attend. Still the Eleans were afraid of the Lacedaemonians sacrificing by force, and kept guard with a heavy-armed company of their young men; being also joined by a thousand Argives, the same number of Mantineans, and by some Athenian cavalry who stayed at Harpina during the feast. Great fears were felt in the assembly of the Lacedaemonians coming in arms, especially after Lichas, son of Arcesilaus, a Lacedaemonian, had been scourged on the course by the umpires; because, upon his horses being the winners, and the Boeotian people being proclaimed the victor on account of his having no right to enter, he came forward on the course and crowned the charioteer, in order to show that the chariot was his. After this incident all were more afraid than ever, and firmly looked for a disturbance: the Lacedaemonians, however, kept quiet, and let the feast pass by, as we have seen. After the Olympic games, the Argives and the allies repaired to Corinth to invite her to come over to them. There they found some Lacedaemonian envoys; and

a long discussion ensued, which after all ended in nothing, as an earthquake occurred, and they dispersed to their different homes.

Summer was now over. The winter following a battle took place between the Heracleots in Trachinia and the Aenianians, Dolopians, Malians, and certain of the Thessalians, all tribes bordering on and hostile to the town, which directly menaced their country. Accordingly, after having opposed and harassed it from its very foundation by every means in their power, they now in this battle defeated the Heracleots, Xenares, son of Cnidis, their Lacedaemonian commander, being among the slain. Thus the winter ended and the twelfth year of this war ended also. After the battle, Heraclea was so terribly reduced that in the first days of the summer following the Boeotians occupied the place and sent away the Lacedaemonian Agesippidas for misgovernment, fearing that the town might be taken by the Athenians while the Lacedaemonians were distracted with the affairs of Peloponnese. The Lacedaemonians, nevertheless, were offended with them for what they had done.

The same summer Alcibiades, son of Clinias, now one of the generals at Athens, in concert with the Argives and the allies, went into Peloponnese with a few Athenian heavy infantry and archers and some of the allies in those parts whom he took up as he passed, and with this army marched here and there through Peloponnese, and settled various matters connected with the alliance, and among other things induced the Patrians to carry their walls down to the sea, intending himself also to build a fort near the Achaean Rhium. However, the Corinthians and Sicyonians, and all others who would have suffered by its being built, came up and hindered him.

The same summer war broke out between the Epidaurians and Argives. The pretext was that the Epidaurians did not send an offering for their pasture-land to Apollo Pythaeus, as they were bound to do, the Argives having the chief management of the temple; but, apart from this pretext, Alcibiades and the Argives were determined, if possible, to gain possession

of Epidaurus, and thus to ensure the neutrality of Corinth and give the Athenians a shorter passage for their reinforcements from Aegina than if they had to sail round Scyllaeum. The Argives accordingly prepared to invade Epidaurus by themselves, to exact the offering.

About the same time the Lacedaemonians marched out with all their people to Leuctra upon their frontier, opposite to Mount Lycaeum, under the command of Agis, son of Archidamus, without any one knowing their destination, not even the cities that sent the contingents. The sacrifices, however, for crossing the frontier not proving propitious, the Lacedaemonians returned home themselves, and sent word to the allies to be ready to march after the month ensuing, which happened to be the month of Carneus, a holy time for the Dorians. Upon the retreat of the Lacedaemonians the Argives marched out on the last day but three of the month before Carneus, and keeping this as the day during the whole time that they were out, invaded and plundered Epidaurus. The Epidaurians summoned their allies to their aid, some of whom pleaded the month as an excuse; others came as far as the frontier of Epidaurus and there remained inactive.

While the Argives were in Epidaurus embassies from the cities assembled at Mantinea, upon the invitation of the Athenians. The conference having begun, the Corinthian Euphamidas said that their actions did not agree with their words; while they were sitting deliberating about peace, the Epidaurians and their allies and the Argives were arrayed against each other in arms; deputies from each party should first go and separate the armies, and then the talk about peace might be resumed. In compliance with this suggestion, they went and brought back the Argives from Epidaurus, and afterwards reassembled, but without succeeding any better in coming to a conclusion; and the Argives a second time invaded Epidaurus and plundered the country. The Lacedaemonians also marched out to Caryae; but the frontier sacrifices again proving unfavourable, they went back

again, and the Argives, after ravaging about a third of the Epidaurian territory, returned home. Meanwhile a thousand Athenian heavy infantry had come to their aid under the command of Alcibiades, but finding that the Lacedaemonian expedition was at an end, and that they were no longer wanted, went back again.

So passed the summer. The next winter the Lacedaemonians managed to elude the vigilance of the Athenians, and sent in a garrison of three hundred men to Epidaurus, under the command of Agesippidas. Upon this the Argives went to the Athenians and complained of their having allowed an enemy to pass by sea, in spite of the clause in the treaty by which the allies were not to allow an enemy to pass through their country. Unless, therefore, they now put the Messenians and Helots in Pylos to annoy the Lacedaemonians, they, the Argives, should consider that faith had not been kept with them. The Athenians were persuaded by Alcibiades to inscribe at the bottom of the Laconian pillar that the Lacedaemonians had not kept their oaths, and to convey the Helots at Cranii to Pylos to plunder the country; but for the rest they remained quiet as before. During this winter hostilities went on between the Argives and Epidaurians, without any pitched battle taking place, but only forays and ambuscades, in which the losses were small and fell now on one side and now on the other. At the close of the winter, towards the beginning of spring, the Argives went with scaling ladders to Epidaurus, expecting to find it left unguarded on account of the war and to be able to take it by assault, but returned unsuccessful. And the winter ended, and with it the thirteenth year of the war ended also.

In the middle of the next summer the Lacedaemonians, seeing the Epidaurians, their allies, in distress, and the rest of Peloponnese either in revolt or disaffected, concluded that it was high time for them to interfere if they wished to stop the progress of the evil, and accordingly with their full force, the Helots included, took the field against Argos, under the command of Agis, son of Archidamus, king of the Lacedaemonians. The Tegeans and

the other Arcadian allies of Lacedaemon joined in the expedition. The allies from the rest of Peloponnese and from outside mustered at Phlius; the Boeotians with five thousand heavy infantry and as many light troops, and five hundred horse and the same number of dismounted troopers; the Corinthians with two thousand heavy infantry; the rest more or less as might happen; and the Phliasians with all their forces, the army being in their country.

The preparations of the Lacedaemonians from the first had been known to the Argives, who did not, however, take the field until the enemy was on his road to join the rest at Phlius. Reinforced by the Mantineans with their allies, and by three thousand Elean heavy infantry, they advanced and fell in with the Lacedaemonians at Methydrium in Arcadia. Each party took up its position upon a hill, and the Argives prepared to engage the Lacedaemonians while they were alone; but Agis eluded them by breaking up his camp in the night, and proceeded to join the rest of the allies at Phlius. The Argives discovering this at daybreak, marched first to Argos and then to the Nemean road, by which they expected the Lacedaemonians and their allies would come down. However, Agis, instead of taking this road as they expected, gave the Lacedaemonians, Arcadians, and Epidaurians their orders, and went along another difficult road, and descended into the plain of Argos. The Corinthians, Pellenians, and Phliasians marched by another steep road; while the Boeotians, Megarians, and Sicyonians had instructions to come down by the Nemean road where the Argives were posted, in order that, if the enemy advanced into the plain against the troops of Agis, they might fall upon his rear with their cavalry. These dispositions concluded, Agis invaded the plain and began to ravage Saminthus and other places.

Discovering this, the Argives came up from Nemea, day having now dawned. On their way they fell in with the troops of the Phliasians and Corinthians, and killed a few of the Phliasians and had perhaps a few more of their own men killed by the Corinthians. Meanwhile the Boeotians,

Megarians, and Sicyonians, advancing upon Nemea according to their instructions, found the Argives no longer there, as they had gone down on seeing their property ravaged, and were now forming for battle, the Lacedaemonians imitating their example. The Argives were now completely surrounded; from the plain the Lacedaemonians and their allies shut them off from their city; above them were the Corinthians, Phliasians, and Pellenians; and on the side of Nemea the Boeotians, Sicyonians, and Megarians. Meanwhile their army was without cavalry, the Athenians alone among the allies not having yet arrived. Now the bulk of the Argives and their allies did not see the danger of their position, but thought that they could not have a fairer field, having intercepted the Lacedaemonians in their own country and close to the city. Two men, however, in the Argive army, Thrasylus, one of the five generals, and Alciphron, the Lacedaemonian proxenus, just as the armies were upon the point of engaging, went and held a parley with Agis and urged him not to bring on a battle, as the Argives were ready to refer to fair and equal arbitration whatever complaints the Lacedaemonians might have against them, and to make a treaty and live in peace in future.

The Argives who made these statements did so upon their own authority, not by order of the people, and Agis on his accepted their proposals, and without himself either consulting the majority, simply communicated the matter to a single individual, one of the high officers accompanying the expedition, and granted the Argives a truce for four months, in which to fulfil their promises; after which he immediately led off the army without giving any explanation to any of the other allies. The Lacedaemonians and allies followed their general out of respect for the law, but amongst themselves loudly blamed Agis for going away from so fair a field (the enemy being hemmed in on every side by infantry and cavalry) without having done anything worthy of their strength. Indeed this was by far the finest Hellenic army ever yet brought together; and it should have

been seen while it was still united at Nemea, with the Lacedaemonians in full force, the Arcadians, Boeotians, Corinthians, Sicyonians, Pellenians, Phliasians and Megarians, and all these the flower of their respective populations, thinking themselves a match not merely for the Argive confederacy, but for another such added to it. The army thus retired blaming Agis, and returned every man to his home. The Argives however blamed still more loudly the persons who had concluded the truce without consulting the people, themselves thinking that they had let escape with the Lacedaemonians an opportunity such as they should never see again; as the struggle would have been under the walls of their city, and by the side of many and brave allies. On their return accordingly they began to stone Thrasylus in the bed of the Charadrus, where they try all military causes before entering the city. Thrasylus fled to the altar, and so saved his life; his property however they confiscated.

After this arrived a thousand Athenian heavy infantry and three hundred horse, under the command of Laches and Nicostratus; whom the Argives, being nevertheless loath to break the truce with the Lacedaemonians, begged to depart, and refused to bring before the people, to whom they had a communication to make, until compelled to do so by the entreaties of the Mantineans and Eleans, who were still at Argos. The Athenians, by the mouth of Alcibiades their ambassador there present, told the Argives and the allies that they had no right to make a truce at all without the consent of their fellow confederates, and now that the Athenians had arrived so opportunely the war ought to be resumed. These arguments proving successful with the allies, they immediately marched upon Orchomenos, all except the Argives, who, although they had consented like the rest, stayed behind at first, but eventually joined the others. They now all sat down and besieged Orchomenos, and made assaults upon it; one of their reasons for desiring to gain this place being that hostages from Arcadia had been lodged there by the Lacedaemonians. The Orchomenians, alarmed at the

weakness of their wall and the numbers of the enemy, and at the risk they ran of perishing before relief arrived, capitulated upon condition of joining the league, of giving hostages of their own to the Mantineans, and giving up those lodged with them by the Lacedaemonians. Orchomenos thus secured, the allies now consulted as to which of the remaining places they should attack next. The Eleans were urgent for Lepreum; the Mantineans for Tegea; and the Argives and Athenians giving their support to the Mantineans, the Eleans went home in a rage at their not having voted for Lepreum; while the rest of the allies made ready at Mantinea for going against Tegea, which a party inside had arranged to put into their hands.

Meanwhile the Lacedaemonians, upon their return from Argos after concluding the four months' truce, vehemently blamed Agis for not having subdued Argos, after an opportunity such as they thought they had never had before; for it was no easy matter to bring so many and so good allies together. But when the news arrived of the capture of Orchomenos, they became more angry than ever, and, departing from all precedent, in the heat of the moment had almost decided to raze his house, and to fine him ten thousand drachmae. Agis however entreated them to do none of these things, promising to atone for his fault by good service in the field, failing which they might then do to him whatever they pleased; and they accordingly abstained from razing his house or fining him as they had threatened to do, and now made a law, hitherto unknown at Lacedaemon, attaching to him ten Spartans as counsellors, without whose consent he should have no power to lead an army out of the city.

At this juncture arrived word from their friends in Tegea that, unless they speedily appeared, Tegea would go over from them to the Argives and their allies, if it had not gone over already. Upon this news a force marched out from Lacedaemon, of the Spartans and Helots and all their people, and that instantly and upon a scale never before witnessed. Advancing to Orestheum in Maenalia, they directed the Arcadians in their league to

follow close after them to Tegea, and, going on themselves as far as Orestheum, from thence sent back the sixth part of the Spartans, consisting of the oldest and youngest men, to guard their homes, and with the rest of their army arrived at Tegea; where their Arcadian allies soon after joined them. Meanwhile they sent to Corinth, to the Boeotians, the Phocians, and Locrians, with orders to come up as quickly as possible to Mantinea. These had but short notice; and it was not easy except all together, and after waiting for each other, to pass through the enemy's country, which lay right across and blocked up the line of communication. Nevertheless they made what haste they could. Meanwhile the Lacedaemonians with the Arcadian allies that had joined them, entered the territory of Mantinea, and encamping near the temple of Heracles began to plunder the country.

Here they were seen by the Argives and their allies, who immediately took up a strong and difficult position, and formed in order of battle. The Lacedaemonians at once advanced against them, and came on within a stone's throw or javelin's cast, when one of the older men, seeing the enemy's position to be a strong one, hallooed to Agis that he was minded to cure one evil with another; meaning that he wished to make amends for his retreat, which had been so much blamed, from Argos, by his present untimely precipitation. Meanwhile Agis, whether in consequence of this halloo or of some sudden new idea of his own, quickly led back his army without engaging, and entering the Tegean territory, began to turn off into that of Mantinea the water about which the Mantineans and Tegeans are always fighting, on account of the extensive damage it does to whichever of the two countries it falls into. His object in this was to make the Argives and their allies come down from the hill, to resist the diversion of the water, as they would be sure to do when they knew of it, and thus to fight the battle in the plain. He accordingly stayed that day where he was, engaged in turning off the water. The Argives and their allies were at first amazed at the sudden retreat of the enemy after advancing so near, and did not know what

to make of it; but when he had gone away and disappeared, without their having stirred to pursue him, they began anew to find fault with their generals, who had not only let the Lacedaemonians get off before, when they were so happily intercepted before Argos, but who now again allowed them to run away, without any one pursuing them, and to escape at their leisure while the Argive army was leisurely betrayed.

The generals, half-stunned for the moment, afterwards led them down from the hill, and went forward and encamped in the plain, with the intention of attacking the enemy.

The next day the Argives and their allies formed in the order in which they meant to fight, if they chanced to encounter the enemy; and the Lacedaemonians returning from the water to their old encampment by the temple of Heracles, suddenly saw their adversaries close in front of them, all in complete order, and advanced from the hill. A shock like that of the present moment the Lacedaemonians do not ever remember to have experienced: there was scant time for preparation, as they instantly and hastily fell into their ranks, Agis, their king, directing everything, agreeably to the law. For when a king is in the field all commands proceed from him: he gives the word to the Polemarchs; they to the Lochages; these to the Pentecostyes; these again to the Enomotarchs, and these last to the Enomoties. In short all orders required pass in the same way and quickly reach the troops; as almost the whole Lacedaemonian army, save for a small part, consists of officers under officers, and the care of what is to be done falls upon many.

In this battle the left wing was composed of the Sciritae, who in a Lacedaemonian army have always that post to themselves alone; next to these were the soldiers of Brasidas from Thrace, and the Neodamodes with them; then came the Lacedaemonians themselves, company after company, with the Arcadians of Heraea at their side. After these were the Maenalians, and on the right wing the Tegeans with a few of the Lacedaemonians at the

extremity; their cavalry being posted upon the two wings. Such was the Lacedaemonian formation. That of their opponents was as follows: On the right were the Mantineans, the action taking place in their country; next to them the allies from Arcadia; after whom came the thousand picked men of the Argives, to whom the state had given a long course of military training at the public expense; next to them the rest of the Argives, and after them their allies, the Cleonaeans and Orneans, and lastly the Athenians on the extreme left, and lastly the Athenians on the extreme left, and their own cavalry with them.

Such were the order and the forces of the two combatants. The Lacedaemonian army looked the largest; though as to putting down the numbers of either host, or of the contingents composing it, I could not do so with any accuracy. Owing to the secrecy of their government the number of the Lacedaemonians was not known, and men are so apt to brag about the forces of their country that the estimate of their opponents was not trusted. The following calculation, however, makes it possible to estimate the numbers of the Lacedaemonians present upon this occasion. There were seven companies in the field without counting the Sciritae, who numbered six hundred men: in each company there were four Pentecostyes, and in the Pentecosty four Enomoties. The first rank of the Enomoty was composed of four soldiers: as to the depth, although they had not been all drawn up alike, but as each captain chose, they were generally ranged eight deep; the first rank along the whole line, exclusive of the Sciritae, consisted of four hundred and forty-eight men.

The armies being now on the eve of engaging, each contingent received some words of encouragement from its own commander. The Mantineans were, reminded that they were going to fight for their country and to avoid returning to the experience of servitude after having tasted that of empire; the Argives, that they would contend for their ancient supremacy, to regain their once equal share of Peloponnese of which they had been so long

deprived, and to punish an enemy and a neighbour for a thousand wrongs; the Athenians, of the glory of gaining the honours of the day with so many and brave allies in arms, and that a victory over the Lacedaemonians in Peloponnese would cement and extend their empire, and would besides preserve Attica from all invasions in future. These were the incitements addressed to the Argives and their allies. The Lacedaemonians meanwhile, man to man, and with their war-songs in the ranks, exhorted each brave comrade to remember what he had learnt before; well aware that the long training of action was of more saving virtue than any brief verbal exhortation, though never so well delivered.

After this they joined battle, the Argives and their allies advancing with haste and fury, the Lacedaemonians slowly and to the music of many flute-players — a standing institution in their army, that has nothing to do with religion, but is meant to make them advance evenly, stepping in time, without break their order, as large armies are apt to do in the moment of engaging.

Just before the battle joined, King Agis resolved upon the following manoeuvre. All armies are alike in this: on going into action they get forced out rather on their right wing, and one and the other overlap with this adversary's left; because fear makes each man do his best to shelter his unarmed side with the shield of the man next him on the right, thinking that the closer the shields are locked together the better will he be protected. The man primarily responsible for this is the first upon the right wing, who is always striving to withdraw from the enemy his unarmed side; and the same apprehension makes the rest follow him. On the present occasion the Mantineans reached with their wing far beyond the Sciritae, and the Lacedaemonians and Tegeans still farther beyond the Athenians, as their army was the largest. Agis, afraid of his left being surrounded, and thinking that the Mantineans outflanked it too far, ordered the Sciritae and Brasideans to move out from their place in the ranks and make the line even

with the Mantineans, and told the Polemarchs Hipponoidas and Aristocles to fill up the gap thus formed, by throwing themselves into it with two companies taken from the right wing; thinking that his right would still be strong enough and to spare, and that the line fronting the Mantineans would gain in solidity.

However, as he gave these orders in the moment of the onset, and at short notice, it so happened that Aristocles and Hipponoidas would not move over, for which offence they were afterwards banished from Sparta, as having been guilty of cowardice; and the enemy meanwhile closed before the Sciritae (whom Agis on seeing that the two companies did not move over ordered to return to their place) had time to fill up the breach in question. Now it was, however, that the Lacedaemonians, utterly worsted in respect of skill, showed themselves as superior in point of courage. As soon as they came to close quarters with the enemy, the Mantinean right broke their Sciritae and Brasideans, and, bursting in with their allies and the thousand picked Argives into the unclosed breach in their line, cut up and surrounded the Lacedaemonians, and drove them in full rout to the wagons, slaying some of the older men on guard there. But the Lacedaemonians, worsted in this part of the field, with the rest of their army, and especially the centre, where the three hundred knights, as they are called, fought round King Agis, fell on the older men of the Argives and the five companies so named, and on the Cleonaeans, the Orneans, and the Athenians next them, and instantly routed them; the greater number not even waiting to strike a blow, but giving way the moment that they came on, some even being trodden under foot, in their fear of being overtaken by their assailants.

The army of the Argives and their allies, having given way in this quarter, was now completely cut in two, and the Lacedaemonian and Tegean right simultaneously closing round the Athenians with the troops that outflanked them, these last found themselves placed between two fires, being surrounded on one side and already defeated on the other. Indeed they

would have suffered more severely than any other part of the army, but for the services of the cavalry which they had with them. Agis also on perceiving the distress of his left opposed to the Mantineans and the thousand Argives, ordered all the army to advance to the support of the defeated wing; and while this took place, as the enemy moved past and slanted away from them, the Athenians escaped at their leisure, and with them the beaten Argive division. Meanwhile the Mantineans and their allies and the picked body of the Argives ceased to press the enemy, and seeing their friends defeated and the Lacedaemonians in full advance upon them, took to flight. Many of the Mantineans perished; but the bulk of the picked body of the Argives made good their escape. The flight and retreat, however, were neither hurried nor long; the Lacedaemonians fighting long and stubbornly until the rout of their enemy, but that once effected, pursuing for a short time and not far.

Such was the battle, as nearly as possible as I have described it; the greatest that had occurred for a very long while among the Hellenes, and joined by the most considerable states. The Lacedaemonians took up a position in front of the enemy's dead, and immediately set up a trophy and stripped the slain; they took up their own dead and carried them back to Tegea, where they buried them, and restored those of the enemy under truce. The Argives, Orneans, and Cleonaeans had seven hundred killed; the Mantineans two hundred, and the Athenians and Aeginetans also two hundred, with both their generals. On the side of the Lacedaemonians, the allies did not suffer any loss worth speaking of: as to the Lacedaemonians themselves it was difficult to learn the truth; it is said, however, that there were slain about three hundred of them.

While the battle was impending, Pleistoanax, the other king, set out with a reinforcement composed of the oldest and youngest men, and got as far as Tegea, where he heard of the victory and went back again. The Lacedaemonians also sent and turned back the allies from Corinth and from

beyond the Isthmus, and returning themselves dismissed their allies, and kept the Carnean holidays, which happened to be at that time. The imputations cast upon them by the Hellenes at the time, whether of cowardice on account of the disaster in the island, or of mismanagement and slowness generally, were all wiped out by this single action: fortune, it was thought, might have humbled them, but the men themselves were the same as ever.

The day before this battle, the Epidaurians with all their forces invaded the deserted Argive territory, and cut off many of the guards left there in the absence of the Argive army. After the battle three thousand Elean heavy infantry arriving to aid the Mantineans, and a reinforcement of one thousand Athenians, all these allies marched at once against Epidaurus, while the Lacedaemonians were keeping the Carnea, and dividing the work among them began to build a wall round the city. The rest left off; but the Athenians finished at once the part assigned to them round Cape Heraeum; and having all joined in leaving a garrison in the fortification in question, they returned to their respective cities.

Summer now came to an end. In the first days of the next winter, when the Carnean holidays were over, the Lacedaemonians took the field, and arriving at Tegea sent on to Argos proposals of accommodation. They had before had a party in the town desirous of overthrowing the democracy; and after the battle that had been fought, these were now far more in a position to persuade the people to listen to terms. Their plan was first to make a treaty with the Lacedaemonians, to be followed by an alliance, and after this to fall upon the commons. Lichas, son of Arcesilaus, the Argive proxenus, accordingly arrived at Argos with two proposals from Lacedaemon, to regulate the conditions of war or peace, according as they preferred the one or the other. After much discussion, Alcibiades happening to be in the town, the Lacedaemonian party, who now ventured to act

openly, persuaded the Argives to accept the proposal for accommodation; which ran as follows:

> The assembly of the Lacedaemonians agrees to treat with the Argives upon the terms following:
>
> 1. The Argives shall restore to the Orchomenians their children, and to the Maenalians their men, and shall restore the men they have in Mantinea to the Lacedaemonians.
>
> 2. They shall evacuate Epidaurus, and raze the fortification there. If the Athenians refuse to withdraw from Epidaurus, they shall be declared enemies of the Argives and of the Lacedaemonians, and of the allies of the Lacedaemonians and the allies of the Argives.
>
> 3. If the Lacedaemonians have any children in their custody, they shall restore them every one to his city.
>
> 4. As to the offering to the god, the Argives, if they wish, shall impose an oath upon the Epidaurians, but, if not, they shall swear it themselves.
>
> 5. All the cities in Peloponnese, both small and great, shall be independent according to the customs of their country.
>
> 6. If any of the powers outside Peloponnese invade Peloponnesian territory, the parties contracting shall unite to repel them, on such terms as they may agree upon, as being most fair for the Peloponnesians.
>
> 7. All allies of the Lacedaemonians outside Peloponnese shall be on the same footing as the Lacedaemonians, and the allies of the Argives shall be on the same footing as the Argives, being left in enjoyment of their own possessions.
>
> 8. This treaty shall be shown to the allies, and shall be concluded, if they approve; if the allies think fit, they may send the treaty to be considered at home.

The Argives began by accepting this proposal, and the Lacedaemonian army returned home from Tegea. After this intercourse was renewed between them, and not long afterwards the same party contrived that the Argives should give up the league with the Mantineans, Eleans, and Athenians, and should make a treaty and alliance with the Lacedaemonians; which was consequently done upon the terms following:

> The Lacedaemonians and Argives agree to a treaty and alliance for fifty years upon the terms following:
>
> 1. All disputes shall be decided by fair and impartial arbitration, agreeably to the customs of the two countries.
>
> 2. The rest of the cities in Peloponnese may be included in this treaty and alliance, as independent and sovereign, in full enjoyment of what they possess, all disputes being decided by fair and impartial arbitration, agreeably to the customs of the said cities.
>
> 3. All allies of the Lacedaemonians outside Peloponnese shall be upon the same footing as the Lacedaemonians themselves, and the allies of the Argives shall be upon the same footing as the Argives themselves, continuing to enjoy what they possess.
>
> 4. If it shall be anywhere necessary to make an expedition in common, the Lacedaemonians and Argives shall consult upon it and decide, as may be most fair for the allies.
>
> 5. If any of the cities, whether inside or outside Peloponnese, have a question whether of frontiers or otherwise, it must be settled, but if one allied city should have a quarrel with another allied city, it must be referred to some third city thought impartial by both parties. Private citizens shall have their disputes decided according to the laws of their several countries.

The treaty and above alliance concluded, each party at once released everything whether acquired by war or otherwise, and thenceforth acting in

common voted to receive neither herald nor embassy from the Athenians unless they evacuated their forts and withdrew from Peloponnese, and also to make neither peace nor war with any, except jointly. Zeal was not wanting: both parties sent envoys to the Thracian places and to Perdiccas, and persuaded the latter to join their league. Still he did not at once break off from Athens, although minded to do so upon seeing the way shown him by Argos, the original home of his family. They also renewed their old oaths with the Chalcidians and took new ones: the Argives, besides, sent ambassadors to the Athenians, bidding them evacuate the fort at Epidaurus. The Athenians, seeing their own men outnumbered by the rest of the garrison, sent Demosthenes to bring them out. This general, under colour of a gymnastic contest which he arranged on his arrival, got the rest of the garrison out of the place, and shut the gates behind them. Afterwards the Athenians renewed their treaty with the Epidaurians, and by themselves gave up the fortress.

After the defection of Argos from the league, the Mantineans, though they held out at first, in the end finding themselves powerless without the Argives, themselves too came to terms with Lacedaemon, and gave up their sovereignty over the towns. The Lacedaemonians and Argives, each a thousand strong, now took the field together, and the former first went by themselves to Sicyon and made the government there more oligarchical than before, and then both, uniting, put down the democracy at Argos and set up an oligarchy favourable to Lacedaemon. These events occurred at the close of the winter, just before spring; and the fourteenth year of the war ended. The next summer the people of Dium, in Athos, revolted from the Athenians to the Chalcidians, and the Lacedaemonians settled affairs in Achaea in a way more agreeable to the interests of their country. Meanwhile the popular party at Argos little by little gathered new consistency and courage, and waited for the moment of the Gymnopaedic festival at Lacedaemon, and then fell upon the oligarchs. After a fight in the city,

victory declared for the commons, who slew some of their opponents and banished others. The Lacedaemonians for a long while let the messages of their friends at Argos remain without effect. At last they put off the Gymnopaediae and marched to their succour, but learning at Tegea the defeat of the oligarchs, refused to go any further in spite of the entreaties of those who had escaped, and returned home and kept the festival. Later on, envoys arrived with messages from the Argives in the town and from the exiles, when the allies were also at Sparta; and after much had been said on both sides, the Lacedaemonians decided that the party in the town had done wrong, and resolved to march against Argos, but kept delaying and putting off the matter. Meanwhile the commons at Argos, in fear of the Lacedaemonians, began again to court the Athenian alliance, which they were convinced would be of the greatest service to them; and accordingly proceeded to build long walls to the sea, in order that in case of a blockade by land; with the help of the Athenians they might have the advantage of importing what they wanted by sea. Some of the cities in Peloponnese were also privy to the building of these walls; and the Argives with all their people, women and slaves not excepted, addressed themselves to the work, while carpenters and masons came to them from Athens.

Summer was now over. The winter following the Lacedaemonians, hearing of the walls that were building, marched against Argos with their allies, the Corinthians excepted, being also not without intelligence in the city itself; Agis, son of Archidamus, their king, was in command. The intelligence which they counted upon within the town came to nothing; they however took and razed the walls which were being built, and after capturing the Argive town Hysiae and killing all the freemen that fell into their hands, went back and dispersed every man to his city. After this the Argives marched into Phlius and plundered it for harbouring their exiles, most of whom had settled there, and so returned home. The same winter the Athenians blockaded Macedonia, on the score of the league entered into by

Perdiccas with the Argives and Lacedaemonians, and also of his breach of his engagements on the occasion of the expedition prepared by Athens against the Chalcidians in the direction of Thrace and against Amphipolis, under the command of Nicias, son of Niceratus, which had to be broken up mainly because of his desertion. He was therefore proclaimed an enemy. And thus the winter ended, and the fifteenth year of the war ended with it.

Chapter XVII.
Sixteenth Year of the War - The Melian Conference - Fate of Melos

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The next summer Alcibiades sailed with twenty ships to Argos and seized the suspected persons still left of the Lacedaemonian faction to the number of three hundred, whom the Athenians forthwith lodged in the neighbouring islands of their empire. The Athenians also made an expedition against the isle of Melos with thirty ships of their own, six Chian, and two Lesbian vessels, sixteen hundred heavy infantry, three hundred archers, and twenty mounted archers from Athens, and about fifteen hundred heavy infantry from the allies and the islanders. The Melians are a colony of Lacedaemon that would not submit to the Athenians like the other islanders, and at first remained neutral and took no part in the struggle, but afterwards upon the Athenians using violence and plundering their territory, assumed an attitude of open hostility. Cleomedes, son of Lycomedes, and Tisias, son of Tisimachus, the generals, encamping in their territory with the above armament, before doing any harm to their land, sent envoys to negotiate. These the Melians did not bring before the people, but bade them state the object of their mission to the magistrates and the few; upon which the Athenian envoys spoke as follows:

Athenians. Since the negotiations are not to go on before the people, in order that we may not be able to speak straight on without interruption, and deceive the ears of the multitude by seductive arguments which would pass without refutation (for we know that this is the meaning of our being brought before the few), what if you who sit there were to pursue a method more cautious still? Make no set speech yourselves, but take us up at

whatever you do not like, and settle that before going any farther. And first tell us if this proposition of ours suits you.

The Melian commissioners answered:

Melians. To the fairness of quietly instructing each other as you propose there is nothing to object; but your military preparations are too far advanced to agree with what you say, as we see you are come to be judges in your own cause, and that all we can reasonably expect from this negotiation is war, if we prove to have right on our side and refuse to submit, and in the contrary case, slavery.

Athenians. If you have met to reason about presentiments of the future, or for anything else than to consult for the safety of your state upon the facts that you see before you, we will give over; otherwise we will go on.

Melians. It is natural and excusable for men in our position to turn more ways than one both in thought and utterance. However, the question in this conference is, as you say, the safety of our country; and the discussion, if you please, can proceed in the way which you propose.

Athenians. For ourselves, we shall not trouble you with specious pretences — either of how we have a right to our empire because we overthrew the Mede, or are now attacking you because of wrong that you have done us — and make a long speech which would not be believed; and in return we hope that you, instead of thinking to influence us by saying that you did not join the Lacedaemonians, although their colonists, or that you have done us no wrong, will aim at what is feasible, holding in view the real sentiments of us both; since you know as well as we do that right, as the world goes, is only in question between equals in power, while the strong do what they can and the weak suffer what they must.

Melians. As we think, at any rate, it is expedient — we speak as we are obliged, since you enjoin us to let right alone and talk only of interest — that you should not destroy what is our common protection, the privilege of being allowed in danger to invoke what is fair and right, and even to profit

by arguments not strictly valid if they can be got to pass current. And you are as much interested in this as any, as your fall would be a signal for the heaviest vengeance and an example for the world to meditate upon.

Athenians. The end of our empire, if end it should, does not frighten us: a rival empire like Lacedaemon, even if Lacedaemon was our real antagonist, is not so terrible to the vanquished as subjects who by themselves attack and overpower their rulers. This, however, is a risk that we are content to take. We will now proceed to show you that we are come here in the interest of our empire, and that we shall say what we are now going to say, for the preservation of your country; as we would fain exercise that empire over you without trouble, and see you preserved for the good of us both.

Melians. And how, pray, could it turn out as good for us to serve as for you to rule?

Athenians. Because you would have the advantage of submitting before suffering the worst, and we should gain by not destroying you.

Melians. So that you would not consent to our being neutral, friends instead of enemies, but allies of neither side.

Athenians. No; for your hostility cannot so much hurt us as your friendship will be an argument to our subjects of our weakness, and your enmity of our power.

Melians. Is that your subjects' idea of equity, to put those who have nothing to do with you in the same category with peoples that are most of them your own colonists, and some conquered rebels?

Athenians. As far as right goes they think one has as much of it as the other, and that if any maintain their independence it is because they are strong, and that if we do not molest them it is because we are afraid; so that besides extending our empire we should gain in security by your subjection; the fact that you are islanders and weaker than others rendering it all the

more important that you should not succeed in baffling the masters of the sea.

Melians. But do you consider that there is no security in the policy which we indicate? For here again if you debar us from talking about justice and invite us to obey your interest, we also must explain ours, and try to persuade you, if the two happen to coincide. How can you avoid making enemies of all existing neutrals who shall look at case from it that one day or another you will attack them? And what is this but to make greater the enemies that you have already, and to force others to become so who would otherwise have never thought of it?

Athenians. Why, the fact is that continentals generally give us but little alarm; the liberty which they enjoy will long prevent their taking precautions against us; it is rather islanders like yourselves, outside our empire, and subjects smarting under the yoke, who would be the most likely to take a rash step and lead themselves and us into obvious danger.

Melians. Well then, if you risk so much to retain your empire, and your subjects to get rid of it, it were surely great baseness and cowardice in us who are still free not to try everything that can be tried, before submitting to your yoke.

Athenians. Not if you are well advised, the contest not being an equal one, with honour as the prize and shame as the penalty, but a question of self-preservation and of not resisting those who are far stronger than you are.

Melians. But we know that the fortune of war is sometimes more impartial than the disproportion of numbers might lead one to suppose; to submit is to give ourselves over to despair, while action still preserves for us a hope that we may stand erect.

Athenians. Hope, danger's comforter, may be indulged in by those who have abundant resources, if not without loss at all events without ruin; but its nature is to be extravagant, and those who go so far as to put their all

upon the venture see it in its true colours only when they are ruined; but so long as the discovery would enable them to guard against it, it is never found wanting. Let not this be the case with you, who are weak and hang on a single turn of the scale; nor be like the vulgar, who, abandoning such security as human means may still afford, when visible hopes fail them in extremity, turn to invisible, to prophecies and oracles, and other such inventions that delude men with hopes to their destruction.

Melians. You may be sure that we are as well aware as you of the difficulty of contending against your power and fortune, unless the terms be equal. But we trust that the gods may grant us fortune as good as yours, since we are just men fighting against unjust, and that what we want in power will be made up by the alliance of the Lacedaemonians, who are bound, if only for very shame, to come to the aid of their kindred. Our confidence, therefore, after all is not so utterly irrational.

Athenians. When you speak of the favour of the gods, we may as fairly hope for that as yourselves; neither our pretensions nor our conduct being in any way contrary to what men believe of the gods, or practise among themselves. Of the gods we believe, and of men we know, that by a necessary law of their nature they rule wherever they can. And it is not as if we were the first to make this law, or to act upon it when made: we found it existing before us, and shall leave it to exist for ever after us; all we do is to make use of it, knowing that you and everybody else, having the same power as we have, would do the same as we do. Thus, as far as the gods are concerned, we have no fear and no reason to fear that we shall be at a disadvantage. But when we come to your notion about the Lacedaemonians, which leads you to believe that shame will make them help you, here we bless your simplicity but do not envy your folly. The Lacedaemonians, when their own interests or their country’s laws are in question, are the worthiest men alive; of their conduct towards others much might be said, but no clearer idea of it could be given than by shortly saying that of all the

men we know they are most conspicuous in considering what is agreeable honourable, and what is expedient just. Such a way of thinking does not promise much for the safety which you now unreasonably count upon.

Melians. But it is for this very reason that we now trust to their respect for expediency to prevent them from betraying the Melians, their colonists, and thereby losing the confidence of their friends in Hellas and helping their enemies.

Athenians. Then you do not adopt the view that expediency goes with security, while justice and honour cannot be followed without danger; and danger the Lacedaemonians generally court as little as possible.

Melians. But we believe that they would be more likely to face even danger for our sake, and with more confidence than for others, as our nearness to Peloponnese makes it easier for them to act, and our common blood ensures our fidelity.

Athenians. Yes, but what an intending ally trusts to is not the goodwill of those who ask his aid, but a decided superiority of power for action; and the Lacedaemonians look to this even more than others. At least, such is their distrust of their home resources that it is only with numerous allies that they attack a neighbour; now is it likely that while we are masters of the sea they will cross over to an island?

Melians. But they would have others to send. The Cretan Sea is a wide one, and it is more difficult for those who command it to intercept others, than for those who wish to elude them to do so safely. And should the Lacedaemonians miscarry in this, they would fall upon your land, and upon those left of your allies whom Brasidas did not reach; and instead of places which are not yours, you will have to fight for your own country and your own confederacy.

Athenians. Some diversion of the kind you speak of you may one day experience, only to learn, as others have done, that the Athenians never once yet withdrew from a siege for fear of any. But we are struck by the fact

that, after saying you would consult for the safety of your country, in all this discussion you have mentioned nothing which men might trust in and think to be saved by. Your strongest arguments depend upon hope and the future, and your actual resources are too scanty, as compared with those arrayed against you, for you to come out victorious. You will therefore show great blindness of judgment, unless, after allowing us to retire, you can find some counsel more prudent than this. You will surely not be caught by that idea of disgrace, which in dangers that are disgraceful, and at the same time too plain to be mistaken, proves so fatal to mankind; since in too many cases the very men that have their eyes perfectly open to what they are rushing into, let the thing called disgrace, by the mere influence of a seductive name, lead them on to a point at which they become so enslaved by the phrase as in fact to fall wilfully into hopeless disaster, and incur disgrace more disgraceful as the companion of error, than when it comes as the result of misfortune. This, if you are well advised, you will guard against; and you will not think it dishonourable to submit to the greatest city in Hellas, when it makes you the moderate offer of becoming its tributary ally, without ceasing to enjoy the country that belongs to you; nor when you have the choice given you between war and security, will you be so blinded as to choose the worse. And it is certain that those who do not yield to their equals, who keep terms with their superiors, and are moderate towards their inferiors, on the whole succeed best. Think over the matter, therefore, after our withdrawal, and reflect once and again that it is for your country that you are consulting, that you have not more than one, and that upon this one deliberation depends its prosperity or ruin.

The Athenians now withdrew from the conference; and the Melians, left to themselves, came to a decision corresponding with what they had maintained in the discussion, and answered: “Our resolution, Athenians, is the same as it was at first. We will not in a moment deprive of freedom a city that has been inhabited these seven hundred years; but we put our trust

in the fortune by which the gods have preserved it until now, and in the help of men, that is, of the Lacedaemonians; and so we will try and save ourselves. Meanwhile we invite you to allow us to be friends to you and foes to neither party, and to retire from our country after making such a treaty as shall seem fit to us both."

Such was the answer of the Melians. The Athenians now departing from the conference said: "Well, you alone, as it seems to us, judging from these resolutions, regard what is future as more certain than what is before your eyes, and what is out of sight, in your eagerness, as already coming to pass; and as you have staked most on, and trusted most in, the Lacedaemonians, your fortune, and your hopes, so will you be most completely deceived."

The Athenian envoys now returned to the army; and the Melians showing no signs of yielding, the generals at once betook themselves to hostilities, and drew a line of circumvallation round the Melians, dividing the work among the different states. Subsequently the Athenians returned with most of their army, leaving behind them a certain number of their own citizens and of the allies to keep guard by land and sea. The force thus left stayed on and besieged the place.

About the same time the Argives invaded the territory of Phlius and lost eighty men cut off in an ambush by the Phliasians and Argive exiles. Meanwhile the Athenians at Pylos took so much plunder from the Lacedaemonians that the latter, although they still refrained from breaking off the treaty and going to war with Athens, yet proclaimed that any of their people that chose might plunder the Athenians. The Corinthians also commenced hostilities with the Athenians for private quarrels of their own; but the rest of the Peloponnesians stayed quiet. Meanwhile the Melians attacked by night and took the part of the Athenian lines over against the market, and killed some of the men, and brought in corn and all else that they could find useful to them, and so returned and kept quiet, while the Athenians took measures to keep better guard in future.

Summer was now over. The next winter the Lacedaemonians intended to invade the Argive territory, but arriving at the frontier found the sacrifices for crossing unfavourable, and went back again. This intention of theirs gave the Argives suspicions of certain of their fellow citizens, some of whom they arrested; others, however, escaped them. About the same time the Melians again took another part of the Athenian lines which were but feebly garrisoned. Reinforcements afterwards arriving from Athens in consequence, under the command of Philocrates, son of Demeas, the siege was now pressed vigorously; and some treachery taking place inside, the Melians surrendered at discretion to the Athenians, who put to death all the grown men whom they took, and sold the women and children for slaves, and subsequently sent out five hundred colonists and inhabited the place themselves.

The Sixth Book.

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Chapter XVIII.
Seventeenth Year of the War - The Sicilian Campaign - Affair of the Hermae - Departure of the Expedition

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The same winter the Athenians resolved to sail again to Sicily, with a greater armament than that under Laches and Eurymedon, and, if possible, to conquer the island; most of them being ignorant of its size and of the number of its inhabitants, Hellenic and barbarian, and of the fact that they were undertaking a war not much inferior to that against the Peloponnesians. For the voyage round Sicily in a merchantman is not far short of eight days; and yet, large as the island is, there are only two miles of sea to prevent its being mainlan

It was settled originally as follows, and the peoples that occupied it are these. The earliest inhabitants spoken of in any part of the country are the Cyclopes and Laestrygones; but I cannot tell of what race they were, or whence they came or whither they went, and must leave my readers to what the poets have said of them and to what may be generally known concerning them. The Sicanians appear to have been the next settlers, although they pretend to have been the first of all and aborigines; but the facts show that they were Iberians, driven by the Ligurians from the river Sicanus in Iberia. It was from them that the island, before called Trinacria, took its name of Sicania, and to the present day they inhabit the west of Sicily. On the fall of Ilium, some of the Trojans escaped from the Achaeans, came in ships to Sicily, and settled next to the Sicanians under the general name of Elymi; their towns being called Eryx and Egesta. With them settled some of the Phocians carried on their way from Troy by a storm, first to Libya, and afterwards from thence to Sicily. The Sicels crossed over to Sicily from their first home Italy, flying from the Opicans, as tradition says

and as seems not unlikely, upon rafts, having watched till the wind set down the strait to effect the passage; although perhaps they may have sailed over in some other way. Even at the present day there are still Sicels in Italy; and the country got its name of Italy from Italus, a king of the Sicels, so called. These went with a great host to Sicily, defeated the Sicanians in battle and forced them to remove to the south and west of the island, which thus came to be called Sicily instead of Sicania, and after they crossed over continued to enjoy the richest parts of the country for near three hundred years before any Hellenes came to Sicily; indeed they still hold the centre and north of the island. There were also Phoenicians living all round Sicily, who had occupied promontories upon the sea coasts and the islets adjacent for the purpose of trading with the Sicels. But when the Hellenes began to arrive in considerable numbers by sea, the Phoenicians abandoned most of their stations, and drawing together took up their abode in Motye, Soloeis, and Panormus, near the Elymi, partly because they confided in their alliance, and also because these are the nearest points for the voyage between Carthage and Sicily.

These were the barbarians in Sicily, settled as I have said. Of the Hellenes, the first to arrive were Chalcidians from Euboea with Thucles, their founder. They founded Naxos and built the altar to Apollo Archegetes, which now stands outside the town, and upon which the deputies for the games sacrifice before sailing from Sicily. Syracuse was founded the year afterwards by Archias, one of the Heraclids from Corinth, who began by driving out the Sicels from the island upon which the inner city now stands, though it is no longer surrounded by water: in process of time the outer town also was taken within the walls and became populous. Meanwhile Thucles and the Chalcidians set out from Naxos in the fifth year after the foundation of Syracuse, and drove out the Sicels by arms and founded Leontini and afterwards Catana; the Catanians themselves choosing Evarchus as their founder.

About the same time Lamis arrived in Sicily with a colony from Megara, and after founding a place called Trotilus beyond the river Pantacyas, and afterwards leaving it and for a short while joining the Chalcidians at Leontini, was driven out by them and founded Thapsus. After his death his companions were driven out of Thapsus, and founded a place called the Hyblaean Megara; Hyblon, a Sicel king, having given up the place and inviting them thither. Here they lived two hundred and forty-five years; after which they were expelled from the city and the country by the Syracusan tyrant Gelo. Before their expulsion, however, a hundred years after they had settled there, they sent out Pamillus and founded Selinus; he having come from their mother country Megara to join them in its foundation. Gela was founded by Antiphemus from Rhodes and Entimus from Crete, who joined in leading a colony thither, in the forty-fifth year after the foundation of Syracuse. The town took its name from the river Gelas, the place where the citadel now stands, and which was first fortified, being called Lindii. The institutions which they adopted were Dorian. Near one hundred and eight years after the foundation of Gela, the Geloans founded Acragas (Agrigentum), so called from the river of that name, and made Aristonous and Pystilus their founders; giving their own institutions to the colony. Zancle was originally founded by pirates from Cuma, the Chalcidian town in the country of the Opicans: afterwards, however, large numbers came from Chalcis and the rest of Euboea, and helped to people the place; the founders being Perieres and Crataemenes from Cuma and Chalcis respectively. It first had the name of Zancle given it by the Sicels, because the place is shaped like a sickle, which the Sicels call zanclon; but upon the original settlers being afterwards expelled by some Samians and other Ionians who landed in Sicily flying from the Medes, and the Samians in their turn not long afterwards by Anaxilas, tyrant of Rhegium, the town was by him colonized with a mixed population, and its name changed to Messina, after his old country.

Himera was founded from Zancle by Euclides, Simus, and Sacon, most of those who went to the colony being Chalcidians; though they were joined by some exiles from Syracuse, defeated in a civil war, called the Myletidae. The language was a mixture of Chalcidian and Doric, but the institutions which prevailed were the Chalcidian. Acrae and Casmenae were founded by the Syracusans; Acrae seventy years after Syracuse, Casmenae nearly twenty after Acrae. Camarina was first founded by the Syracusans, close upon a hundred and thirty-five years after the building of Syracuse; its founders being Daxon and Menecolus. But the Camarinaeans being expelled by arms by the Syracusans for having revolted, Hippocrates, tyrant of Gela, some time later receiving their land in ransom for some Syracusan prisoners, resettled Camarina, himself acting as its founder. Lastly, it was again depopulated by Gelo, and settled once more for the third time by the Geloans.

Such is the list of the peoples, Hellenic and barbarian, inhabiting Sicily, and such the magnitude of the island which the Athenians were now bent upon invading; being ambitious in real truth of conquering the whole, although they had also the specious design of succouring their kindred and other allies in the island. But they were especially incited by envoys from Egesta, who had come to Athens and invoked their aid more urgently than ever. The Egestaeans had gone to war with their neighbours the Selinuntines upon questions of marriage and disputed territory, and the Selinuntines had procured the alliance of the Syracusans, and pressed Egesta hard by land and sea. The Egestaeans now reminded the Athenians of the alliance made in the time of Laches, during the former Leontine war, and begged them to send a fleet to their aid, and among a number of other considerations urged as a capital argument that if the Syracusans were allowed to go unpunished for their depopulation of Leontini, to ruin the allies still left to Athens in Sicily, and to get the whole power of the island into their hands, there would be a danger of their one day coming with a large force, as Dorians, to

the aid of their Dorian brethren, and as colonists, to the aid of the Peloponnesians who had sent them out, and joining these in pulling down the Athenian empire. The Athenians would, therefore, do well to unite with the allies still left to them, and to make a stand against the Syracusans; especially as they, the Egestaeans, were prepared to furnish money sufficient for the war. The Athenians, hearing these arguments constantly repeated in their assemblies by the Egestaeans and their supporters, voted first to send envoys to Egesta, to see if there was really the money that they talked of in the treasury and temples, and at the same time to ascertain in what posture was the war with the Selinuntines.

The envoys of the Athenians were accordingly dispatched to Sicily. The same winter the Lacedaemonians and their allies, the Corinthians excepted, marched into the Argive territory, and ravaged a small part of the land, and took some yokes of oxen and carried off some corn. They also settled the Argive exiles at Orneae, and left them a few soldiers taken from the rest of the army; and after making a truce for a certain while, according to which neither Orneatae nor Argives were to injure each other's territory, returned home with the army. Not long afterwards the Athenians came with thirty ships and six hundred heavy infantry, and the Argives joining them with all their forces, marched out and besieged the men in Orneae for one day; but the garrison escaped by night, the besiegers having bivouacked some way off. The next day the Argives, discovering it, razed Orneae to the ground, and went back again; after which the Athenians went home in their ships. Meanwhile the Athenians took by sea to Methone on the Macedonian border some cavalry of their own and the Macedonian exiles that were at Athens, and plundered the country of Perdiccas. Upon this the Lacedaemonians sent to the Thracian Chalcidians, who had a truce with Athens from one ten days to another, urging them to join Perdiccas in the war, which they refused to do. And the winter ended, and with it ended the sixteenth year of this war of which Thucydides is the historian.

Early in the spring of the following summer the Athenian envoys arrived from Sicily, and the Egestaeans with them, bringing sixty talents of uncoined silver, as a month's pay for sixty ships, which they were to ask to have sent them. The Athenians held an assembly and, after hearing from the Egestaeans and their own envoys a report, as attractive as it was untrue, upon the state of affairs generally, and in particular as to the money, of which, it was said, there was abundance in the temples and the treasury, voted to send sixty ships to Sicily, under the command of Alcibiades, son of Clinias, Nicias, son of Niceratus, and Lamachus, son of Xenophanes, who were appointed with full powers; they were to help the Egestaeans against the Selinuntines, to restore Leontini upon gaining any advantage in the war, and to order all other matters in Sicily as they should deem best for the interests of Athens. Five days after this a second assembly was held, to consider the speediest means of equipping the ships, and to vote whatever else might be required by the generals for the expedition; and Nicias, who had been chosen to the command against his will, and who thought that the state was not well advised, but upon a slight aid specious pretext was aspiring to the conquest of the whole of Sicily, a great matter to achieve, came forward in the hope of diverting the Athenians from the enterprise, and gave them the following counsel:

"Although this assembly was convened to consider the preparations to be made for sailing to Sicily, I think, notwithstanding, that we have still this question to examine, whether it be better to send out the ships at all, and that we ought not to give so little consideration to a matter of such moment, or let ourselves be persuaded by foreigners into undertaking a war with which we have nothing to do. And yet, individually, I gain in honour by such a course, and fear as little as other men for my person — not that I think a man need be any the worse citizen for taking some thought for his person and estate; on the contrary, such a man would for his own sake desire the prosperity of his country more than others — nevertheless, as I

have never spoken against my convictions to gain honour, I shall not begin to do so now, but shall say what I think best. Against your character any words of mine would be weak enough, if I were to advise your keeping what you have got and not risking what is actually yours for advantages which are dubious in themselves, and which you may or may not attain. I will, therefore, content myself with showing that your ardour is out of season, and your ambition not easy of accomplishment.

"I affirm, then, that you leave many enemies behind you here to go yonder and bring more back with you. You imagine, perhaps, that the treaty which you have made can be trusted; a treaty that will continue to exist nominally, as long as you keep quiet — for nominal it has become, owing to the practices of certain men here and at Sparta — but which in the event of a serious reverse in any quarter would not delay our enemies a moment in attacking us; first, because the convention was forced upon them by disaster and was less honourable to them than to us; and secondly, because in this very convention there are many points that are still disputed. Again, some of the most powerful states have never yet accepted the arrangement at all. Some of these are at open war with us; others (as the Lacedaemonians do not yet move) are restrained by truces renewed every ten days, and it is only too probable that if they found our power divided, as we are hurrying to divide it, they would attack us vigorously with the Siceliots, whose alliance they would have in the past valued as they would that of few others. A man ought, therefore, to consider these points, and not to think of running risks with a country placed so critically, or of grasping at another empire before we have secured the one we have already; for in fact the Thracian Chalcidians have been all these years in revolt from us without being yet subdued, and others on the continents yield us but a doubtful obedience. Meanwhile the Egestaeans, our allies, have been wronged, and we run to help them, while the rebels who have so long wronged us still wait for punishment.

“And yet the latter, if brought under, might be kept under; while the Sicilians, even if conquered, are too far off and too numerous to be ruled without difficulty. Now it is folly to go against men who could not be kept under even if conquered, while failure would leave us in a very different position from that which we occupied before the enterprise. The Siceliots, again, to take them as they are at present, in the event of a Syracusan conquest (the favourite bugbear of the Egestaeans), would to my thinking be even less dangerous to us than before. At present they might possibly come here as separate states for love of Lacedaemon; in the other case one empire would scarcely attack another; for after joining the Peloponnesians to overthrow ours, they could only expect to see the same hands overthrow their own in the same way. The Hellenes in Sicily would fear us most if we never went there at all, and next to this, if after displaying our power we went away again as soon as possible. We all know that that which is farthest off, and the reputation of which can least be tested, is the object of admiration; at the least reverse they would at once begin to look down upon us, and would join our enemies here against us. You have yourselves experienced this with regard to the Lacedaemonians and their allies, whom your unexpected success, as compared with what you feared at first, has made you suddenly despise, tempting you further to aspire to the conquest of Sicily. Instead, however, of being puffed up by the misfortunes of your adversaries, you ought to think of breaking their spirit before giving yourselves up to confidence, and to understand that the one thought awakened in the Lacedaemonians by their disgrace is how they may even now, if possible, overthrow us and repair their dishonour; inasmuch as military reputation is their oldest and chiefest study. Our struggle, therefore, if we are wise, will not be for the barbarian Egestaeans in Sicily, but how to defend ourselves most effectually against the oligarchical machinations of Lacedaemon.

“We should also remember that we are but now enjoying some respite from a great pestilence and from war, to the no small benefit of our estates and persons, and that it is right to employ these at home on our own behalf, instead of using them on behalf of these exiles whose interest it is to lie as fairly as they can, who do nothing but talk themselves and leave the danger to others, and who if they succeed will show no proper gratitude, and if they fail will drag down their friends with them. And if there be any man here, overjoyed at being chosen to command, who urges you to make the expedition, merely for ends of his own — specially if he be still too young to command — who seeks to be admired for his stud of horses, but on account of its heavy expenses hopes for some profit from his appointment, do not allow such a one to maintain his private splendour at his country’s risk, but remember that such persons injure the public fortune while they squander their own, and that this is a matter of importance, and not for a young man to decide or hastily to take in hand.

“When I see such persons now sitting here at the side of that same individual and summoned by him, alarm seizes me; and I, in my turn, summon any of the older men that may have such a person sitting next him not to let himself be shamed down, for fear of being thought a coward if he do not vote for war, but, remembering how rarely success is got by wishing and how often by forecast, to leave to them the mad dream of conquest, and as a true lover of his country, now threatened by the greatest danger in its history, to hold up his hand on the other side; to vote that the Siceliots be left in the limits now existing between us, limits of which no one can complain (the Ionian sea for the coasting voyage, and the Sicilian across the open main), to enjoy their own possessions and to settle their own quarrels; that the Egestaeans, for their part, be told to end by themselves with the Selinuntines the war which they began without consulting the Athenians; and that for the future we do not enter into alliance, as we have been used to

do, with people whom we must help in their need, and who can never help us in ours.

"And you, Prytanis, if you think it your duty to care for the commonwealth, and if you wish to show yourself a good citizen, put the question to the vote, and take a second time the opinions of the Athenians. If you are afraid to move the question again, consider that a violation of the law cannot carry any prejudice with so many abettors, that you will be the physician of your misguided city, and that the virtue of men in office is briefly this, to do their country as much good as they can, or in any case no harm that they can avoid."

Such were the words of Nicias. Most of the Athenians that came forward spoke in favour of the expedition, and of not annulling what had been voted, although some spoke on the other side. By far the warmest advocate of the expedition was, however, Alcibiades, son of Clinias, who wished to thwart Nicias both as his political opponent and also because of the attack he had made upon him in his speech, and who was, besides, exceedingly ambitious of a command by which he hoped to reduce Sicily and Carthage, and personally to gain in wealth and reputation by means of his successes. For the position he held among the citizens led him to indulge his tastes beyond what his real means would bear, both in keeping horses and in the rest of his expenditure; and this later on had not a little to do with the ruin of the Athenian state. Alarmed at the greatness of his licence in his own life and habits, and of the ambition which he showed in all things soever that he undertook, the mass of the people set him down as a pretender to the tyranny, and became his enemies; and although publicly his conduct of the war was as good as could be desired, individually, his habits gave offence to every one, and caused them to commit affairs to other hands, and thus before long to ruin the city. Meanwhile he now came forward and gave the following advice to the Athenians:

“Athenians, I have a better right to command than others — I must begin with this as Nicias has attacked me — and at the same time I believe myself to be worthy of it. The things for which I am abused, bring fame to my ancestors and to myself, and to the country profit besides. The Hellenes, after expecting to see our city ruined by the war, concluded it to be even greater than it really is, by reason of the magnificence with which I represented it at the Olympic games, when I sent into the lists seven chariots, a number never before entered by any private person, and won the first prize, and was second and fourth, and took care to have everything else in a style worthy of my victory. Custom regards such displays as honourable, and they cannot be made without leaving behind them an impression of power. Again, any splendour that I may have exhibited at home in providing choruses or otherwise, is naturally envied by my fellow citizens, but in the eyes of foreigners has an air of strength as in the other instance. And this is no useless folly, when a man at his own private cost benefits not himself only, but his city: nor is it unfair that he who prides himself on his position should refuse to be upon an equality with the rest. He who is badly off has his misfortunes all to himself, and as we do not see men courted in adversity, on the like principle a man ought to accept the insolence of prosperity; or else, let him first mete out equal measure to all, and then demand to have it meted out to him. What I know is that persons of this kind and all others that have attained to any distinction, although they may be unpopular in their lifetime in their relations with their fellow-men and especially with their equals, leave to posterity the desire of claiming connection with them even without any ground, and are vaunted by the country to which they belonged, not as strangers or ill-doers, but as fellow-countrymen and heroes. Such are my aspirations, and however I am abused for them in private, the question is whether any one manages public affairs better than I do. Having united the most powerful states of Peloponnese, without great danger or expense to you, I compelled the

Lacedaemonians to stake their all upon the issue of a single day at Mantinea; and although victorious in the battle, they have never since fully recovered confidence.

"Thus did my youth and so-called monstrous folly find fitting arguments to deal with the power of the Peloponnesians, and by its ardour win their confidence and prevail. And do not be afraid of my youth now, but while I am still in its flower, and Nicias appears fortunate, avail yourselves to the utmost of the services of us both. Neither rescind your resolution to sail to Sicily, on the ground that you would be going to attack a great power. The cities in Sicily are peopled by motley rabbles, and easily change their institutions and adopt new ones in their stead; and consequently the inhabitants, being without any feeling of patriotism, are not provided with arms for their persons, and have not regularly established themselves on the land; every man thinks that either by fair words or by party strife he can obtain something at the public expense, and then in the event of a catastrophe settle in some other country, and makes his preparations accordingly. From a mob like this you need not look for either unanimity in counsel or concert in action; but they will probably one by one come in as they get a fair offer, especially if they are torn by civil strife as we are told. Moreover, the Siceliots have not so many heavy infantry as they boast; just as the Hellenes generally did not prove so numerous as each state reckoned itself, but Hellas greatly over-estimated their numbers, and has hardly had an adequate force of heavy infantry throughout this war. The states in Sicily, therefore, from all that I can hear, will be found as I say, and I have not pointed out all our advantages, for we shall have the help of many barbarians, who from their hatred of the Syracusans will join us in attacking them; nor will the powers at home prove any hindrance, if you judge rightly. Our fathers with these very adversaries, which it is said we shall now leave behind us when we sail, and the Mede as their enemy as well, were able to win the empire, depending solely on their superiority at sea.

The Peloponnesians had never so little hope against us as at present; and let them be ever so sanguine, although strong enough to invade our country even if we stay at home, they can never hurt us with their navy, as we leave one of our own behind us that is a match for them.

"In this state of things what reason can we give to ourselves for holding back, or what excuse can we offer to our allies in Sicily for not helping them? They are our confederates, and we are bound to assist them, without objecting that they have not assisted us. We did not take them into alliance to have them to help us in Hellas, but that they might so annoy our enemies in Sicily as to prevent them from coming over here and attacking us. It is thus that empire has been won, both by us and by all others that have held it, by a constant readiness to support all, whether barbarians or Hellenes, that invite assistance; since if all were to keep quiet or to pick and choose whom they ought to assist, we should make but few new conquests, and should imperil those we have already won. Men do not rest content with parrying the attacks of a superior, but often strike the first blow to prevent the attack being made. And we cannot fix the exact point at which our empire shall stop; we have reached a position in which we must not be content with retaining but must scheme to extend it, for, if we cease to rule others, we are in danger of being ruled ourselves. Nor can you look at inaction from the same point of view as others, unless you are prepared to change your habits and make them like theirs.

"Be convinced, then, that we shall augment our power at home by this adventure abroad, and let us make the expedition, and so humble the pride of the Peloponnesians by sailing off to Sicily, and letting them see how little we care for the peace that we are now enjoying; and at the same time we shall either become masters, as we very easily may, of the whole of Hellas through the accession of the Sicilian Hellenes, or in any case ruin the Syracusans, to the no small advantage of ourselves and our allies. The faculty of staying if successful, or of returning, will be secured to us by our

navy, as we shall be superior at sea to all the Siceliots put together. And do not let the do-nothing policy which Nicias advocates, or his setting of the young against the old, turn you from your purpose, but in the good old fashion by which our fathers, old and young together, by their united counsels brought our affairs to their present height, do you endeavour still to advance them; understanding that neither youth nor old age can do anything the one without the other, but that levity, sobriety, and deliberate judgment are strongest when united, and that, by sinking into inaction, the city, like everything else, will wear itself out, and its skill in everything decay; while each fresh struggle will give it fresh experience, and make it more used to defend itself not in word but in deed. In short, my conviction is that a city not inactive by nature could not choose a quicker way to ruin itself than by suddenly adopting such a policy, and that the safest rule of life is to take one's character and institutions for better and for worse, and to live up to them as closely as one can."

Such were the words of Alcibiades. After hearing him and the Egestaeans and some Leontine exiles, who came forward reminding them of their oaths and imploring their assistance, the Athenians became more eager for the expedition than before. Nicias, perceiving that it would be now useless to try to deter them by the old line of argument, but thinking that he might perhaps alter their resolution by the extravagance of his estimates, came forward a second time and spoke as follows:

"I see, Athenians, that you are thoroughly bent upon the expedition, and therefore hope that all will turn out as we wish, and proceed to give you my opinion at the present juncture. From all that I hear we are going against cities that are great and not subject to one another, or in need of change, so as to be glad to pass from enforced servitude to an easier condition, or in the least likely to accept our rule in exchange for freedom; and, to take only the Hellenic towns, they are very numerous for one island. Besides Naxos and Catana, which I expect to join us from their connection with Leontini,

there are seven others armed at all points just like our own power, particularly Selinus and Syracuse, the chief objects of our expedition. These are full of heavy infantry, archers, and darters, have galleys in abundance and crowds to man them; they have also money, partly in the hands of private persons, partly in the temples at Selinus, and at Syracuse first-fruits from some of the barbarians as well. But their chief advantage over us lies in the number of their horses, and in the fact that they grow their corn at home instead of importing it.

"Against a power of this kind it will not do to have merely a weak naval armament, but we shall want also a large land army to sail with us, if we are to do anything worthy of our ambition, and are not to be shut out from the country by a numerous cavalry; especially if the cities should take alarm and combine, and we should be left without friends (except the Egestaeans) to furnish us with horse to defend ourselves with. It would be disgraceful to have to retire under compulsion, or to send back for reinforcements, owing to want of reflection at first: we must therefore start from home with a competent force, seeing that we are going to sail far from our country, and upon an expedition not like any which you may undertaken undertaken the quality of allies, among your subject states here in Hellas, where any additional supplies needed were easily drawn from the friendly territory; but we are cutting ourselves off, and going to a land entirely strange, from which during four months in winter it is not even easy for a messenger get to Athens.

"I think, therefore, that we ought to take great numbers of heavy infantry, both from Athens and from our allies, and not merely from our subjects, but also any we may be able to get for love or for money in Peloponnese, and great numbers also of archers and slingers, to make head against the Sicilian horse. Meanwhile we must have an overwhelming superiority at sea, to enable us the more easily to carry in what we want; and we must take our own corn in merchant vessels, that is to say, wheat

and parched barley, and bakers from the mills compelled to serve for pay in the proper proportion; in order that in case of our being weather-bound the armament may not want provisions, as it is not every city that will be able to entertain numbers like ours. We must also provide ourselves with everything else as far as we can, so as not to be dependent upon others; and above all we must take with us from home as much money as possible, as the sums talked of as ready at Egesta are readier, you may be sure, in talk than in any other way.

"Indeed, even if we leave Athens with a force not only equal to that of the enemy except in the number of heavy infantry in the field, but even at all points superior to him, we shall still find it difficult to conquer Sicily or save ourselves. We must not disguise from ourselves that we go to found a city among strangers and enemies, and that he who undertakes such an enterprise should be prepared to become master of the country the first day he lands, or failing in this to find everything hostile to him. Fearing this, and knowing that we shall have need of much good counsel and more good fortune — a hard matter for mortal man to aspire to — I wish as far as may be to make myself independent of fortune before sailing, and when I do sail, to be as safe as a strong force can make me. This I believe to be surest for the country at large, and safest for us who are to go on the expedition. If any one thinks differently I resign to him my command."

With this Nicias concluded, thinking that he should either disgust the Athenians by the magnitude of the undertaking, or, if obliged to sail on the expedition, would thus do so in the safest way possible. The Athenians, however, far from having their taste for the voyage taken away by the burdensomeness of the preparations, became more eager for it than ever; and just the contrary took place of what Nicias had thought, as it was held that he had given good advice, and that the expedition would be the safest in the world. All alike fell in love with the enterprise. The older men thought that they would either subdue the places against which they were to

sail, or at all events, with so large a force, meet with no disaster; those in the prime of life felt a longing for foreign sights and spectacles, and had no doubt that they should come safe home again; while the idea of the common people and the soldiery was to earn wages at the moment, and make conquests that would supply a never-ending fund of pay for the future. With this enthusiasm of the majority, the few that liked it not, feared to appear unpatriotic by holding up their hands against it, and so kept quiet.

At last one of the Athenians came forward and called upon Nicias and told him that he ought not to make excuses or put them off, but say at once before them all what forces the Athenians should vote him. Upon this he said, not without reluctance, that he would advise upon that matter more at leisure with his colleagues; as far however as he could see at present, they must sail with at least one hundred galleys — the Athenians providing as many transports as they might determine, and sending for others from the allies — not less than five thousand heavy infantry in all, Athenian and allied, and if possible more; and the rest of the armament in proportion; archers from home and from Crete, and slingers, and whatever else might seem desirable, being got ready by the generals and taken with them.

Upon hearing this the Athenians at once voted that the generals should have full powers in the matter of the numbers of the army and of the expedition generally, to do as they judged best for the interests of Athens. After this the preparations began; messages being sent to the allies and the rolls drawn up at home. And as the city had just recovered from the plague and the long war, and a number of young men had grown up and capital had accumulated by reason of the truce, everything was the more easily provided.

In the midst of these preparations all the stone Hermae in the city of Athens, that is to say the customary square figures, so common in the doorways of private houses and temples, had in one night most of them their fares mutilated. No one knew who had done it, but large public

rewards were offered to find the authors; and it was further voted that any one who knew of any other act of impiety having been committed should come and give information without fear of consequences, whether he were citizen, alien, or slave. The matter was taken up the more seriously, as it was thought to be ominous for the expedition, and part of a conspiracy to bring about a revolution and to upset the democracy.

Information was given accordingly by some resident aliens and body servants, not about the Hermae but about some previous mutilations of other images perpetrated by young men in a drunken frolic, and of mock celebrations of the mysteries, averred to take place in private houses. Alcibiades being implicated in this charge, it was taken hold of by those who could least endure him, because he stood in the way of their obtaining the undisturbed direction of the people, and who thought that if he were once removed the first place would be theirs. These accordingly magnified the matter and loudly proclaimed that the affair of the mysteries and the mutilation of the Hermae were part and parcel of a scheme to overthrow the democracy, and that nothing of all this had been done without Alcibiades; the proofs alleged being the general and undemocratic licence of his life and habits.

Alcibiades repelled on the spot the charges in question, and also before going on the expedition, the preparations for which were now complete, offered to stand his trial, that it might be seen whether he was guilty of the acts imputed to him; desiring to be punished if found guilty, but, if acquitted, to take the command. Meanwhile he protested against their receiving slanders against him in his absence, and begged them rather to put him to death at once if he were guilty, and pointed out the imprudence of sending him out at the head of so large an army, with so serious a charge still undecided. But his enemies feared that he would have the army for him if he were tried immediately, and that the people might relent in favour of the man whom they already caressed as the cause of the Argives and some

of the Mantineans joining in the expedition, and did their utmost to get this proposition rejected, putting forward other orators who said that he ought at present to sail and not delay the departure of the army, and be tried on his return within a fixed number of days; their plan being to have him sent for and brought home for trial upon some graver charge, which they would the more easily get up in his absence. Accordingly it was decreed that he should sail.

After this the departure for Sicily took place, it being now about midsummer. Most of the allies, with the corn transports and the smaller craft and the rest of the expedition, had already received orders to muster at Corcyra, to cross the Ionian Sea from thence in a body to the Iapygian promontory. But the Athenians themselves, and such of their allies as happened to be with them, went down to Piraeus upon a day appointed at daybreak, and began to man the ships for putting out to sea. With them also went down the whole population, one may say, of the city, both citizens and foreigners; the inhabitants of the country each escorting those that belonged to them, their friends, their relatives, or their sons, with hope and lamentation upon their way, as they thought of the conquests which they hoped to make, or of the friends whom they might never see again, considering the long voyage which they were going to make from their country. Indeed, at this moment, when they were now upon the point of parting from one another, the danger came more home to them than when they voted for the expedition; although the strength of the armament, and the profuse provision which they remarked in every department, was a sight that could not but comfort them. As for the foreigners and the rest of the crowd, they simply went to see a sight worth looking at and passing all belief.

Indeed this armament that first sailed out was by far the most costly and splendid Hellenic force that had ever been sent out by a single city up to that time. In mere number of ships and heavy infantry that against

Epidaurus under Pericles, and the same when going against Potidaea under Hagnon, was not inferior; containing as it did four thousand Athenian heavy infantry, three hundred horse, and one hundred galleys accompanied by fifty Lesbian and Chian vessels and many allies besides. But these were sent upon a short voyage and with a scanty equipment. The present expedition was formed in contemplation of a long term of service by land and sea alike, and was furnished with ships and troops so as to be ready for either as required. The fleet had been elaborately equipped at great cost to the captains and the state; the treasury giving a drachma a day to each seaman, and providing empty ships, sixty men-of-war and forty transports, and manning these with the best crews obtainable; while the captains gave a bounty in addition to the pay from the treasury to the thranitae and crews generally, besides spending lavishly upon figure-heads and equipments, and one and all making the utmost exertions to enable their own ships to excel in beauty and fast sailing. Meanwhile the land forces had been picked from the best muster-rolls, and vied with each other in paying great attention to their arms and personal accoutrements. From this resulted not only a rivalry among themselves in their different departments, but an idea among the rest of the Hellenes that it was more a display of power and resources than an armament against an enemy. For if any one had counted up the public expenditure of the state, and the private outlay of individuals — that is to say, the sums which the state had already spent upon the expedition and was sending out in the hands of the generals, and those which individuals had expended upon their personal outfit, or as captains of galleys had laid out and were still to lay out upon their vessels; and if he had added to this the journey money which each was likely to have provided himself with, independently of the pay from the treasury, for a voyage of such length, and what the soldiers or traders took with them for the purpose of exchange — it would have been found that many talents in all were being taken out of the city. Indeed the expedition became not less famous for its wonderful

boldness and for the splendour of its appearance, than for its overwhelming strength as compared with the peoples against whom it was directed, and for the fact that this was the longest passage from home hitherto attempted, and the most ambitious in its objects considering the resources of those who undertook it.

The ships being now manned, and everything put on board with which they meant to sail, the trumpet commanded silence, and the prayers customary before putting out to sea were offered, not in each ship by itself, but by all together to the voice of a herald; and bowls of wine were mixed through all the armament, and libations made by the soldiers and their officers in gold and silver goblets. In their prayers joined also the crowds on shore, the citizens and all others that wished them well. The hymn sung and the libations finished, they put out to sea, and first out in column then raced each other as far as Aegina, and so hastened to reach Corcyra, where the rest of the allied forces were also assembling.

Chapter XIX.
Seventeenth Year of the War - Parties at Syracuse - Story of Harmodius and Aristogiton - Disgrace of Alcibiades

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Meanwhile at Syracuse news came in from many quarters of the expedition, but for a long while met with no credence whatever. Indeed, an assembly was held in which speeches, as will be seen, were delivered by different orators, believing or contradicting the report of the Athenian expedition; among whom Hermocrates, son of Hermon, came forward, being persuaded that he knew the truth of the matter, and gave the following counsel:

"Although I shall perhaps be no better believed than others have been when I speak upon the reality of the expedition, and although I know that those who either make or repeat statements thought not worthy of belief not only gain no converts but are thought fools for their pains, I shall certainly not be frightened into holding my tongue when the state is in danger, and when I am persuaded that I can speak with more authority on the matter than other persons. Much as you wonder at it, the Athenians nevertheless have set out against us with a large force, naval and military, professedly to help the Egestaeans and to restore Leontini, but really to conquer Sicily, and above all our city, which once gained, the rest, they think, will easily follow. Make up your minds, therefore, to see them speedily here, and see how you can best repel them with the means under your hand, and do be taken off your guard through despising the news, or neglect the common weal through disbelieving it. Meanwhile those who believe me need not be dismayed at the force or daring of the enemy. They will not be able to do us more hurt than we shall do them; nor is the greatness of their armament altogether without advantage to us. Indeed, the greater it is the better, with regard to the rest of the Siceliots, whom dismay will make more ready to

join us; and if we defeat or drive them away, disappointed of the objects of their ambition (for I do not fear for a moment that they will get what they want), it will be a most glorious exploit for us, and in my judgment by no means an unlikely one. Few indeed have been the large armaments, either Hellenic or barbarian, that have gone far from home and been successful. They cannot be more numerous than the people of the country and their neighbours, all of whom fear leagues together; and if they miscarry for want of supplies in a foreign land, to those against whom their plans were laid none the less they leave renown, although they may themselves have been the main cause of their own discomfort. Thus these very Athenians rose by the defeat of the Mede, in a great measure due to accidental causes, from the mere fact that Athens had been the object of his attack; and this may very well be the case with us also.

"Let us, therefore, confidently begin preparations here; let us send and confirm some of the Sicels, and obtain the friendship and alliance of others, and dispatch envoys to the rest of Sicily to show that the danger is common to all, and to Italy to get them to become our allies, or at all events to refuse to receive the Athenians. I also think that it would be best to send to Carthage as well; they are by no means there without apprehension, but it is their constant fear that the Athenians may one day attack their city, and they may perhaps think that they might themselves suffer by letting Sicily be sacrificed, and be willing to help us secretly if not openly, in one way if not in another. They are the best able to do so, if they will, of any of the present day, as they possess most gold and silver, by which war, like everything else, flourishes. Let us also send to Lacedaemon and Corinth, and ask them to come here and help us as soon as possible, and to keep alive the war in Hellas. But the true thing of all others, in my opinion, to do at the present moment, is what you, with your constitutional love of quiet, will be slow to see, and what I must nevertheless mention. If we Siceliots, all together, or at least as many as possible besides ourselves, would only launch the whole of

our actual navy with two months' provisions, and meet the Athenians at Tarentum and the Iapygian promontory, and show them that before fighting for Sicily they must first fight for their passage across the Ionian Sea, we should strike dismay into their army, and set them on thinking that we have a base for our defensive — for Tarentum is ready to receive us — while they have a wide sea to cross with all their armament, which could with difficulty keep its order through so long a voyage, and would be easy for us to attack as it came on slowly and in small detachments. On the other hand, if they were to lighten their vessels, and draw together their fast sailers and with these attack us, we could either fall upon them when they were wearied with rowing, or if we did not choose to do so, we could retire to Tarentum; while they, having crossed with few provisions just to give battle, would be hard put to it in desolate places, and would either have to remain and be blockaded, or to try to sail along the coast, abandoning the rest of their armament, and being further discouraged by not knowing for certain whether the cities would receive them. In my opinion this consideration alone would be sufficient to deter them from putting out from Corcyra; and what with deliberating and reconnoitring our numbers and whereabouts, they would let the season go on until winter was upon them, or, confounded by so unexpected a circumstance, would break up the expedition, especially as their most experienced general has, as I hear, taken the command against his will, and would grasp at the first excuse offered by any serious demonstration of ours. We should also be reported, I am certain, as more numerous than we really are, and men's minds are affected by what they hear, and besides the first to attack, or to show that they mean to defend themselves against an attack, inspire greater fear because men see that they are ready for the emergency. This would just be the case with the Athenians at present. They are now attacking us in the belief that we shall not resist, having a right to judge us severely because we did not help the Lacedaemonians in crushing them; but if they were to see us showing a

courage for which they are not prepared, they would be more dismayed by the surprise than they could ever be by our actual power. I could wish to persuade you to show this courage; but if this cannot be, at all events lose not a moment in preparing generally for the war; and remember all of you that contempt for an assailant is best shown by bravery in action, but that for the present the best course is to accept the preparations which fear inspires as giving the surest promise of safety, and to act as if the danger was real. That the Athenians are coming to attack us, and are already upon the voyage, and all but here — this is what I am sure of."

Thus far spoke Hermocrates. Meanwhile the people of Syracuse were at great strife among themselves; some contending that the Athenians had no idea of coming and that there was no truth in what he said; some asking if they did come what harm they could do that would not be repaid them tenfold in return; while others made light of the whole affair and turned it into ridicule. In short, there were few that believed Hermocrates and feared for the future. Meanwhile Athenagoras, the leader of the people and very powerful at that time with the masses, came forward and spoke as follows:

"For the Athenians, he who does not wish that they may be as misguided as they are supposed to be, and that they may come here to become our subjects, is either a coward or a traitor to his country; while as for those who carry such tidings and fill you with so much alarm, I wonder less at their audacity than at their folly if they flatter themselves that we do not see through them. The fact is that they have their private reasons to be afraid, and wish to throw the city into consternation to have their own terrors cast into the shade by the public alarm. In short, this is what these reports are worth; they do not arise of themselves, but are concocted by men who are always causing agitation here in Sicily. However, if you are well advised, you will not be guided in your calculation of probabilities by what these persons tell you, but by what shrewd men and of large experience, as I esteem the Athenians to be, would be likely to do. Now it is

not likely that they would leave the Peloponnesians behind them, and before they have well ended the war in Hellas wantonly come in quest of a new war quite as arduous in Sicily; indeed, in my judgment, they are only too glad that we do not go and attack them, being so many and so great cities as we are.

"However, if they should come as is reported, I consider Sicily better able to go through with the war than Peloponnese, as being at all points better prepared, and our city by itself far more than a match for this pretended army of invasion, even were it twice as large again. I know that they will not have horses with them, or get any here, except a few perhaps from the Egestaeans; or be able to bring a force of heavy infantry equal in number to our own, in ships which will already have enough to do to come all this distance, however lightly laden, not to speak of the transport of the other stores required against a city of this magnitude, which will be no slight quantity. In fact, so strong is my opinion upon the subject, that I do not well see how they could avoid annihilation if they brought with them another city as large as Syracuse, and settled down and carried on war from our frontier; much less can they hope to succeed with all Sicily hostile to them, as all Sicily will be, and with only a camp pitched from the ships, and composed of tents and bare necessaries, from which they would not be able to stir far for fear of our cavalry.

"But the Athenians see this as I tell you, and as I have reason to know are looking after their possessions at home, while persons here invent stories that neither are true nor ever will be. Nor is this the first time that I see these persons, when they cannot resort to deeds, trying by such stories and by others even more abominable to frighten your people and get into their hands the government: it is what I see always. And I cannot help fearing that trying so often they may one day succeed, and that we, as long as we do not feel the smart, may prove too weak for the task of prevention, or, when the offenders are known, of pursuit. The result is that our city is

rarely at rest, but is subject to constant troubles and to contests as frequent against herself as against the enemy, not to speak of occasional tyrannies and infamous cabals. However, I will try, if you will support me, to let nothing of this happen in our time, by gaining you, the many, and by chastising the authors of such machinations, not merely when they are caught in the act — a difficult feat to accomplish — but also for what they have the wish though not the power to do; as it is necessary to punish an enemy not only for what he does, but also beforehand for what he intends to do, if the first to relax precaution would not be also the first to suffer. I shall also reprove, watch, and on occasion warn the few — the most effectual way, in my opinion, of turning them from their evil courses. And after all, as I have often asked, what would you have, young men? Would you hold office at once? The law forbids it, a law enacted rather because you are not competent than to disgrace you when competent. Meanwhile you would not be on a legal equality with the many! But how can it be right that citizens of the same state should be held unworthy of the same privileges? “It will be said, perhaps, that democracy is neither wise nor equitable, but that the holders of property are also the best fitted to rule. I say, on the contrary, first, that the word demos, or people, includes the whole state, oligarchy only a part; next, that if the best guardians of property are the rich, and the best counsellors the wise, none can hear and decide so well as the many; and that all these talents, severally and collectively, have their just place in a democracy. But an oligarchy gives the many their share of the danger, and not content with the largest part takes and keeps the whole of the profit; and this is what the powerful and young among you aspire to, but in a great city cannot possibly obtain.

“But even now, foolish men, most senseless of all the Hellenes that I know, if you have no sense of the wickedness of your designs, or most criminal if you have that sense and still dare to pursue them — even now, if it is not a case for repentance, you may still learn wisdom, and thus advance

the interest of the country, the common interest of us all. Reflect that in the country's prosperity the men of merit in your ranks will have a share and a larger share than the great mass of your fellow countrymen, but that if you have other designs you run a risk of being deprived of all; and desist from reports like these, as the people know your object and will not put up with it. If the Athenians arrive, this city will repulse them in a manner worthy of itself; we have moreover, generals who will see to this matter. And if nothing of this be true, as I incline to believe, the city will not be thrown into a panic by your intelligence, or impose upon itself a self-chosen servitude by choosing you for its rulers; the city itself will look into the matter, and will judge your words as if they were acts, and, instead of allowing itself to be deprived of its liberty by listening to you, will strive to preserve that liberty, by taking care to have always at hand the means of making itself respected."

Such were the words of Athenagoras. One of the generals now stood up and stopped any other speakers coming forward, adding these words of his own with reference to the matter in hand: "It is not well for speakers to utter calumnies against one another, or for their hearers to entertain them; we ought rather to look to the intelligence that we have received, and see how each man by himself and the city as a whole may best prepare to repel the invaders. Even if there be no need, there is no harm in the state being furnished with horses and arms and all other insignia of war; and we will undertake to see to and order this, and to send round to the cities to reconnoitre and do all else that may appear desirable. Part of this we have seen to already, and whatever we discover shall be laid before you." After these words from the general, the Syracusans departed from the assembly.

In the meantime the Athenians with all their allies had now arrived at Corcyra. Here the generals began by again reviewing the armament, and made arrangements as to the order in which they were to anchor and encamp, and dividing the whole fleet into three divisions, allotted one to

each of their number, to avoid sailing all together and being thus embarrassed for water, harbourage, or provisions at the stations which they might touch at, and at the same time to be generally better ordered and easier to handle, by each squadron having its own commander. Next they sent on three ships to Italy and Sicily to find out which of the cities would receive them, with instructions to meet them on the way and let them know before they put in to land.

After this the Athenians weighed from Corcyra, and proceeded to cross to Sicily with an armament now consisting of one hundred and thirty-four galleys in all (besides two Rhodian fifty-oars), of which one hundred were Athenian vessels — sixty men-of-war, and forty troopships — and the remainder from Chios and the other allies; five thousand and one hundred heavy infantry in all, that is to say, fifteen hundred Athenian citizens from the rolls at Athens and seven hundred Thetes shipped as marines, and the rest allied troops, some of them Athenian subjects, and besides these five hundred Argives, and two hundred and fifty Mantineans serving for hire; four hundred and eighty archers in all, eighty of whom were Cretans, seven hundred slingers from Rhodes, one hundred and twenty light-armed exiles from Megara, and one horse-transport carrying thirty horses.

Such was the strength of the first armament that sailed over for the war. The supplies for this force were carried by thirty ships of burden laden with corn, which conveyed the bakers, stone-masons, and carpenters, and the tools for raising fortifications, accompanied by one hundred boats, like the former pressed into the service, besides many other boats and ships of burden which followed the armament voluntarily for purposes of trade; all of which now left Corcyra and struck across the Ionian Sea together. The whole force making land at the Iapygian promontory and Tarentum, with more or less good fortune, coasted along the shores of Italy, the cities shutting their markets and gates against them, and according them nothing but water and liberty to anchor, and Tarentum and Locri not even that, until

they arrived at Rhegium, the extreme point of Italy. Here at length they reunited, and not gaining admission within the walls pitched a camp outside the city in the precinct of Artemis, where a market was also provided for them, and drew their ships on shore and kept quiet. Meanwhile they opened negotiations with the Rhegians, and called upon them as Chalcidians to assist their Leontine kinsmen; to which the Rhegians replied that they would not side with either party, but should await the decision of the rest of the Italiots, and do as they did. Upon this the Athenians now began to consider what would be the best action to take in the affairs of Sicily, and meanwhile waited for the ships sent on to come back from Egesta, in order to know whether there was really there the money mentioned by the messengers at Athens.

In the meantime came in from all quarters to the Syracusans, as well as from their own officers sent to reconnoitre, the positive tidings that the fleet was at Rhegium; upon which they laid aside their incredulity and threw themselves heart and soul into the work of preparation. Guards or envoys, as the case might be, were sent round to the Sicels, garrisons put into the posts of the Peripoli in the country, horses and arms reviewed in the city to see that nothing was wanting, and all other steps taken to prepare for a war which might be upon them at any moment.

Meanwhile the three ships that had been sent on came from Egesta to the Athenians at Rhegium, with the news that so far from there being the sums promised, all that could be produced was thirty talents. The generals were not a little disheartened at being thus disappointed at the outset, and by the refusal to join in the expedition of the Rhegians, the people they had first tried to gain and had had had most reason to count upon, from their relationship to the Leontines and constant friendship for Athens. If Nicias was prepared for the news from Egesta, his two colleagues were taken completely by surprise. The Egestaeans had had recourse to the following stratagem, when the first envoys from Athens came to inspect their

resources. They took the envoys in question to the temple of Aphrodite at Eryx and showed them the treasures deposited there: bowls, wine-ladles, censers, and a large number of other pieces of plate, which from being in silver gave an impression of wealth quite out of proportion to their really small value. They also privately entertained the ships' crews, and collected all the cups of gold and silver that they could find in Egesta itself or could borrow in the neighbouring Phoenician and Hellenic towns, and each brought them to the banquets as their own; and as all used pretty nearly the same, and everywhere a great quantity of plate was shown, the effect was most dazzling upon the Athenian sailors, and made them talk loudly of the riches they had seen when they got back to Athens. The dupes in question — who had in their turn persuaded the rest — when the news got abroad that there was not the money supposed at Egesta, were much blamed by the soldiers.

Meanwhile the generals consulted upon what was to be done. The opinion of Nicias was to sail with all the armament to Selinus, the main object of the expedition, and if the Egestaeans could provide money for the whole force, to advise accordingly; but if they could not, to require them to supply provisions for the sixty ships that they had asked for, to stay and settle matters between them and the Selinuntines either by force or by agreement, and then to coast past the other cities, and after displaying the power of Athens and proving their zeal for their friends and allies, to sail home again (unless they should have some sudden and unexpected opportunity of serving the Leontines, or of bringing over some of the other cities), and not to endanger the state by wasting its home resources.

Alcibiades said that a great expedition like the present must not disgrace itself by going away without having done anything; heralds must be sent to all the cities except Selinus and Syracuse, and efforts be made to make some of the Sicels revolt from the Syracusans, and to obtain the friendship of others, in order to have corn and troops; and first of all to gain the

Messinese, who lay right in the passage and entrance to Sicily, and would afford an excellent harbour and base for the army. Thus, after bringing over the towns and knowing who would be their allies in the war, they might at length attack Syracuse and Selinus; unless the latter came to terms with Egesta and the former ceased to oppose the restoration of Leontini.

Lamachus, on the other hand, said that they ought to sail straight to Syracuse, and fight their battle at once under the walls of the town while the people were still unprepared, and the panic at its height. Every armament was most terrible at first; if it allowed time to run on without showing itself, men's courage revived, and they saw it appear at last almost with indifference. By attacking suddenly, while Syracuse still trembled at their coming, they would have the best chance of gaining a victory for themselves and of striking a complete panic into the enemy by the aspect of their numbers — which would never appear so considerable as at present — by the anticipation of coming disaster, and above all by the immediate danger of the engagement. They might also count upon surprising many in the fields outside, incredulous of their coming; and at the moment that the enemy was carrying in his property the army would not want for booty if it sat down in force before the city. The rest of the Siceliots would thus be immediately less disposed to enter into alliance with the Syracusans, and would join the Athenians, without waiting to see which were the strongest. They must make Megara their naval station as a place to retreat to and a base from which to attack: it was an uninhabited place at no great distance from Syracuse either by land or by sea.

After speaking to this effect, Lamachus nevertheless gave his support to the opinion of Alcibiades. After this Alcibiades sailed in his own vessel across to Messina with proposals of alliance, but met with no success, the inhabitants answering that they could not receive him within their walls, though they would provide him with a market outside. Upon this he sailed back to Rhegium. Immediately upon his return the generals manned and

victualled sixty ships out of the whole fleet and coasted along to Naxos, leaving the rest of the armament behind them at Rhegium with one of their number. Received by the Naxians, they then coasted on to Catana, and being refused admittance by the inhabitants, there being a Syracusan party in the town, went on to the river Terias. Here they bivouacked, and the next day sailed in single file to Syracuse with all their ships except ten which they sent on in front to sail into the great harbour and see if there was any fleet launched, and to proclaim by herald from shipboard that the Athenians were come to restore the Leontines to their country, as being their allies and kinsmen, and that such of them, therefore, as were in Syracuse should leave it without fear and join their friends and benefactors the Athenians. After making this proclamation and reconnoitring the city and the harbours, and the features of the country which they would have to make their base of operations in the war, they sailed back to Catana.

An assembly being held here, the inhabitants refused to receive the armament, but invited the generals to come in and say what they desired; and while Alcibiades was speaking and the citizens were intent on the assembly, the soldiers broke down an ill-walled-up postern gate without being observed, and getting inside the town, flocked into the marketplace. The Syracusan party in the town no sooner saw the army inside than they became frightened and withdrew, not being at all numerous; while the rest voted for an alliance with the Athenians and invited them to fetch the rest of their forces from Rhegium. After this the Athenians sailed to Rhegium, and put off, this time with all the armament, for Catana, and fell to work at their camp immediately upon their arrival.

Meanwhile word was brought them from Camarina that if they went there the town would go over to them, and also that the Syracusans were manning a fleet. The Athenians accordingly sailed alongshore with all their armament, first to Syracuse, where they found no fleet manning, and so always along the coast to Camarina, where they brought to at the beach, and

sent a herald to the people, who, however, refused to receive them, saying that their oaths bound them to receive the Athenians only with a single vessel, unless they themselves sent for more. Disappointed here, the Athenians now sailed back again, and after landing and plundering on Syracusan territory and losing some stragglers from their light infantry through the coming up of the Syracusan horse, so got back to Catana.

There they found the Salaminia come from Athens for Alcibiades, with orders for him to sail home to answer the charges which the state brought against him, and for certain others of the soldiers who with him were accused of sacrilege in the matter of the mysteries and of the Hermae. For the Athenians, after the departure of the expedition, had continued as active as ever in investigating the facts of the mysteries and of the Hermae, and, instead of testing the informers, in their suspicious temper welcomed all indifferently, arresting and imprisoning the best citizens upon the evidence of rascals, and preferring to sift the matter to the bottom sooner than to let an accused person of good character pass unquestioned, owing to the rascality of the informer. The commons had heard how oppressive the tyranny of Pisistratus and his sons had become before it ended, and further that that had been put down at last, not by themselves and Harmodius, but by the Lacedaemonians, and so were always in fear and took everything suspiciously.

Indeed, the daring action of Aristogiton and Harmodius was undertaken in consequence of a love affair, which I shall relate at some length, to show that the Athenians are not more accurate than the rest of the world in their accounts of their own tyrants and of the facts of their own history. Pisistratus dying at an advanced age in possession of the tyranny, was succeeded by his eldest son, Hippias, and not Hipparchus, as is vulgarly believed. Harmodius was then in the flower of youthful beauty, and Aristogiton, a citizen in the middle rank of life, was his lover and possessed him. Solicited without success by Hipparchus, son of Pisistratus,

Harmodius told Aristogiton, and the enraged lover, afraid that the powerful Hipparchus might take Harmodius by force, immediately formed a design, such as his condition in life permitted, for overthrowing the tyranny. In the meantime Hipparchus, after a second solicitation of Harmodius, attended with no better success, unwilling to use violence, arranged to insult him in some covert way. Indeed, generally their government was not grievous to the multitude, or in any way odious in practice; and these tyrants cultivated wisdom and virtue as much as any, and without exacting from the Athenians more than a twentieth of their income, splendidly adorned their city, and carried on their wars, and provided sacrifices for the temples. For the rest, the city was left in full enjoyment of its existing laws, except that care was always taken to have the offices in the hands of some one of the family. Among those of them that held the yearly archonship at Athens was Pisistratus, son of the tyrant Hippias, and named after his grandfather, who dedicated during his term of office the altar to the twelve gods in the market-place, and that of Apollo in the Pythian precinct. The Athenian people afterwards built on to and lengthened the altar in the market-place, and obliterated the inscription; but that in the Pythian precinct can still be seen, though in faded letters, and is to the following effect:

> Pisistratus, the son of Hippias,
> Sent up this record of his archonship
> In precinct of Apollo Pythias.

That Hippias was the eldest son and succeeded to the government, is what I positively assert as a fact upon which I have had more exact accounts than others, and may be also ascertained by the following circumstance. He is the only one of the legitimate brothers that appears to have had children; as the altar shows, and the pillar placed in the Athenian Acropolis, commemorating the crime of the tyrants, which mentions no child of Thessalus or of Hipparchus, but five of Hippias, which he had by

Myrrhine, daughter of Callias, son of Hyperechides; and naturally the eldest would have married first. Again, his name comes first on the pillar after that of his father; and this too is quite natural, as he was the eldest after him, and the reigning tyrant. Nor can I ever believe that Hippias would have obtained the tyranny so easily, if Hipparchus had been in power when he was killed, and he, Hippias, had had to establish himself upon the same day; but he had no doubt been long accustomed to overawe the citizens, and to be obeyed by his mercenaries, and thus not only conquered, but conquered with ease, without experiencing any of the embarrassment of a younger brother unused to the exercise of authority. It was the sad fate which made Hipparchus famous that got him also the credit with posterity of having been tyrant.

To return to Harmodius; Hipparchus having been repulsed in his solicitations insulted him as he had resolved, by first inviting a sister of his, a young girl, to come and bear a basket in a certain procession, and then rejecting her, on the plea that she had never been invited at all owing to her unworthiness. If Harmodius was indignant at this, Aristogiton for his sake now became more exasperated than ever; and having arranged everything with those who were to join them in the enterprise, they only waited for the great feast of the Panathenaea, the sole day upon which the citizens forming part of the procession could meet together in arms without suspicion. Aristogiton and Harmodius were to begin, but were to be supported immediately by their accomplices against the bodyguard. The conspirators were not many, for better security, besides which they hoped that those not in the plot would be carried away by the example of a few daring spirits, and use the arms in their hands to recover their liberty.

At last the festival arrived; and Hippias with his bodyguard was outside the city in the Ceramicus, arranging how the different parts of the procession were to proceed. Harmodius and Aristogiton had already their daggers and were getting ready to act, when seeing one of their accomplices

talking familiarly with Hippias, who was easy of access to every one, they took fright, and concluded that they were discovered and on the point of being taken; and eager if possible to be revenged first upon the man who had wronged them and for whom they had undertaken all this risk, they rushed, as they were, within the gates, and meeting with Hipparchus by the Leocorium recklessly fell upon him at once, infuriated, Aristogiton by love, and Harmodius by insult, and smote him and slew him. Aristogiton escaped the guards at the moment, through the crowd running up, but was afterwards taken and dispatched in no merciful way: Harmodius was killed on the spot.

When the news was brought to Hippias in the Ceramicus, he at once proceeded not to the scene of action, but to the armed men in the procession, before they, being some distance away, knew anything of the matter, and composing his features for the occasion, so as not to betray himself, pointed to a certain spot, and bade them repair thither without their arms. They withdrew accordingly, fancying he had something to say; upon which he told the mercenaries to remove the arms, and there and then picked out the men he thought guilty and all found with daggers, the shield and spear being the usual weapons for a procession.

In this way offended love first led Harmodius and Aristogiton to conspire, and the alarm of the moment to commit the rash action recounted. After this the tyranny pressed harder on the Athenians, and Hippias, now grown more fearful, put to death many of the citizens, and at the same time began to turn his eyes abroad for a refuge in case of revolution. Thus, although an Athenian, he gave his daughter, Archedice, to a Lampsacene, Aeantides, son of the tyrant of Lampsacus, seeing that they had great influence with Darius. And there is her tomb in Lampsacus with this inscription:

> Archedice lies buried in this earth,
> Hippias her sire, and Athens gave her birth;

Unto her bosom pride was never known,
Though daughter, wife, and sister to the throne.

Hippias, after reigning three years longer over the Athenians, was deposed in the fourth by the Lacedaemonians and the banished Alcmaeonidae, and went with a safe conduct to Sigeum, and to Aeantides at Lampsacus, and from thence to King Darius; from whose court he set out twenty years after, in his old age, and came with the Medes to Marathon.

With these events in their minds, and recalling everything they knew by hearsay on the subject, the Athenian people grow difficult of humour and suspicious of the persons charged in the affair of the mysteries, and persuaded that all that had taken place was part of an oligarchical and monarchical conspiracy. In the state of irritation thus produced, many persons of consideration had been already thrown into prison, and far from showing any signs of abating, public feeling grew daily more savage, and more arrests were made; until at last one of those in custody, thought to be the most guilty of all, was induced by a fellow prisoner to make a revelation, whether true or not is a matter on which there are two opinions, no one having been able, either then or since, to say for certain who did the deed. However this may be, the other found arguments to persuade him, that even if he had not done it, he ought to save himself by gaining a promise of impunity, and free the state of its present suspicions; as he would be surer of safety if he confessed after promise of impunity than if he denied and were brought to trial. He accordingly made a revelation, affecting himself and others in the affair of the Hermae; and the Athenian people, glad at last, as they supposed, to get at the truth, and furious until then at not being able to discover those who had conspired against the commons, at once let go the informer and all the rest whom he had not denounced, and bringing the accused to trial executed as many as were apprehended, and condemned to death such as had fled and set a price upon their heads. In this it was, after all, not clear whether the sufferers had been

punished unjustly, while in any case the rest of the city received immediate and manifest relief.

To return to Alcibiades: public feeling was very hostile to him, being worked on by the same enemies who had attacked him before he went out; and now that the Athenians fancied that they had got at the truth of the matter of the Hermae, they believed more firmly than ever that the affair of the mysteries also, in which he was implicated, had been contrived by him in the same intention and was connected with the plot against the democracy. Meanwhile it so happened that, just at the time of this agitation, a small force of Lacedaemonians had advanced as far as the Isthmus, in pursuance of some scheme with the Boeotians. It was now thought that this had come by appointment, at his instigation, and not on account of the Boeotians, and that, if the citizens had not acted on the information received, and forestalled them by arresting the prisoners, the city would have been betrayed. The citizens went so far as to sleep one night armed in the temple of Theseus within the walls. The friends also of Alcibiades at Argos were just at this time suspected of a design to attack the commons; and the Argive hostages deposited in the islands were given up by the Athenians to the Argive people to be put to death upon that account: in short, everywhere something was found to create suspicion against Alcibiades. It was therefore decided to bring him to trial and execute him, and the Salaminia was sent to Sicily for him and the others named in the information, with instructions to order him to come and answer the charges against him, but not to arrest him, because they wished to avoid causing any agitation in the army or among the enemy in Sicily, and above all to retain the services of the Mantineans and Argives, who, it was thought, had been induced to join by his influence. Alcibiades, with his own ship and his fellow accused, accordingly sailed off with the Salaminia from Sicily, as though to return to Athens, and went with her as far as Thurii, and there they left the ship and disappeared, being afraid to go home for trial with

such a prejudice existing against them. The crew of the Salaminia stayed some time looking for Alcibiades and his companions, and at length, as they were nowhere to be found, set sail and departed. Alcibiades, now an outlaw, crossed in a boat not long after from Thurii to Peloponnese; and the Athenians passed sentence of death by default upon him and those in his company.

Chapter XX.
Seventeenth and Eighteenth Years of the War - Inaction of the Athenian Army - Alcibiades at Sparta - Investment of Syracuse

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The Athenian generals left in Sicily now divided the armament into two parts, and, each taking one by lot, sailed with the whole for Selinus and Egesta, wishing to know whether the Egestaeans would give the money, and to look into the question of Selinus and ascertain the state of the quarrel between her and Egesta. Coasting along Sicily, with the shore on their left, on the side towards the Tyrrhene Gulf they touched at Himera, the only Hellenic city in that part of the island, and being refused admission resumed their voyage. On their way they took Hyccara, a petty Sicanian seaport, nevertheless at war with Egesta, and making slaves of the inhabitants gave up the town to the Egestaeans, some of whose horse had joined them; after which the army proceeded through the territory of the Sicels until it reached Catana, while the fleet sailed along the coast with the slaves on board. Meanwhile Nicias sailed straight from Hyccara along the coast and went to Egesta and, after transacting his other business and receiving thirty talents, rejoined the forces. They now sold their slaves for the sum of one hundred and twenty talents, and sailed round to their Sicel allies to urge them to send troops; and meanwhile went with half their own force to the hostile town of Hybla in the territory of Gela, but did not succeed in taking it.

Summer was now over. The winter following, the Athenians at once began to prepare for moving on Syracuse, and the Syracusans on their side for marching against them. From the moment when the Athenians failed to attack them instantly as they at first feared and expected, every day that passed did something to revive their courage; and when they saw them sailing far away from them on the other side of Sicily, and going to Hybla

only to fail in their attempts to storm it, they thought less of them than ever, and called upon their generals, as the multitude is apt to do in its moments of confidence, to lead them to Catana, since the enemy would not come to them. Parties also of the Syracusan horse employed in reconnoitring constantly rode up to the Athenian armament, and among other insults asked them whether they had not really come to settle with the Syracusans in a foreign country rather than to resettle the Leontines in their own.

Aware of this, the Athenian generals determined to draw them out in mass as far as possible from the city, and themselves in the meantime to sail by night alongshore, and take up at their leisure a convenient position. This they knew they could not so well do, if they had to disembark from their ships in front of a force prepared for them, or to go by land openly. The numerous cavalry of the Syracusans (a force which they were themselves without) would then be able to do the greatest mischief to their light troops and the crowd that followed them; but this plan would enable them to take up a position in which the horse could do them no hurt worth speaking of, some Syracusan exiles with the army having told them of the spot near the Olympieum, which they afterwards occupied. In pursuance of their idea, the generals imagined the following stratagem. They sent to Syracuse a man devoted to them, and by the Syracusan generals thought to be no less in their interest; he was a native of Catana, and said he came from persons in that place, whose names the Syracusan generals were acquainted with, and whom they knew to be among the members of their party still left in the city. He told them that the Athenians passed the night in the town, at some distance from their arms, and that if the Syracusans would name a day and come with all their people at daybreak to attack the armament, they, their friends, would close the gates upon the troops in the city, and set fire to the vessels, while the Syracusans would easily take the camp by an attack upon the stockade. In this they would be aided by many of the Catanians, who were already prepared to act, and from whom he himself came.

The generals of the Syracusans, who did not want confidence, and who had intended even without this to march on Catana, believed the man without any sufficient inquiry, fixed at once a day upon which they would be there, and dismissed him, and the Selinuntines and others of their allies having now arrived, gave orders for all the Syracusans to march out in mass. Their preparations completed, and the time fixed for their arrival being at hand, they set out for Catana, and passed the night upon the river Symaethus, in the Leontine territory. Meanwhile the Athenians no sooner knew of their approach than they took all their forces and such of the Sicels or others as had joined them, put them on board their ships and boats, and sailed by night to Syracuse. Thus, when morning broke the Athenians were landing opposite the Olympieum ready to seize their camping ground, and the Syracusan horse having ridden up first to Catana and found that all the armament had put to sea, turned back and told the infantry, and then all turned back together, and went to the relief of the city.

In the meantime, as the march before the Syracusans was a long one, the Athenians quietly sat down their army in a convenient position, where they could begin an engagement when they pleased, and where the Syracusan cavalry would have least opportunity of annoying them, either before or during the action, being fenced off on one side by walls, houses, trees, and by a marsh, and on the other by cliffs. They also felled the neighbouring trees and carried them down to the sea, and formed a palisade alongside of their ships, and with stones which they picked up and wood hastily raised a fort at Daskon, the most vulnerable point of their position, and broke down the bridge over the Anapus. These preparations were allowed to go on without any interruption from the city, the first hostile force to appear being the Syracusan cavalry, followed afterwards by all the foot together. At first they came close up to the Athenian army, and then, finding that they did not offer to engage, crossed the Helorine road and encamped for the night.

The next day the Athenians and their allies prepared for battle, their dispositions being as follows: Their right wing was occupied by the Argives and Mantineans, the centre by the Athenians, and the rest of the field by the other allies. Half their army was drawn up eight deep in advance, half close to their tents in a hollow square, formed also eight deep, which had orders to look out and be ready to go to the support of the troops hardest pressed. The camp followers were placed inside this reserve. The Syracusans, meanwhile, formed their heavy infantry sixteen deep, consisting of the mass levy of their own people, and such allies as had joined them, the strongest contingent being that of the Selinuntines; next to them the cavalry of the Geloans, numbering two hundred in all, with about twenty horse and fifty archers from Camarina. The cavalry was posted on their right, full twelve hundred strong, and next to it the darters. As the Athenians were about to begin the attack, Nicias went along the lines, and addressed these words of encouragement to the army and the nations composing it:

"Soldiers, a long exhortation is little needed by men like ourselves, who are here to fight in the same battle, the force itself being, to my thinking, more fit to inspire confidence than a fine speech with a weak army. Where we have Argives, Mantineans, Athenians, and the first of the islanders in the ranks together, it were strange indeed, with so many and so brave companions in arms, if we did not feel confident of victory; especially when we have mass levies opposed to our picked troops, and what is more, Siceliots, who may disdain us but will not stand against us, their skill not being at all commensurate to their rashness. You may also remember that we are far from home and have no friendly land near, except what your own swords shall win you; and here I put before you a motive just the reverse of that which the enemy are appealing to; their cry being that they shall fight for their country, mine that we shall fight for a country that is not ours, where we must conquer or hardly get away, as we shall have their horse upon us in great numbers. Remember, therefore, your renown, and go

boldly against the enemy, thinking the present strait and necessity more terrible than they."

After this address Nicias at once led on the army. The Syracusans were not at that moment expecting an immediate engagement, and some had even gone away to the town, which was close by; these now ran up as hard as they could and, though behind time, took their places here or there in the main body as fast as they joined it. Want of zeal or daring was certainly not the fault of the Syracusans, either in this or the other battles, but although not inferior in courage, so far as their military science might carry them, when this failed them they were compelled to give up their resolution also. On the present occasion, although they had not supposed that the Athenians would begin the attack, and although constrained to stand upon their defence at short notice, they at once took up their arms and advanced to meet them. First, the stone-throwers, slingers, and archers of either army began skirmishing, and routed or were routed by one another, as might be expected between light troops; next, soothsayers brought forward the usual victims, and trumpeters urged on the heavy infantry to the charge; and thus they advanced, the Syracusans to fight for their country, and each individual for his safety that day and liberty hereafter; in the enemy's army, the Athenians to make another's country theirs and to save their own from suffering by their defeat; the Argives and independent allies to help them in getting what they came for, and to earn by victory another sight of the country they had left behind; while the subject allies owed most of their ardour to the desire of self-preservation, which they could only hope for if victorious; next to which, as a secondary motive, came the chance of serving on easier terms, after helping the Athenians to a fresh conquest.

The armies now came to close quarters, and for a long while fought without either giving ground. Meanwhile there occurred some claps of thunder with lightning and heavy rain, which did not fail to add to the fears of the party fighting for the first time, and very little acquainted with war;

while to their more experienced adversaries these phenomena appeared to be produced by the time of year, and much more alarm was felt at the continued resistance of the enemy. At last the Argives drove in the Syracusan left, and after them the Athenians routed the troops opposed to them, and the Syracusan army was thus cut in two and betook itself to flight. The Athenians did not pursue far, being held in check by the numerous and undefeated Syracusan horse, who attacked and drove back any of their heavy infantry whom they saw pursuing in advance of the rest; in spite of which the victors followed so far as was safe in a body, and then went back and set up a trophy. Meanwhile the Syracusans rallied at the Helorine road, where they re-formed as well as they could under the circumstances, and even sent a garrison of their own citizens to the Olympieum, fearing that the Athenians might lay hands on some of the treasures there. The rest returned to the town.

The Athenians, however, did not go to the temple, but collected their dead and laid them upon a pyre, and passed the night upon the field. The next day they gave the enemy back their dead under truce, to the number of about two hundred and sixty, Syracusans and allies, and gathered together the bones of their own, some fifty, Athenians and allies, and taking the spoils of the enemy, sailed back to Catana. It was now winter; and it did not seem possible for the moment to carry on the war before Syracuse, until horse should have been sent for from Athens and levied among the allies in Sicily — to do away with their utter inferiority in cavalry — and money should have been collected in the country and received from Athens, and until some of the cities, which they hoped would be now more disposed to listen to them after the battle, should have been brought over, and corn and all other necessaries provided, for a campaign in the spring against Syracuse.

With this intention they sailed off to Naxos and Catana for the winter. Meanwhile the Syracusans burned their dead and then held an assembly, in

which Hermocrates, son of Hermon, a man who with a general ability of the first order had given proofs of military capacity and brilliant courage in the war, came forward and encouraged them, and told them not to let what had occurred make them give way, since their spirit had not been conquered, but their want of discipline had done the mischief. Still they had not been beaten by so much as might have been expected, especially as they were, one might say, novices in the art of war, an army of artisans opposed to the most practised soldiers in Hellas. What had also done great mischief was the number of the generals (there were fifteen of them) and the quantity of orders given, combined with the disorder and insubordination of the troops. But if they were to have a few skilful generals, and used this winter in preparing their heavy infantry, finding arms for such as had not got any, so as to make them as numerous as possible, and forcing them to attend to their training generally, they would have every chance of beating their adversaries, courage being already theirs and discipline in the field having thus been added to it. Indeed, both these qualities would improve, since danger would exercise them in discipline, while their courage would be led to surpass itself by the confidence which skill inspires. The generals should be few and elected with full powers, and an oath should be taken to leave them entire discretion in their command: if they adopted this plan, their secrets would be better kept, all preparations would be properly made, and there would be no room for excuses.

The Syracusans heard him, and voted everything as he advised, and elected three generals, Hermocrates himself, Heraclides, son of Lysimachus, and Sicanus, son of Execestes. They also sent envoys to Corinth and Lacedaemon to procure a force of allies to join them, and to induce the Lacedaemonians for their sakes openly to address themselves in real earnest to the war against the Athenians, that they might either have to leave Sicily or be less able to send reinforcements to their army there.

The Athenian forces at Catana now at once sailed against Messina, in the expectation of its being betrayed to them. The intrigue, however, after all came to nothing: Alcibiades, who was in the secret, when he left his command upon the summons from home, foreseeing that he would be outlawed, gave information of the plot to the friends of the Syracusans in Messina, who had at once put to death its authors, and now rose in arms against the opposite faction with those of their way of thinking, and succeeded in preventing the admission of the Athenians. The latter waited for thirteen days, and then, as they were exposed to the weather and without provisions, and met with no success, went back to Naxos, where they made places for their ships to lie in, erected a palisade round their camp, and retired into winter quarters; meanwhile they sent a galley to Athens for money and cavalry to join them in the spring. During the winter the Syracusans built a wall on to the city, so as to take in the statue of Apollo Temenites, all along the side looking towards Epipolae, to make the task of circumvallation longer and more difficult, in case of their being defeated, and also erected a fort at Megara and another in the Olympieum, and stuck palisades along the sea wherever there was a landing Place. Meanwhile, as they knew that the Athenians were wintering at Naxos, they marched with all their people to Catana, and ravaged the land and set fire to the tents and encampment of the Athenians, and so returned home. Learning also that the Athenians were sending an embassy to Camarina, on the strength of the alliance concluded in the time of Laches, to gain, if possible, that city, they sent another from Syracuse to oppose them. They had a shrewd suspicion that the Camarinaeans had not sent what they did send for the first battle very willingly; and they now feared that they would refuse to assist them at all in future, after seeing the success of the Athenians in the action, and would join the latter on the strength of their old friendship. Hermocrates, with some others, accordingly arrived at Camarina from Syracuse, and Euphemus and others from the Athenians; and an assembly of the

Camarinaeans having been convened, Hermocrates spoke as follows, in the hope of prejudicing them against the Athenians:

"Camarinaeans, we did not come on this embassy because we were afraid of your being frightened by the actual forces of the Athenians, but rather of your being gained by what they would say to you before you heard anything from us. They are come to Sicily with the pretext that you know, and the intention which we all suspect, in my opinion less to restore the Leontines to their homes than to oust us from ours; as it is out of all reason that they should restore in Sicily the cities that they lay waste in Hellas, or should cherish the Leontine Chalcidians because of their Ionian blood and keep in servitude the Euboean Chalcidians, of whom the Leontines are a colony. No; but the same policy which has proved so successful in Hellas is now being tried in Sicily. After being chosen as the leaders of the Ionians and of the other allies of Athenian origin, to punish the Mede, the Athenians accused some of failure in military service, some of fighting against each other, and others, as the case might be, upon any colourable pretext that could be found, until they thus subdued them all. In fine, in the struggle against the Medes, the Athenians did not fight for the liberty of the Hellenes, or the Hellenes for their own liberty, but the former to make their countrymen serve them instead of him, the latter to change one master for another, wiser indeed than the first, but wiser for evil.

"But we are not now come to declare to an audience familiar with them the misdeeds of a state so open to accusation as is the Athenian, but much rather to blame ourselves, who, with the warnings we possess in the Hellenes in those parts that have been enslaved through not supporting each other, and seeing the same sophisms being now tried upon ourselves — such as restorations of Leontine kinsfolk and support of Egestaean allies — do not stand together and resolutely show them that here are no Ionians, or Hellespontines, or islanders, who change continually, but always serve a master, sometimes the Mede and sometimes some other, but free Dorians

from independent Peloponnese, dwelling in Sicily. Or, are we waiting until we be taken in detail, one city after another; knowing as we do that in no other way can we be conquered, and seeing that they turn to this plan, so as to divide some of us by words, to draw some by the bait of an alliance into open war with each other, and to ruin others by such flattery as different circumstances may render acceptable? And do we fancy when destruction first overtakes a distant fellow countryman that the danger will not come to each of us also, or that he who suffers before us will suffer in himself alone?

"As for the Camarinaean who says that it is the Syracusan, not he, that is the enemy of the Athenian, and who thinks it hard to have to encounter risk in behalf of my country, I would have him bear in mind that he will fight in my country, not more for mine than for his own, and by so much the more safely in that he will enter on the struggle not alone, after the way has been cleared by my ruin, but with me as his ally, and that the object of the Athenian is not so much to punish the enmity of the Syracusan as to use me as a blind to secure the friendship of the Camarinaean. As for him who envies or even fears us (and envied and feared great powers must always be), and who on this account wishes Syracuse to be humbled to teach us a lesson, but would still have her survive, in the interest of his own security the wish that he indulges is not humanly possible. A man can control his own desires, but he cannot likewise control circumstances; and in the event of his calculations proving mistaken, he may live to bewail his own misfortune, and wish to be again envying my prosperity. An idle wish, if he now sacrifice us and refuse to take his share of perils which are the same, in reality though not in name, for him as for us; what is nominally the preservation of our power being really his own salvation. It was to be expected that you, of all people in the world, Camarinaeans, being our immediate neighbours and the next in danger, would have foreseen this, and instead of supporting us in the lukewarm way that you are now doing,

would rather come to us of your own accord, and be now offering at Syracuse the aid which you would have asked for at Camarina, if to Camarina the Athenians had first come, to encourage us to resist the invader. Neither you, however, nor the rest have as yet bestirred yourselves in this direction.

"Fear perhaps will make you study to do right both by us and by the invaders, and plead that you have an alliance with the Athenians. But you made that alliance, not against your friends, but against the enemies that might attack you, and to help the Athenians when they were wronged by others, not when as now they are wronging their neighbours. Even the Rhegians, Chalcidians though they be, refuse to help to restore the Chalcidian Leontines; and it would be strange if, while they suspect the gist of this fine pretence and are wise without reason, you, with every reason on your side, should yet choose to assist your natural enemies, and should join with their direst foes in undoing those whom nature has made your own kinsfolk. This is not to do right; but you should help us without fear of their armament, which has no terrors if we hold together, but only if we let them succeed in their endeavours to separate us; since even after attacking us by ourselves and being victorious in battle, they had to go off without effecting their purpose.

"United, therefore, we have no cause to despair, but rather new encouragement to league together; especially as succour will come to us from the Peloponnesians, in military matters the undoubted superiors of the Athenians. And you need not think that your prudent policy of taking sides with neither, because allies of both, is either safe for you or fair to us. Practically it is not as fair as it pretends to be. If the vanquished be defeated, and the victor conquer, through your refusing to join, what is the effect of your abstention but to leave the former to perish unaided, and to allow the latter to offend unhindered? And yet it were more honourable to join those who are not only the injured party, but your own kindred, and by so doing

to defend the common interests of Sicily and save your friends the Athenians from doing wrong.

"In conclusion, we Syracusans say that it is useless for us to demonstrate either to you or to the rest what you know already as well as we do; but we entreat, and if our entreaty fail, we protest that we are menaced by our eternal enemies the Ionians, and are betrayed by you our fellow Dorians. If the Athenians reduce us, they will owe their victory to your decision, but in their own name will reap the honour, and will receive as the prize of their triumph the very men who enabled them to gain it. On the other hand, if we are the conquerors, you will have to pay for having been the cause of our danger. Consider, therefore; and now make your choice between the security which present servitude offers and the prospect of conquering with us and so escaping disgraceful submission to an Athenian master and avoiding the lasting enmity of Syracuse."

Such were the words of Hermocrates; after whom Euphemus, the Athenian ambassador, spoke as follows:

"Although we came here only to renew the former alliance, the attack of the Syracusans compels us to speak of our empire and of the good right we have to it. The best proof of this the speaker himself furnished, when he called the Ionians eternal enemies of the Dorians. It is the fact; and the Peloponnesian Dorians being our superiors in numbers and next neighbours, we Ionians looked out for the best means of escaping their domination. After the Median War we had a fleet, and so got rid of the empire and supremacy of the Lacedaemonians, who had no right to give orders to us more than we to them, except that of being the strongest at that moment; and being appointed leaders of the King's former subjects, we continue to be so, thinking that we are least likely to fall under the dominion of the Peloponnesians, if we have a force to defend ourselves with, and in strict truth having done nothing unfair in reducing to subjection the Ionians and islanders, the kinsfolk whom the Syracusans say we have

enslaved. They, our kinsfolk, came against their mother country, that is to say against us, together with the Mede, and, instead of having the courage to revolt and sacrifice their property as we did when we abandoned our city, chose to be slaves themselves, and to try to make us so.

"We, therefore, deserve to rule because we placed the largest fleet and an unflinching patriotism at the service of the Hellenes, and because these, our subjects, did us mischief by their ready subservience to the Medes; and, desert apart, we seek to strengthen ourselves against the Peloponnesians. We make no fine profession of having a right to rule because we overthrew the barbarian single-handed, or because we risked what we did risk for the freedom of the subjects in question any more than for that of all, and for our own: no one can be quarrelled with for providing for his proper safety. If we are now here in Sicily, it is equally in the interest of our security, with which we perceive that your interest also coincides. We prove this from the conduct which the Syracusans cast against us and which you somewhat too timorously suspect; knowing that those whom fear has made suspicious may be carried away by the charm of eloquence for the moment, but when they come to act follow their interests.

"Now, as we have said, fear makes us hold our empire in Hellas, and fear makes us now come, with the help of our friends, to order safely matters in Sicily, and not to enslave any but rather to prevent any from being enslaved. Meanwhile, let no one imagine that we are interesting ourselves in you without your having anything to do with us, seeing that, if you are preserved and able to make head against the Syracusans, they will be less likely to harm us by sending troops to the Peloponnesians. In this way you have everything to do with us, and on this account it is perfectly reasonable for us to restore the Leontines, and to make them, not subjects like their kinsmen in Euboea, but as powerful as possible, to help us by annoying the Syracusans from their frontier. In Hellas we are alone a match for our enemies; and as for the assertion that it is out of all reason that we

should free the Sicilian, while we enslave the Chalcidian, the fact is that the latter is useful to us by being without arms and contributing money only; while the former, the Leontines and our other friends, cannot be too independent.

"Besides, for tyrants and imperial cities nothing is unreasonable if expedient, no one a kinsman unless sure; but friendship or enmity is everywhere an affair of time and circumstance. Here, in Sicily, our interest is not to weaken our friends, but by means of their strength to cripple our enemies. Why doubt this? In Hellas we treat our allies as we find them useful. The Chians and Methymnians govern themselves and furnish ships; most of the rest have harder terms and pay tribute in money; while others, although islanders and easy for us to take, are free altogether, because they occupy convenient positions round Peloponnese. In our settlement of the states here in Sicily, we should therefore; naturally be guided by our interest, and by fear, as we say, of the Syracusans. Their ambition is to rule you, their object to use the suspicions that we excite to unite you, and then, when we have gone away without effecting anything, by force or through your isolation, to become the masters of Sicily. And masters they must become, if you unite with them; as a force of that magnitude would be no longer easy for us to deal with united, and they would be more than a match for you as soon as we were away.

"Any other view of the case is condemned by the facts. When you first asked us over, the fear which you held out was that of danger to Athens if we let you come under the dominion of Syracuse; and it is not right now to mistrust the very same argument by which you claimed to convince us, or to give way to suspicion because we are come with a larger force against the power of that city. Those whom you should really distrust are the Syracusans. We are not able to stay here without you, and if we proved perfidious enough to bring you into subjection, we should be unable to keep you in bondage, owing to the length of the voyage and the difficulty of

guarding large, and in a military sense continental, towns: they, the Syracusans, live close to you, not in a camp, but in a city greater than the force we have with us, plot always against you, never let slip an opportunity once offered, as they have shown in the case of the Leontines and others, and now have the face, just as if you were fools, to invite you to aid them against the power that hinders this, and that has thus far maintained Sicily independent. We, as against them, invite you to a much more real safety, when we beg you not to betray that common safety which we each have in the other, and to reflect that they, even without allies, will, by their numbers, have always the way open to you, while you will not often have the opportunity of defending yourselves with such numerous auxiliaries; if, through your suspicions, you once let these go away unsuccessful or defeated, you will wish to see if only a handful of them back again, when the day is past in which their presence could do anything for you.

"But we hope, Camarinaeans, that the calumnies of the Syracusans will not be allowed to succeed either with you or with the rest: we have told you the whole truth upon the things we are suspected of, and will now briefly recapitulate, in the hope of convincing you. We assert that we are rulers in Hellas in order not to be subjects; liberators in Sicily that we may not be harmed by the Sicilians; that we are compelled to interfere in many things, because we have many things to guard against; and that now, as before, we are come as allies to those of you who suffer wrong in this island, not without invitation but upon invitation. Accordingly, instead of making yourselves judges or censors of our conduct, and trying to turn us, which it were now difficult to do, so far as there is anything in our interfering policy or in our character that chimes in with your interest, this take and make use of; and be sure that, far from being injurious to all alike, to most of the Hellenes that policy is even beneficial. Thanks to it, all men in all places, even where we are not, who either apprehend or meditate aggression, from the near prospect before them, in the one case, of obtaining our intervention

in their favour, in the other, of our arrival making the venture dangerous, find themselves constrained, respectively, to be moderate against their will, and to be preserved without trouble of their own. Do not you reject this security that is open to all who desire it, and is now offered to you; but do like others, and instead of being always on the defensive against the Syracusans, unite with us, and in your turn at last threaten them.”

Such were the words of Euphemus. What the Camarinaeans felt was this. Sympathizing with the Athenians, except in so far as they might be afraid of their subjugating Sicily, they had always been at enmity with their neighbour Syracuse. From the very fact, however, that they were their neighbours, they feared the Syracusans most of the two, and being apprehensive of their conquering even without them, both sent them in the first instance the few horsemen mentioned, and for the future determined to support them most in fact, although as sparingly as possible; but for the moment in order not to seem to slight the Athenians, especially as they had been successful in the engagement, to answer both alike. Agreeably to this resolution they answered that as both the contending parties happened to be allies of theirs, they thought it most consistent with their oaths at present to side with neither; with which answer the ambassadors of either party departed.

In the meantime, while Syracuse pursued her preparations for war, the Athenians were encamped at Naxos, and tried by negotiation to gain as many of the Sicels as possible. Those more in the low lands, and subjects of Syracuse, mostly held aloof; but the peoples of the interior who had never been otherwise than independent, with few exceptions, at once joined the Athenians, and brought down corn to the army, and in some cases even money. The Athenians marched against those who refused to join, and forced some of them to do so; in the case of others they were stopped by the Syracusans sending garrisons and reinforcements. Meanwhile the Athenians moved their winter quarters from Naxos to Catana, and reconstructed the

camp burnt by the Syracusans, and stayed there the rest of the winter. They also sent a galley to Carthage, with proffers of friendship, on the chance of obtaining assistance, and another to Tyrrhenia; some of the cities there having spontaneously offered to join them in the war. They also sent round to the Sicels and to Egesta, desiring them to send them as many horses as possible, and meanwhile prepared bricks, iron, and all other things necessary for the work of circumvallation, intending by the spring to begin hostilities.

In the meantime the Syracusan envoys dispatched to Corinth and Lacedaemon tried as they passed along the coast to persuade the Italiots to interfere with the proceedings of the Athenians, which threatened Italy quite as much as Syracuse, and having arrived at Corinth made a speech calling on the Corinthians to assist them on the ground of their common origin. The Corinthians voted at once to aid them heart and soul themselves, and then sent on envoys with them to Lacedaemon, to help them to persuade her also to prosecute the war with the Athenians more openly at home and to send succours to Sicily. The envoys from Corinth having reached Lacedaemon found there Alcibiades with his fellow refugees, who had at once crossed over in a trading vessel from Thurii, first to Cyllene in Elis, and afterwards from thence to Lacedaemon; upon the Lacedaemonians' own invitation, after first obtaining a safe conduct, as he feared them for the part he had taken in the affair of Mantinea. The result was that the Corinthians, Syracusans, and Alcibiades, pressing all the same request in the assembly of the Lacedaemonians, succeeded in persuading them; but as the ephors and the authorities, although resolved to send envoys to Syracuse to prevent their surrendering to the Athenians, showed no disposition to send them any assistance, Alcibiades now came forward and inflamed and stirred the Lacedaemonians by speaking as follows:

"I am forced first to speak to you of the prejudice with which I am regarded, in order that suspicion may not make you disinclined to listen to

me upon public matters. The connection, with you as your proxeni, which the ancestors of our family by reason of some discontent renounced, I personally tried to renew by my good offices towards you, in particular upon the occasion of the disaster at Pylos. But although I maintained this friendly attitude, you yet chose to negotiate the peace with the Athenians through my enemies, and thus to strengthen them and to discredit me. You had therefore no right to complain if I turned to the Mantineans and Argives, and seized other occasions of thwarting and injuring you; and the time has now come when those among you, who in the bitterness of the moment may have been then unfairly angry with me, should look at the matter in its true light, and take a different view. Those again who judged me unfavourably, because I leaned rather to the side of the commons, must not think that their dislike is any better founded. We have always been hostile to tyrants, and all who oppose arbitrary power are called commons; hence we continued to act as leaders of the multitude; besides which, as democracy was the government of the city, it was necessary in most things to conform to established conditions. However, we endeavoured to be more moderate than the licentious temper of the times; and while there were others, formerly as now, who tried to lead the multitude astray — the same who banished me — our party was that of the whole people, our creed being to do our part in preserving the form of government under which the city enjoyed the utmost greatness and freedom, and which we had found existing. As for democracy, the men of sense among us knew what it was, and I perhaps as well as any, as I have the more cause to complain of it; but there is nothing new to be said of a patent absurdity; meanwhile we did not think it safe to alter it under the pressure of your hostility.

"So much then for the prejudices with which I am regarded: I now can call your attention to the questions you must consider, and upon which superior knowledge perhaps permits me to speak. We sailed to Sicily first to conquer, if possible, the Siceliots, and after them the Italiots also, and

finally to assail the empire and city of Carthage. In the event of all or most of these schemes succeeding, we were then to attack Peloponnese, bringing with us the entire force of the Hellenes lately acquired in those parts, and taking a number of barbarians into our pay, such as the Iberians and others in those countries, confessedly the most warlike known, and building numerous galleys in addition to those which we had already, timber being plentiful in Italy; and with this fleet blockading Peloponnese from the sea and assailing it with our armies by land, taking some of the cities by storm, drawing works of circumvallation round others, we hoped without difficulty to effect its reduction, and after this to rule the whole of the Hellenic name. Money and corn meanwhile for the better execution of these plans were to be supplied in sufficient quantities by the newly acquired places in those countries, independently of our revenues here at home.

"You have thus heard the history of the present expedition from the man who most exactly knows what our objects were; and the remaining generals will, if they can, carry these out just the same. But that the states in Sicily must succumb if you do not help them, I will now show. Although the Siceliots, with all their inexperience, might even now be saved if their forces were united, the Syracusans alone, beaten already in one battle with all their people and blockaded from the sea, will be unable to withstand the Athenian armament that is now there. But if Syracuse falls, all Sicily falls also, and Italy immediately afterwards; and the danger which I just now spoke of from that quarter will before long be upon you. None need therefore fancy that Sicily only is in question; Peloponnese will be so also, unless you speedily do as I tell you, and send on board ship to Syracuse troops that shall able to row their ships themselves, and serve as heavy infantry the moment that they land; and what I consider even more important than the troops, a Spartan as commanding officer to discipline the forces already on foot and to compel recusants to serve. The friends that you have already will thus become more confident, and the waverers will be

encouraged to join you. Meanwhile you must carry on the war here more openly, that the Syracusans, seeing that you do not forget them, may put heart into their resistance, and that the Athenians may be less able to reinforce their armament. You must fortify Decelea in Attica, the blow of which the Athenians are always most afraid and the only one that they think they have not experienced in the present war; the surest method of harming an enemy being to find out what he most fears, and to choose this means of attacking him, since every one naturally knows best his own weak points and fears accordingly. The fortification in question, while it benefits you, will create difficulties for your adversaries, of which I shall pass over many, and shall only mention the chief. Whatever property there is in the country will most of it become yours, either by capture or surrender; and the Athenians will at once be deprived of their revenues from the silver mines at Laurium, of their present gains from their land and from the law courts, and above all of the revenue from their allies, which will be paid less regularly, as they lose their awe of Athens and see you addressing yourselves with vigour to the war. The zeal and speed with which all this shall be done depends, Lacedaemonians, upon yourselves; as to its possibility, I am quite confident, and I have little fear of being mistaken.

"Meanwhile I hope that none of you will think any the worse of me if, after having hitherto passed as a lover of my country, I now actively join its worst enemies in attacking it, or will suspect what I say as the fruit of an outlaw's enthusiasm. I am an outlaw from the iniquity of those who drove me forth, not, if you will be guided by me, from your service; my worst enemies are not you who only harmed your foes, but they who forced their friends to become enemies; and love of country is what I do not feel when I am wronged, but what I felt when secure in my rights as a citizen. Indeed I do not consider that I am now attacking a country that is still mine; I am rather trying to recover one that is mine no longer; and the true lover of his country is not he who consents to lose it unjustly rather than attack it, but he

who longs for it so much that he will go all lengths to recover it. For myself, therefore, Lacedaemonians, I beg you to use me without scruple for danger and trouble of every kind, and to remember the argument in every one's mouth, that if I did you great harm as an enemy, I could likewise do you good service as a friend, inasmuch as I know the plans of the Athenians, while I only guessed yours. For yourselves I entreat you to believe that your most capital interests are now under deliberation; and I urge you to send without hesitation the expeditions to Sicily and Attica; by the presence of a small part of your forces you will save important cities in that island, and you will destroy the power of Athens both present and prospective; after this you will dwell in security and enjoy the supremacy over all Hellas, resting not on force but upon consent and affection."

Such were the words of Alcibiades. The Lacedaemonians, who had themselves before intended to march against Athens, but were still waiting and looking about them, at once became much more in earnest when they received this particular information from Alcibiades, and considered that they had heard it from the man who best knew the truth of the matter. Accordingly they now turned their attention to the fortifying of Decelea and sending immediate aid to the Sicilians; and naming Gylippus, son of Cleandridas, to the command of the Syracusans, bade him consult with that people and with the Corinthians and arrange for succours reaching the island, in the best and speediest way possible under the circumstances. Gylippus desired the Corinthians to send him at once two ships to Asine, and to prepare the rest that they intended to send, and to have them ready to sail at the proper time. Having settled this, the envoys departed from Lacedaemon.

In the meantime arrived the Athenian galley from Sicily sent by the generals for money and cavalry; and the Athenians, after hearing what they wanted, voted to send the supplies for the armament and the cavalry. And

the winter ended, and with it ended the seventeenth year of the present war of which Thucydides is the historian.

The next summer, at the very beginning of the season, the Athenians in Sicily put out from Catana, and sailed along shore to Megara in Sicily, from which, as I have mentioned above, the Syracusans expelled the inhabitants in the time of their tyrant Gelo, themselves occupying the territory. Here the Athenians landed and laid waste the country, and after an unsuccessful attack upon a fort of the Syracusans, went on with the fleet and army to the river Terias, and advancing inland laid waste the plain and set fire to the corn; and after killing some of a small Syracusan party which they encountered, and setting up a trophy, went back again to their ships. They now sailed to Catana and took in provisions there, and going with their whole force against Centoripa, a town of the Sicels, acquired it by capitulation, and departed, after also burning the corn of the Inessaeans and Hybleans. Upon their return to Catana they found the horsemen arrived from Athens, to the number of two hundred and fifty (with their equipments, but without their horses which were to be procured upon the spot), and thirty mounted archers and three hundred talents of silver.

The same spring the Lacedaemonians marched against Argos, and went as far as Cleonae, when an earthquake occurred and caused them to return. After this the Argives invaded the Thyreatid, which is on their border, and took much booty from the Lacedaemonians, which was sold for no less than twenty-five talents. The same summer, not long after, the Thespian commons made an attack upon the party in office, which was not successful, but succours arrived from Thebes, and some were caught, while others took refuge at Athens.

The same summer the Syracusans learned that the Athenians had been joined by their cavalry, and were on the point of marching against them; and seeing that without becoming masters of Epipolae, a precipitous spot situated exactly over the town, the Athenians could not, even if victorious in

battle, easily invest them, they determined to guard its approaches, in order that the enemy might not ascend unobserved by this, the sole way by which ascent was possible, as the remainder is lofty ground, and falls right down to the city, and can all be seen from inside; and as it lies above the rest the place is called by the Syracusans Epipolae or Overtown. They accordingly went out in mass at daybreak into the meadow along the river Anapus, their new generals, Hermocrates and his colleagues, having just come into office, and held a review of their heavy infantry, from whom they first selected a picked body of six hundred, under the command of Diomilus, an exile from Andros, to guard Epipolae, and to be ready to muster at a moment's notice to help wherever help should be required.

Meanwhile the Athenians, the very same morning, were holding a review, having already made land unobserved with all the armament from Catana, opposite a place called Leon, not much more than half a mile from Epipolae, where they disembarked their army, bringing the fleet to anchor at Thapsus, a peninsula running out into the sea, with a narrow isthmus, and not far from the city of Syracuse either by land or water. While the naval force of the Athenians threw a stockade across the isthmus and remained quiet at Thapsus, the land army immediately went on at a run to Epipolae, and succeeded in getting up by Euryelus before the Syracusans perceived them, or could come up from the meadow and the review. Diomilus with his six hundred and the rest advanced as quickly as they could, but they had nearly three miles to go from the meadow before reaching them. Attacking in this way in considerable disorder, the Syracusans were defeated in battle at Epipolae and retired to the town, with a loss of about three hundred killed, and Diomilus among the number. After this the Athenians set up a trophy and restored to the Syracusans their dead under truce, and next day descended to Syracuse itself; and no one coming out to meet them, reascended and built a fort at Labdalum, upon the edge of the cliffs of

Epipolae, looking towards Megara, to serve as a magazine for their baggage and money, whenever they advanced to battle or to work at the lines.

Not long afterwards three hundred cavalry came to them from Egesta, and about a hundred from the Sicels, Naxians, and others; and thus, with the two hundred and fifty from Athens, for whom they had got horses from the Egestaeans and Catanians, besides others that they bought, they now mustered six hundred and fifty cavalry in all. After posting a garrison in Labdalum, they advanced to Syca, where they sat down and quickly built the Circle or centre of their wall of circumvallation. The Syracusans, appalled at the rapidity with which the work advanced, determined to go out against them and give battle and interrupt it; and the two armies were already in battle array, when the Syracusan generals observed that their troops found such difficulty in getting into line, and were in such disorder, that they led them back into the town, except part of the cavalry. These remained and hindered the Athenians from carrying stones or dispersing to any great distance, until a tribe of the Athenian heavy infantry, with all the cavalry, charged and routed the Syracusan horse with some loss; after which they set up a trophy for the cavalry action.

The next day the Athenians began building the wall to the north of the Circle, at the same time collecting stone and timber, which they kept laying down towards Trogilus along the shortest line for their works from the great harbour to the sea; while the Syracusans, guided by their generals, and above all by Hermocrates, instead of risking any more general engagements, determined to build a counterwork in the direction in which the Athenians were going to carry their wall. If this could be completed in time, the enemy's lines would be cut; and meanwhile, if he were to attempt to interrupt them by an attack, they would send a part of their forces against him, and would secure the approaches beforehand with their stockade, while the Athenians would have to leave off working with their whole force in order to attend to them. They accordingly sallied forth and began to

build, starting from their city, running a cross wall below the Athenian Circle, cutting down the olives and erecting wooden towers. As the Athenian fleet had not yet sailed round into the great harbour, the Syracusans still commanded the seacoast, and the Athenians brought their provisions by land from Thapsus.

The Syracusans now thought the stockades and stonework of their counterwall sufficiently far advanced; and as the Athenians, afraid of being divided and so fighting at a disadvantage, and intent upon their own wall, did not come out to interrupt them, they left one tribe to guard the new work and went back into the city. Meanwhile the Athenians destroyed their pipes of drinking-water carried underground into the city; and watching until the rest of the Syracusans were in their tents at midday, and some even gone away into the city, and those in the stockade keeping but indifferent guard, appointed three hundred picked men of their own, and some men picked from the light troops and armed for the purpose, to run suddenly as fast as they could to the counterwork, while the rest of the army advanced in two divisions, the one with one of the generals to the city in case of a sortie, the other with the other general to the stockade by the postern gate. The three hundred attacked and took the stockade, abandoned by its garrison, who took refuge in the outworks round the statue of Apollo Temenites. Here the pursuers burst in with them, and after getting in were beaten out by the Syracusans, and some few of the Argives and Athenians slain; after which the whole army retired, and having demolished the counterwork and pulled up the stockade, carried away the stakes to their own lines, and set up a trophy.

The next day the Athenians from the Circle proceeded to fortify the cliff above the marsh which on this side of Epipolae looks towards the great harbour; this being also the shortest line for their work to go down across the plain and the marsh to the harbour. Meanwhile the Syracusans marched out and began a second stockade, starting from the city, across the middle of

the marsh, digging a trench alongside to make it impossible for the Athenians to carry their wall down to the sea. As soon as the Athenians had finished their work at the cliff they again attacked the stockade and ditch of the Syracusans. Ordering the fleet to sail round from Thapsus into the great harbour of Syracuse, they descended at about dawn from Epipolae into the plain, and laying doors and planks over the marsh, where it was muddy and firmest, crossed over on these, and by daybreak took the ditch and the stockade, except a small portion which they captured afterwards. A battle now ensued, in which the Athenians were victorious, the right wing of the Syracusans flying to the town and the left to the river. The three hundred picked Athenians, wishing to cut off their passage, pressed on at a run to the bridge, when the alarmed Syracusans, who had with them most of their cavalry, closed and routed them, hurling them back upon the Athenian right wing, the first tribe of which was thrown into a panic by the shock. Seeing this, Lamachus came to their aid from the Athenian left with a few archers and with the Argives, and crossing a ditch, was left alone with a few that had crossed with him, and was killed with five or six of his men. These the Syracusans managed immediately to snatch up in haste and get across the river into a place of security, themselves retreating as the rest of the Athenian army now came up.

Meanwhile those who had at first fled for refuge to the city, seeing the turn affairs were taking, now rallied from the town and formed against the Athenians in front of them, sending also a part of their number to the Circle on Epipolae, which they hoped to take while denuded of its defenders. These took and destroyed the Athenian outwork of a thousand feet, the Circle itself being saved by Nicias, who happened to have been left in it through illness, and who now ordered the servants to set fire to the engines and timber thrown down before the wall; want of men, as he was aware, rendering all other means of escape impossible. This step was justified by the result, the Syracusans not coming any further on account of the fire, but

retreating. Meanwhile succours were coming up from the Athenians below, who had put to flight the troops opposed to them; and the fleet also, according to orders, was sailing from Thapsus into the great harbour. Seeing this, the troops on the heights retired in haste, and the whole army of the Syracusans re-entered the city, thinking that with their present force they would no longer be able to hinder the wall reaching the sea.

After this the Athenians set up a trophy and restored to the Syracusans their dead under truce, receiving in return Lamachus and those who had fallen with him. The whole of their forces, naval and military, being now with them, they began from Epipolae and the cliffs and enclosed the Syracusans with a double wall down to the sea. Provisions were now brought in for the armament from all parts of Italy; and many of the Sicels, who had hitherto been looking to see how things went, came as allies to the Athenians: there also arrived three ships of fifty oars from Tyrrhenia. Meanwhile everything else progressed favourably for their hopes. The Syracusans began to despair of finding safety in arms, no relief having reached them from Peloponnese, and were now proposing terms of capitulation among themselves and to Nicias, who after the death of Lamachus was left sole commander. No decision was come to, but, as was natural with men in difficulties and besieged more straitly than before, there was much discussion with Nicias and still more in the town. Their present misfortunes had also made them suspicious of one another; and the blame of their disasters was thrown upon the ill-fortune or treachery of the generals under whose command they had happened; and these were deposed and others, Heraclides, Eucles, and Tellias, elected in their stead.

Meanwhile the Lacedaemonian, Gylippus, and the ships from Corinth were now off Leucas, intent upon going with all haste to the relief of Sicily. The reports that reached them being of an alarming kind, and all agreeing in the falsehood that Syracuse was already completely invested, Gylippus abandoned all hope of Sicily, and wishing to save Italy, rapidly crossed the

Ionian Sea to Tarentum with the Corinthian, Pythen, two Laconian, and two Corinthian vessels, leaving the Corinthians to follow him after manning, in addition to their own ten, two Leucadian and two Ambraciot ships. From Tarentum Gylippus first went on an embassy to Thurii, and claimed anew the rights of citizenship which his father had enjoyed; failing to bring over the townspeople, he weighed anchor and coasted along Italy. Opposite the Terinaean Gulf he was caught by the wind which blows violently and steadily from the north in that quarter, and was carried out to sea; and after experiencing very rough weather, remade Tarentum, where he hauled ashore and refitted such of his ships as had suffered most from the tempest. Nicias heard of his approach, but, like the Thurians, despised the scanty number of his ships, and set down piracy as the only probable object of the voyage, and so took no precautions for the present.

About the same time in this summer, the Lacedaemonians invaded Argos with their allies, and laid waste most of the country. The Athenians went with thirty ships to the relief of the Argives, thus breaking their treaty with the Lacedaemonians in the most overt manner. Up to this time incursions from Pylos, descents on the coast of the rest of Peloponnese, instead of on the Laconian, had been the extent of their co-operation with the Argives and Mantineans; and although the Argives had often begged them to land, if only for a moment, with their heavy infantry in Laconia, lay waste ever so little of it with them, and depart, they had always refused to do so. Now, however, under the command of Phytodorus, Laespodius, and Demaratus, they landed at Epidaurus Limera, Prasiae, and other places, and plundered the country; and thus furnished the Lacedaemonians with a better pretext for hostilities against Athens. After the Athenians had retired from Argos with their fleet, and the Lacedaemonians also, the Argives made an incursion into the Phlisaid, and returned home after ravaging their land and killing some of the inhabitants.

The Seventh Book.

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Chapter XXI.
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After refitting their ships, Gylippus and Pythen coasted along from Tarentum to Epizephyrian Locris. They now received the more correct information that Syracuse was not yet completely invested, but that it was still possible for an army arriving at Epipolae to effect an entrance; and they consulted, accordingly, whether they should keep Sicily on their right and risk sailing in by sea, or, leaving it on their left, should first sail to Himera and, taking with them the Himeraeans and any others that might agree to join them, go to Syracuse by land. Finally they determined to sail for Himera, especially as the four Athenian ships which Nicias had at length sent off, on hearing that they were at Locris, had not yet arrived at Rhegium. Accordingly, before these reached their post, the Peloponnesians crossed the strait and, after touching at Rhegium and Messina, came to Himera. Arrived there, they persuaded the Himeraeans to join in the war, and not only to go with them themselves but to provide arms for the seamen from their vessels which they had drawn ashore at Himera; and they sent and appointed a place for the Selinuntines to meet them with all their forces. A few troops were also promised by the Geloans and some of the Sicels, who were now ready to join them with much greater alacrity, owing to the recent death of Archonidas, a powerful Sicel king in that neighbourhood and friendly to Athens, and owing also to the vigour shown by Gylippus in coming from Lacedaemon. Gylippus now took with him about seven hundred of his sailors and marines, that number only having arms, a thousand heavy infantry and light troops from Himera with a body

of a hundred horse, some light troops and cavalry from Selinus, a few Geloans, and Sicels numbering a thousand in all, and set out on his march for Syracuse.

Meanwhile the Corinthian fleet from Leucas made all haste to arrive; and one of their commanders, Gongylus, starting last with a single ship, was the first to reach Syracuse, a little before Gylippus. Gongylus found the Syracusans on the point of holding an assembly to consider whether they should put an end to the war. This he prevented, and reassured them by telling them that more vessels were still to arrive, and that Gylippus, son of Cleandridas, had been dispatched by the Lacedaemonians to take the command. Upon this the Syracusans took courage, and immediately marched out with all their forces to meet Gylippus, who they found was now close at hand. Meanwhile Gylippus, after taking Ietae, a fort of the Sicels, on his way, formed his army in order of battle, and so arrived at Epipolae, and ascending by Euryelus, as the Athenians had done at first, now advanced with the Syracusans against the Athenian lines. His arrival chanced at a critical moment. The Athenians had already finished a double wall of six or seven furlongs to the great harbour, with the exception of a small portion next the sea, which they were still engaged upon; and in the remainder of the circle towards Trogilus on the other sea, stones had been laid ready for building for the greater part of the distance, and some points had been left half finished, while others were entirely completed. The danger of Syracuse had indeed been great.

Meanwhile the Athenians, recovering from the confusion into which they had been first thrown by the sudden approach of Gylippus and the Syracusans, formed in order of battle. Gylippus halted at a short distance off and sent on a herald to tell them that, if they would evacuate Sicily with bag and baggage within five days' time, he was willing to make a truce accordingly. The Athenians treated this proposition with contempt, and dismissed the herald without an answer. After this both sides began to

prepare for action. Gylippus, observing that the Syracusans were in disorder and did not easily fall into line, drew off his troops more into the open ground, while Nicias did not lead on the Athenians but lay still by his own wall. When Gylippus saw that they did not come on, he led off his army to the citadel of the quarter of Apollo Temenites, and passed the night there. On the following day he led out the main body of his army, and, drawing them up in order of battle before the walls of the Athenians to prevent their going to the relief of any other quarter, dispatched a strong force against Fort Labdalum, and took it, and put all whom he found in it to the sword, the place not being within sight of the Athenians. On the same day an Athenian galley that lay moored off the harbour was captured by the Syracusans.

After this the Syracusans and their allies began to carry a single wall, starting from the city, in a slanting direction up Epipolae, in order that the Athenians, unless they could hinder the work, might be no longer able to invest them. Meanwhile the Athenians, having now finished their wall down to the sea, had come up to the heights; and part of their wall being weak, Gylippus drew out his army by night and attacked it. However, the Athenians who happened to be bivouacking outside took the alarm and came out to meet him, upon seeing which he quickly led his men back again. The Athenians now built their wall higher, and in future kept guard at this point themselves, disposing their confederates along the remainder of the works, at the stations assigned to them. Nicias also determined to fortify Plemmyrium, a promontory over against the city, which juts out and narrows the mouth of the Great Harbour. He thought that the fortification of this place would make it easier to bring in supplies, as they would be able to carry on their blockade from a less distance, near to the port occupied by the Syracusans; instead of being obliged, upon every movement of the enemy’s navy, to put out against them from the bottom of the great harbour. Besides this, he now began to pay more attention to the war by sea, seeing

that the coming of Gylippus had diminished their hopes by land. Accordingly, he conveyed over his ships and some troops, and built three forts in which he placed most of his baggage, and moored there for the future the larger craft and men-of-war. This was the first and chief occasion of the losses which the crews experienced. The water which they used was scarce and had to be fetched from far, and the sailors could not go out for firewood without being cut off by the Syracusan horse, who were masters of the country; a third of the enemy's cavalry being stationed at the little town of Olympieum, to prevent plundering incursions on the part of the Athenians at Plemmyrium. Meanwhile Nicias learned that the rest of the Corinthian fleet was approaching, and sent twenty ships to watch for them, with orders to be on the look-out for them about Locris and Rhegium and the approach to Sicily.

Gylippus, meanwhile, went on with the wall across Epipolae, using the stones which the Athenians had laid down for their own wall, and at the same time constantly led out the Syracusans and their allies, and formed them in order of battle in front of the lines, the Athenians forming against him. At last he thought that the moment was come, and began the attack; and a hand-to-hand fight ensued between the lines, where the Syracusan cavalry could be of no use; and the Syracusans and their allies were defeated and took up their dead under truce, while the Athenians erected a trophy. After this Gylippus called the soldiers together, and said that the fault was not theirs but his; he had kept their lines too much within the works, and had thus deprived them of the services of their cavalry and darters. He would now, therefore, lead them on a second time. He begged them to remember that in material force they would be fully a match for their opponents, while, with respect to moral advantages, it were intolerable if Peloponnesians and Dorians should not feel confident of overcoming Ionians and islanders with the motley rabble that accompanied them, and of driving them out of the country.

After this he embraced the first opportunity that offered of again leading them against the enemy. Now Nicias and the Athenians held the opinion that even if the Syracusans should not wish to offer battle, it was necessary for them to prevent the building of the cross wall, as it already almost overlapped the extreme point of their own, and if it went any further it would from that moment make no difference whether they fought ever so many successful actions, or never fought at all. They accordingly came out to meet the Syracusans. Gylippus led out his heavy infantry further from the fortifications than on the former occasion, and so joined battle; posting his horse and darters upon the flank of the Athenians in the open space, where the works of the two walls terminated. During the engagement the cavalry attacked and routed the left wing of the Athenians, which was opposed to them; and the rest of the Athenian army was in consequence defeated by the Syracusans and driven headlong within their lines. The night following the Syracusans carried their wall up to the Athenian works and passed them, thus putting it out of their power any longer to stop them, and depriving them, even if victorious in the field, of all chance of investing the city for the future.

After this the remaining twelve vessels of the Corinthians, Ambraciots, and Leucadians sailed into the harbour under the command of Erasinides, a Corinthian, having eluded the Athenian ships on guard, and helped the Syracusans in completing the remainder of the cross wall. Meanwhile Gylippus went into the rest of Sicily to raise land and naval forces, and also to bring over any of the cities that either were lukewarm in the cause or had hitherto kept out of the war altogether. Syracusan and Corinthian envoys were also dispatched to Lacedaemon and Corinth to get a fresh force sent over, in any way that might offer, either in merchant vessels or transports, or in any other manner likely to prove successful, as the Athenians too were sending for reinforcements; while the Syracusans proceeded to man a fleet

and to exercise, meaning to try their fortune in this way also, and generally became exceedingly confident.

Nicias perceiving this, and seeing the strength of the enemy and his own difficulties daily increasing, himself also sent to Athens. He had before sent frequent reports of events as they occurred, and felt it especially incumbent upon him to do so now, as he thought that they were in a critical position, and that, unless speedily recalled or strongly reinforced from home, they had no hope of safety. He feared, however, that the messengers, either through inability to speak, or through failure of memory, or from a wish to please the multitude, might not report the truth, and so thought it best to write a letter, to ensure that the Athenians should know his own opinion without its being lost in transmission, and be able to decide upon the real facts of the case.

His emissaries, accordingly, departed with the letter and the requisite verbal instructions; and he attended to the affairs of the army, making it his aim now to keep on the defensive and to avoid any unnecessary danger.

At the close of the same summer the Athenian general Euetion marched in concert with Perdiccas with a large body of Thracians against Amphipolis, and failing to take it brought some galleys round into the Strymon, and blockaded the town from the river, having his base at Himeraeum.

Summer was now over. The winter ensuing, the persons sent by Nicias, reaching Athens, gave the verbal messages which had been entrusted to them, and answered any questions that were asked them, and delivered the letter. The clerk of the city now came forward and read out to the Athenians the letter, which was as follows:

“Our past operations, Athenians, have been made known to you by many other letters; it is now time for you to become equally familiar with our present condition, and to take your measures accordingly. We had defeated in most of our engagements with them the Syracusans, against

whom we were sent, and we had built the works which we now occupy, when Gylippus arrived from Lacedaemon with an army obtained from Peloponnese and from some of the cities in Sicily. In our first battle with him we were victorious; in the battle on the following day we were overpowered by a multitude of cavalry and darters, and compelled to retire within our lines. We have now, therefore, been forced by the numbers of those opposed to us to discontinue the work of circumvallation, and to remain inactive; being unable to make use even of all the force we have, since a large portion of our heavy infantry is absorbed in the defence of our lines. Meanwhile the enemy have carried a single wall past our lines, thus making it impossible for us to invest them in future, until this cross wall be attacked by a strong force and captured. So that the besieger in name has become, at least from the land side, the besieged in reality; as we are prevented by their cavalry from even going for any distance into the country.

"Besides this, an embassy has been dispatched to Peloponnese to procure reinforcements, and Gylippus has gone to the cities in Sicily, partly in the hope of inducing those that are at present neutral to join him in the war, partly of bringing from his allies additional contingents for the land forces and material for the navy. For I understand that they contemplate a combined attack, upon our lines with their land forces and with their fleet by sea. You must none of you be surprised that I say by sea also. They have discovered that the length of the time we have now been in commission has rotted our ships and wasted our crews, and that with the entireness of our crews and the soundness of our ships the pristine efficiency of our navy has departed. For it is impossible for us to haul our ships ashore and careen them, because, the enemy's vessels being as many or more than our own, we are constantly anticipating an attack. Indeed, they may be seen exercising, and it lies with them to take the initiative; and not having to maintain a blockade, they have greater facilities for drying their ships.

“This we should scarcely be able to do, even if we had plenty of ships to spare, and were freed from our present necessity of exhausting all our strength upon the blockade. For it is already difficult to carry in supplies past Syracuse; and were we to relax our vigilance in the slightest degree it would become impossible. The losses which our crews have suffered and still continue to suffer arise from the following causes. Expeditions for fuel and for forage, and the distance from which water has to be fetched, cause our sailors to be cut off by the Syracusan cavalry; the loss of our previous superiority emboldens our slaves to desert; our foreign seamen are impressed by the unexpected appearance of a navy against us, and the strength of the enemy’s resistance; such of them as were pressed into the service take the first opportunity of departing to their respective cities; such as were originally seduced by the temptation of high pay, and expected little fighting and large gains, leave us either by desertion to the enemy or by availing themselves of one or other of the various facilities of escape which the magnitude of Sicily affords them. Some even engage in trade themselves and prevail upon the captains to take Hyccaric slaves on board in their place; thus they have ruined the efficiency of our navy.

“Now I need not remind you that the time during which a crew is in its prime is short, and that the number of sailors who can start a ship on her way and keep the rowing in time is small. But by far my greatest trouble is, that holding the post which I do, I am prevented by the natural indocility of the Athenian seaman from putting a stop to these evils; and that meanwhile we have no source from which to recruit our crews, which the enemy can do from many quarters, but are compelled to depend both for supplying the crews in service and for making good our losses upon the men whom we brought with us. For our present confederates, Naxos and Catana, are incapable of supplying us. There is only one thing more wanting to our opponents, I mean the defection of our Italian markets. If they were to see you neglect to relieve us from our present condition, and were to go over to

the enemy, famine would compel us to evacuate, and Syracuse would finish the war without a blow.

"I might, it is true, have written to you something different and more agreeable than this, but nothing certainly more useful, if it is desirable for you to know the real state of things here before taking your measures. Besides I know that it is your nature to love to be told the best side of things, and then to blame the teller if the expectations which he has raised in your minds are not answered by the result; and I therefore thought it safest to declare to you the truth.

"Now you are not to think that either your generals or your soldiers have ceased to be a match for the forces originally opposed to them. But you are to reflect that a general Sicilian coalition is being formed against us; that a fresh army is expected from Peloponnese, while the force we have here is unable to cope even with our present antagonists; and you must promptly decide either to recall us or to send out to us another fleet and army as numerous again, with a large sum of money, and someone to succeed me, as a disease in the kidneys unfits me for retaining my post. I have, I think, some claim on your indulgence, as while I was in my prime I did you much good service in my commands. But whatever you mean to do, do it at the commencement of spring and without delay, as the enemy will obtain his Sicilian reinforcements shortly, those from Peloponnese after a longer interval; and unless you attend to the matter the former will be here before you, while the latter will elude you as they have done before."

Such were the contents of Nicias's letter. When the Athenians had heard it they refused to accept his resignation, but chose him two colleagues, naming Menander and Euthydemus, two of the officers at the seat of war, to fill their places until their arrival, that Nicias might not be left alone in his sickness to bear the whole weight of affairs. They also voted to send out another army and navy, drawn partly from the Athenians on the muster-roll, partly from the allies. The colleagues chosen for Nicias were Demosthenes,

son of Alcisthenes, and Eurymedon, son of Thucles. Eurymedon was sent off at once, about the time of the winter solstice, with ten ships, a hundred and twenty talents of silver, and instructions to tell the army that reinforcements would arrive, and that care would be taken of them; but Demosthenes stayed behind to organize the expedition, meaning to start as soon as it was spring, and sent for troops to the allies, and meanwhile got together money, ships, and heavy infantry at home.

The Athenians also sent twenty vessels round Peloponnese to prevent any one crossing over to Sicily from Corinth or Peloponnese. For the Corinthians, filled with confidence by the favourable alteration in Sicilian affairs which had been reported by the envoys upon their arrival, and convinced that the fleet which they had before sent out had not been without its use, were now preparing to dispatch a force of heavy infantry in merchant vessels to Sicily, while the Lacedaemonians did the like for the rest of Peloponnese. The Corinthians also manned a fleet of twenty-five vessels, intending to try the result of a battle with the squadron on guard at Naupactus, and meanwhile to make it less easy for the Athenians there to hinder the departure of their merchantmen, by obliging them to keep an eye upon the galleys thus arrayed against them.

In the meantime the Lacedaemonians prepared for their invasion of Attica, in accordance with their own previous resolve, and at the instigation of the Syracusans and Corinthians, who wished for an invasion to arrest the reinforcements which they heard that Athens was about to send to Sicily. Alcibiades also urgently advised the fortification of Decelea, and a vigorous prosecution of the war. But the Lacedaemonians derived most encouragement from the belief that Athens, with two wars on her hands, against themselves and against the Siceliots, would be more easy to subdue, and from the conviction that she had been the first to infringe the truce. In the former war, they considered, the offence had been more on their own side, both on account of the entrance of the Thebans into Plataea in time of

peace, and also of their own refusal to listen to the Athenian offer of arbitration, in spite of the clause in the former treaty that where arbitration should be offered there should be no appeal to arms. For this reason they thought that they deserved their misfortunes, and took to heart seriously the disaster at Pylos and whatever else had befallen them. But when, besides the ravages from Pylos, which went on without any intermission, the thirty Athenian ships came out from Argos and wasted part of Epidaurus, Prasiae, and other places; when upon every dispute that arose as to the interpretation of any doubtful point in the treaty, their own offers of arbitration were always rejected by the Athenians, the Lacedaemonians at length decided that Athens had now committed the very same offence as they had before done, and had become the guilty party; and they began to be full of ardour for the war. They spent this winter in sending round to their allies for iron, and in getting ready the other implements for building their fort; and meanwhile began raising at home, and also by forced requisitions in the rest of Peloponnese, a force to be sent out in the merchantmen to their allies in Sicily. Winter thus ended, and with it the eighteenth year of this war of which Thucydides is the historian.

In the first days of the spring following, at an earlier period than usual, the Lacedaemonians and their allies invaded Attica, under the command of Agis, son of Archidamus, king of the Lacedaemonians. They began by devastating the parts bordering upon the plain, and next proceeded to fortify Decelea, dividing the work among the different cities. Decelea is about thirteen or fourteen miles from the city of Athens, and the same distance or not much further from Boeotia; and the fort was meant to annoy the plain and the richest parts of the country, being in sight of Athens. While the Peloponnesians and their allies in Attica were engaged in the work of fortification, their countrymen at home sent off, at about the same time, the heavy infantry in the merchant vessels to Sicily; the Lacedaemonians furnishing a picked force of Helots and Neodamodes (or freedmen), six

hundred heavy infantry in all, under the command of Eccritus, a Spartan; and the Boeotians three hundred heavy infantry, commanded by two Thebans, Xenon and Nicon, and by Hegesander, a Thespian. These were among the first to put out into the open sea, starting from Taenarus in Laconia. Not long after their departure the Corinthians sent off a force of five hundred heavy infantry, consisting partly of men from Corinth itself, and partly of Arcadian mercenaries, placed under the command of Alexarchus, a Corinthian. The Sicyonians also sent off two hundred heavy infantry at same time as the Corinthians, under the command of Sargeus, a Sicyonian. Meantime the five-and-twenty vessels manned by Corinth during the winter lay confronting the twenty Athenian ships at Naupactus until the heavy infantry in the merchantmen were fairly on their way from Peloponnese; thus fulfilling the object for which they had been manned originally, which was to divert the attention of the Athenians from the merchantmen to the galleys.

During this time the Athenians were not idle. Simultaneously with the fortification of Decelea, at the very beginning of spring, they sent thirty ships round Peloponnese, under Charicles, son of Apollodorus, with instructions to call at Argos and demand a force of their heavy infantry for the fleet, agreeably to the alliance. At the same time they dispatched Demosthenes to Sicily, as they had intended, with sixty Athenian and five Chian vessels, twelve hundred Athenian heavy infantry from the muster-roll, and as many of the islanders as could be raised in the different quarters, drawing upon the other subject allies for whatever they could supply that would be of use for the war. Demosthenes was instructed first to sail round with Charicles and to operate with him upon the coasts of Laconia, and accordingly sailed to Aegina and there waited for the remainder of his armament, and for Charicles to fetch the Argive troops.

In Sicily, about the same time in this spring, Gylippus came to Syracuse with as many troops as he could bring from the cities which he had

persuaded to join. Calling the Syracusans together, he told them that they must man as many ships as possible, and try their hand at a sea-fight, by which he hoped to achieve an advantage in the war not unworthy of the risk. With him Hermocrates actively joined in trying to encourage his countrymen to attack the Athenians at sea, saying that the latter had not inherited their naval prowess nor would they retain it for ever; they had been landsmen even to a greater degree than the Syracusans, and had only become a maritime power when obliged by the Mede. Besides, to daring spirits like the Athenians, a daring adversary would seem the most formidable; and the Athenian plan of paralysing by the boldness of their attack a neighbour often not their inferior in strength could now be used against them with as good effect by the Syracusans. He was convinced also that the unlooked-for spectacle of Syracusans daring to face the Athenian navy would cause a terror to the enemy, the advantages of which would far outweigh any loss that Athenian science might inflict upon their inexperience. He accordingly urged them to throw aside their fears and to try their fortune at sea; and the Syracusans, under the influence of Gylippus and Hermocrates, and perhaps some others, made up their minds for the sea-fight and began to man their vessels.

When the fleet was ready, Gylippus led out the whole army by night; his plan being to assault in person the forts on Plemmyrium by land, while thirty-five Syracusan galleys sailed according to appointment against the enemy from the great harbour, and the forty-five remaining came round from the lesser harbour, where they had their arsenal, in order to effect a junction with those inside and simultaneously to attack Plemmyrium, and thus to distract the Athenians by assaulting them on two sides at once. The Athenians quickly manned sixty ships, and with twenty-five of these engaged the thirty-five of the Syracusans in the great harbour, sending the rest to meet those sailing round from the arsenal; and an action now ensued directly in front of the mouth of the great harbour, maintained with equal

tenacity on both sides; the one wishing to force the passage, the other to prevent them.

In the meantime, while the Athenians in Plemmyrium were down at the sea, attending to the engagement, Gylippus made a sudden attack on the forts in the early morning and took the largest first, and afterwards the two smaller, whose garrisons did not wait for him, seeing the largest so easily taken. At the fall of the first fort, the men from it who succeeded in taking refuge in their boats and merchantmen, found great difficulty in reaching the camp, as the Syracusans were having the best of it in the engagement in the great harbour, and sent a fast-sailing galley to pursue them. But when the two others fell, the Syracusans were now being defeated; and the fugitives from these sailed alongshore with more ease. The Syracusan ships fighting off the mouth of the harbour forced their way through the Athenian vessels and sailing in without any order fell foul of one another, and transferred the victory to the Athenians; who not only routed the squadron in question, but also that by which they were at first being defeated in the harbour, sinking eleven of the Syracusan vessels and killing most of the men, except the crews of three ships whom they made prisoners. Their own loss was confined to three vessels; and after hauling ashore the Syracusan wrecks and setting up a trophy upon the islet in front of Plemmyrium, they retired to their own camp.

Unsuccessful at sea, the Syracusans had nevertheless the forts in Plemmyrium, for which they set up three trophies. One of the two last taken they razed, but put in order and garrisoned the two others. In the capture of the forts a great many men were killed and made prisoners, and a great quantity of property was taken in all. As the Athenians had used them as a magazine, there was a large stock of goods and corn of the merchants inside, and also a large stock belonging to the captains; the masts and other furniture of forty galleys being taken, besides three galleys which had been drawn up on shore. Indeed the first and chiefest cause of the ruin of the

Athenian army was the capture of Plemmyrium; even the entrance of the harbour being now no longer safe for carrying in provisions, as the Syracusan vessels were stationed there to prevent it, and nothing could be brought in without fighting; besides the general impression of dismay and discouragement produced upon the army.

After this the Syracusans sent out twelve ships under the command of Agatharchus, a Syracusan. One of these went to Peloponnese with ambassadors to describe the hopeful state of their affairs, and to incite the Peloponnesians to prosecute the war there even more actively than they were now doing, while the eleven others sailed to Italy, hearing that vessels laden with stores were on their way to the Athenians. After falling in with and destroying most of the vessels in question, and burning in the Caulonian territory a quantity of timber for shipbuilding, which had been got ready for the Athenians, the Syracusan squadron went to Locri, and one of the merchantmen from Peloponnese coming in, while they were at anchor there, carrying Thespian heavy infantry, took these on board and sailed alongshore towards home. The Athenians were on the look-out for them with twenty ships at Megara, but were only able to take one vessel with its crew; the rest getting clear off to Syracuse. There was also some skirmishing in the harbour about the piles which the Syracusans had driven in the sea in front of the old docks, to allow their ships to lie at anchor inside, without being hurt by the Athenians sailing up and running them down. The Athenians brought up to them a ship of ten thousand talents burden furnished with wooden turrets and screens, and fastened ropes round the piles from their boats, wrenched them up and broke them, or dived down and sawed them in two. Meanwhile the Syracusans plied them with missiles from the docks, to which they replied from their large vessel; until at last most of the piles were removed by the Athenians. But the most awkward part of the stockade was the part out of sight: some of the piles which had been driven in did not appear above water, so that it was

dangerous to sail up, for fear of running the ships upon them, just as upon a reef, through not seeing them. However divers went down and sawed off even these for reward; although the Syracusans drove in others. Indeed there was no end to the contrivances to which they resorted against each other, as might be expected between two hostile armies confronting each other at such a short distance: and skirmishes and all kinds of other attempts were of constant occurrence. Meanwhile the Syracusans sent embassies to the cities, composed of Corinthians, Ambraciots, and Lacedaemonians, to tell them of the capture of Plemmyrium, and that their defeat in the sea-fight was due less to the strength of the enemy than to their own disorder; and generally, to let them know that they were full of hope, and to desire them to come to their help with ships and troops, as the Athenians were expected with a fresh army, and if the one already there could be destroyed before the other arrived, the war would be at an end.

While the contending parties in Sicily were thus engaged, Demosthenes, having now got together the armament with which he was to go to the island, put out from Aegina, and making sail for Peloponnese, joined Charicles and the thirty ships of the Athenians. Taking on board the heavy infantry from Argos they sailed to Laconia, and, after first plundering part of Epidaurus Limera, landed on the coast of Laconia, opposite Cythera, where the temple of Apollo stands, and, laying waste part of the country, fortified a sort of isthmus, to which the Helots of the Lacedaemonians might desert, and from whence plundering incursions might be made as from Pylos. Demosthenes helped to occupy this place, and then immediately sailed on to Corcyra to take up some of the allies in that island, and so to proceed without delay to Sicily; while Charicles waited until he had completed the fortification of the place and, leaving a garrison there, returned home subsequently with his thirty ships and the Argives also.

This same summer arrived at Athens thirteen hundred targeteers, Thracian swordsmen of the tribe of the Dii, who were to have sailed to

Sicily with Demosthenes. Since they had come too late, the Athenians determined to send them back to Thrace, whence they had come; to keep them for the Decelean war appearing too expensive, as the pay of each man was a drachma a day. Indeed since Decelea had been first fortified by the whole Peloponnesian army during this summer, and then occupied for the annoyance of the country by the garrisons from the cities relieving each other at stated intervals, it had been doing great mischief to the Athenians; in fact this occupation, by the destruction of property and loss of men which resulted from it, was one of the principal causes of their ruin. Previously the invasions were short, and did not prevent their enjoying their land during the rest of the time: the enemy was now permanently fixed in Attica; at one time it was an attack in force, at another it was the regular garrison overrunning the country and making forays for its subsistence, and the Lacedaemonian king, Agis, was in the field and diligently prosecuting the war; great mischief was therefore done to the Athenians. They were deprived of their whole country: more than twenty thousand slaves had deserted, a great part of them artisans, and all their sheep and beasts of burden were lost; and as the cavalry rode out daily upon excursions to Decelea and to guard the country, their horses were either lamed by being constantly worked upon rocky ground, or wounded by the enemy.

Besides, the transport of provisions from Euboea, which had before been carried on so much more quickly overland by Decelea from Oropus, was now effected at great cost by sea round Sunium; everything the city required had to be imported from abroad, and instead of a city it became a fortress. Summer and winter the Athenians were worn out by having to keep guard on the fortifications, during the day by turns, by night all together, the cavalry excepted, at the different military posts or upon the wall. But what most oppressed them was that they had two wars at once, and had thus reached a pitch of frenzy which no one would have believed possible if he had heard of it before it had come to pass. For could any one have imagined

that even when besieged by the Peloponnesians entrenched in Attica, they would still, instead of withdrawing from Sicily, stay on there besieging in like manner Syracuse, a town (taken as a town) in no way inferior to Athens, or would so thoroughly upset the Hellenic estimate of their strength and audacity, as to give the spectacle of a people which, at the beginning of the war, some thought might hold out one year, some two, none more than three, if the Peloponnesians invaded their country, now seventeen years after the first invasion, after having already suffered from all the evils of war, going to Sicily and undertaking a new war nothing inferior to that which they already had with the Peloponnesians? These causes, the great losses from Decelea, and the other heavy charges that fell upon them, produced their financial embarrassment; and it was at this time that they imposed upon their subjects, instead of the tribute, the tax of a twentieth upon all imports and exports by sea, which they thought would bring them in more money; their expenditure being now not the same as at first, but having grown with the war while their revenues decayed.

Accordingly, not wishing to incur expense in their present want of money, they sent back at once the Thracians who came too late for Demosthenes, under the conduct of Diitrephes, who was instructed, as they were to pass through the Euripus, to make use of them if possible in the voyage alongshore to injure the enemy. Diitrephes first landed them at Tanagra and hastily snatched some booty; he then sailed across the Euripus in the evening from Chalcis in Euboea and disembarking in Boeotia led them against Mycalessus. The night he passed unobserved near the temple of Hermes, not quite two miles from Mycalessus, and at daybreak assaulted and took the town, which is not a large one; the inhabitants being off their guard and not expecting that any one would ever come up so far from the sea to molest them, the wall too being weak, and in some places having tumbled down, while in others it had not been built to any height, and the gates also being left open through their feeling of security. The Thracians

bursting into Mycalessus sacked the houses and temples, and butchered the inhabitants, sparing neither youth nor age, but killing all they fell in with, one after the other, children and women, and even beasts of burden, and whatever other living creatures they saw; the Thracian race, like the bloodiest of the barbarians, being even more so when it has nothing to fear. Everywhere confusion reigned and death in all its shapes; and in particular they attacked a boys' school, the largest that there was in the place, into which the children had just gone, and massacred them all. In short, the disaster falling upon the whole town was unsurpassed in magnitude, and unapproached by any in suddenness and in horror.

Meanwhile the Thebans heard of it and marched to the rescue, and overtaking the Thracians before they had gone far, recovered the plunder and drove them in panic to the Euripus and the sea, where the vessels which brought them were lying. The greatest slaughter took place while they were embarking, as they did not know how to swim, and those in the vessels on seeing what was going on on on shore moored them out of bowshot: in the rest of the retreat the Thracians made a very respectable defence against the Theban horse, by which they were first attacked, dashing out and closing their ranks according to the tactics of their country, and lost only a few men in that part of the affair. A good number who were after plunder were actually caught in the town and put to death. Altogether the Thracians had two hundred and fifty killed out of thirteen hundred, the Thebans and the rest who came to the rescue about twenty, troopers and heavy infantry, with Scirphondas, one of the Boeotarchs. The Mycalessians lost a large proportion of their population.

While Mycalessus thus experienced a calamity for its extent as lamentable as any that happened in the war, Demosthenes, whom we left sailing to Corcyra, after the building of the fort in Laconia, found a merchantman lying at Phea in Elis, in which the Corinthian heavy infantry were to cross to Sicily. The ship he destroyed, but the men escaped, and

subsequently got another in which they pursued their voyage. After this, arriving at Zacynthus and Cephallenia, he took a body of heavy infantry on board, and sending for some of the Messenians from Naupactus, crossed over to the opposite coast of Acarnania, to Alyzia, and to Anactorium which was held by the Athenians. While he was in these parts he was met by Eurymedon returning from Sicily, where he had been sent, as has been mentioned, during the winter, with the money for the army, who told him the news, and also that he had heard, while at sea, that the Syracusans had taken Plemmyrium. Here, also, Conon came to them, the commander at Naupactus, with news that the twenty-five Corinthian ships stationed opposite to him, far from giving over the war, were meditating an engagement; and he therefore begged them to send him some ships, as his own eighteen were not a match for the enemy's twenty-five. Demosthenes and Eurymedon, accordingly, sent ten of their best sailers with Conon to reinforce the squadron at Naupactus, and meanwhile prepared for the muster of their forces; Eurymedon, who was now the colleague of Demosthenes, and had turned back in consequence of his appointment, sailing to Corcyra to tell them to man fifteen ships and to enlist heavy infantry; while Demosthenes raised slingers and darters from the parts about Acarnania.

Meanwhile the envoys, already mentioned, who had gone from Syracuse to the cities after the capture of Plemmyrium, had succeeded in their mission, and were about to bring the army that they had collected, when Nicias got scent of it, and sent to the Centoripae and Alicyaeans and other of the friendly Sicels, who held the passes, not to let the enemy through, but to combine to prevent their passing, there being no other way by which they could even attempt it, as the Agrigentines would not give them a passage through their country. Agreeably to this request the Sicels laid a triple ambuscade for the Siceliots upon their march, and attacking them suddenly, while off their guard, killed about eight hundred of them

and all the envoys, the Corinthian only excepted, by whom fifteen hundred who escaped were conducted to Syracuse.

About the same time the Camarinaeans also came to the assistance of Syracuse with five hundred heavy infantry, three hundred darters, and as many archers, while the Geloans sent crews for five ships, four hundred darters, and two hundred horse. Indeed almost the whole of Sicily, except the Agrigentines, who were neutral, now ceased merely to watch events as it had hitherto done, and actively joined Syracuse against the Athenians.

While the Syracusans after the Sicel disaster put off any immediate attack upon the Athenians, Demosthenes and Eurymedon, whose forces from Corcyra and the continent were now ready, crossed the Ionian Gulf with all their armament to the Iapygian promontory, and starting from thence touched at the Choerades Isles lying off Iapygia, where they took on board a hundred and fifty Iapygian darters of the Messapian tribe, and after renewing an old friendship with Artas the chief, who had furnished them with the darters, arrived at Metapontium in Italy. Here they persuaded their allies the Metapontines to send with them three hundred darters and two galleys, and with this reinforcement coasted on to Thurii, where they found the party hostile to Athens recently expelled by a revolution, and accordingly remained there to muster and review the whole army, to see if any had been left behind, and to prevail upon the Thurians resolutely to join them in their expedition, and in the circumstances in which they found themselves to conclude a defensive and offensive alliance with the Athenians.

About the same time the Peloponnesians in the twenty-five ships stationed opposite to the squadron at Naupactus to protect the passage of the transports to Sicily had got ready for engaging, and manning some additional vessels, so as to be numerically little inferior to the Athenians, anchored off Erineus in Achaia in the Rhypic country. The place off which they lay being in the form of a crescent, the land forces furnished by the

Corinthians and their allies on the spot came up and ranged themselves upon the projecting headlands on either side, while the fleet, under the command of Polyanthes, a Corinthian, held the intervening space and blocked up the entrance. The Athenians under Diphilus now sailed out against them with thirty-three ships from Naupactus, and the Corinthians, at first not moving, at length thought they saw their opportunity, raised the signal, and advanced and engaged the Athenians. After an obstinate struggle, the Corinthians lost three ships, and without sinking any altogether, disabled seven of the enemy, which were struck prow to prow and had their foreships stove in by the Corinthian vessels, whose cheeks had been strengthened for this very purpose. After an action of this even character, in which either party could claim the victory (although the Athenians became masters of the wrecks through the wind driving them out to sea, the Corinthians not putting out again to meet them), the two combatants parted. No pursuit took place, and no prisoners were made on either side; the Corinthians and Peloponnesians who were fighting near the shore escaping with ease, and none of the Athenian vessels having been sunk. The Athenians now sailed back to Naupactus, and the Corinthians immediately set up a trophy as victors, because they had disabled a greater number of the enemy's ships. Moreover they held that they had not been worsted, for the very same reason that their opponent held that he had not been victorious; the Corinthians considering that they were conquerors, if not decidedly conquered, and the Athenians thinking themselves vanquished, because not decidedly victorious. However, when the Peloponnesians sailed off and their land forces had dispersed, the Athenians also set up a trophy as victors in Achaia, about two miles and a quarter from Erineus, the Corinthian station.

This was the termination of the action at Naupactus. To return to Demosthenes and Eurymedon: the Thurians having now got ready to join in the expedition with seven hundred heavy infantry and three hundred darters,

the two generals ordered the ships to sail along the coast to the Crotonian territory, and meanwhile held a review of all the land forces upon the river Sybaris, and then led them through the Thurian country. Arrived at the river Hylias, they here received a message from the Crotonians, saying that they would not allow the army to pass through their country; upon which the Athenians descended towards the shore, and bivouacked near the sea and the mouth of the Hylias, where the fleet also met them, and the next day embarked and sailed along the coast touching at all the cities except Locri, until they came to Petra in the Rhegian territory.

Meanwhile the Syracusans hearing of their approach resolved to make a second attempt with their fleet and their other forces on shore, which they had been collecting for this very purpose in order to do something before their arrival. In addition to other improvements suggested by the former sea-fight which they now adopted in the equipment of their navy, they cut down their prows to a smaller compass to make them more solid and made their cheeks stouter, and from these let stays into the vessels' sides for a length of six cubits within and without, in the same way as the Corinthians had altered their prows before engaging the squadron at Naupactus. The Syracusans thought that they would thus have an advantage over the Athenian vessels, which were not constructed with equal strength, but were slight in the bows, from their being more used to sail round and charge the enemy's side than to meet him prow to prow, and that the battle being in the great harbour, with a great many ships in not much room, was also a fact in their favour. Charging prow to prow, they would stave in the enemy's bows, by striking with solid and stout beaks against hollow and weak ones; and secondly, the Athenians for want of room would be unable to use their favourite manoeuvre of breaking the line or of sailing round, as the Syracusans would do their best not to let them do the one, and want of room would prevent their doing the other. This charging prow to prow, which had hitherto been thought want of skill in a helmsman, would be the

Syracusans' chief manoeuvre, as being that which they should find most useful, since the Athenians, if repulsed, would not be able to back water in any direction except towards the shore, and that only for a little way, and in the little space in front of their own camp. The rest of the harbour would be commanded by the Syracusans; and the Athenians, if hard pressed, by crowding together in a small space and all to the same point, would run foul of one another and fall into disorder, which was, in fact, the thing that did the Athenians most harm in all the sea-fights, they not having, like the Syracusans, the whole harbour to retreat over. As to their sailing round into the open sea, this would be impossible, with the Syracusans in possession of the way out and in, especially as Plemmyrium would be hostile to them, and the mouth of the harbour was not large.

With these contrivances to suit their skill and ability, and now more confident after the previous sea-fight, the Syracusans attacked by land and sea at once. The town force Gylippus led out a little the first and brought them up to the wall of the Athenians, where it looked towards the city, while the force from the Olympieum, that is to say, the heavy infantry that were there with the horse and the light troops of the Syracusans, advanced against the wall from the opposite side; the ships of the Syracusans and allies sailing out immediately afterwards. The Athenians at first fancied that they were to be attacked by land only, and it was not without alarm that they saw the fleet suddenly approaching as well; and while some were forming upon the walls and in front of them against the advancing enemy, and some marching out in haste against the numbers of horse and darters coming from the Olympieum and from outside, others manned the ships or rushed down to the beach to oppose the enemy, and when the ships were manned put out with seventy-five sail against about eighty of the Syracusans.

After spending a great part of the day in advancing and retreating and skirmishing with each other, without either being able to gain any

advantage worth speaking of, except that the Syracusans sank one or two of the Athenian vessels, they parted, the land force at the same time retiring from the lines. The next day the Syracusans remained quiet, and gave no signs of what they were going to do; but Nicias, seeing that the battle had been a drawn one, and expecting that they would attack again, compelled the captains to refit any of the ships that had suffered, and moored merchant vessels before the stockade which they had driven into the sea in front of their ships, to serve instead of an enclosed harbour, at about two hundred feet from each other, in order that any ship that was hard pressed might be able to retreat in safety and sail out again at leisure. These preparations occupied the Athenians all day until nightfall.

The next day the Syracusans began operations at an earlier hour, but with the same plan of attack by land and sea. A great part of the day the rivals spent as before, confronting and skirmishing with each other; until at last Ariston, son of Pyrrhicus, a Corinthian, the ablest helmsman in the Syracusan service, persuaded their naval commanders to send to the officials in the city, and tell them to move the sale market as quickly as they could down to the sea, and oblige every one to bring whatever eatables he had and sell them there, thus enabling the commanders to land the crews and dine at once close to the ships, and shortly afterwards, the selfsame day, to attack the Athenians again when they were not expecting it.

In compliance with this advice a messenger was sent and the market got ready, upon which the Syracusans suddenly backed water and withdrew to the town, and at once landed and took their dinner upon the spot; while the Athenians, supposing that they had returned to the town because they felt they were beaten, disembarked at their leisure and set about getting their dinners and about their other occupations, under the idea that they done with fighting for that day. Suddenly the Syracusans had manned their ships and again sailed against them; and the Athenians, in great confusion and most of them fasting, got on board, and with great difficulty put out to meet

them. For some time both parties remained on the defensive without engaging, until the Athenians at last resolved not to let themselves be worn out by waiting where they were, but to attack without delay, and giving a cheer, went into action. The Syracusans received them, and charging prow to prow as they had intended, stove in a great part of the Athenian foreships by the strength of their beaks; the darters on the decks also did great damage to the Athenians, but still greater damage was done by the Syracusans who went about in small boats, ran in upon the oars of the Athenian galleys, and sailed against their sides, and discharged from thence their darts upon the sailors.

At last, fighting hard in this fashion, the Syracusans gained the victory, and the Athenians turned and fled between the merchantmen to their own station. The Syracusan ships pursued them as far as the merchantmen, where they were stopped by the beams armed with dolphins suspended from those vessels over the passage. Two of the Syracusan vessels went too near in the excitement of victory and were destroyed, one of them being taken with its crew. After sinking seven of the Athenian vessels and disabling many, and taking most of the men prisoners and killing others, the Syracusans retired and set up trophies for both the engagements, being now confident of having a decided superiority by sea, and by no means despairing of equal success by land.

Chapter XXII.
Nineteenth Year of the War - Arrival of Demosthenes - Defeat of the Athenians at Epipolae - Folly and Obstinancy of Nicias

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In the meantime, while the Syracusans were preparing for a second attack upon both elements, Demosthenes and Eurymedon arrived with the succours from Athens, consisting of about seventy-three ships, including the foreigners; nearly five thousand heavy infantry, Athenian and allied; a large number of darters, Hellenic and barbarian, and slingers and archers and everything else upon a corresponding scale. The Syracusans and their allies were for the moment not a little dismayed at the idea that there was to be no term or ending to their dangers, seeing, in spite of the fortification of Decelea, a new army arrive nearly equal to the former, and the power of Athens proving so great in every quarter. On the other hand, the first Athenian armament regained a certain confidence in the midst of its misfortunes. Demosthenes, seeing how matters stood, felt that he could not drag on and fare as Nicias had done, who by wintering in Catana instead of at once attacking Syracuse had allowed the terror of his first arrival to evaporate in contempt, and had given time to Gylippus to arrive with a force from Peloponnese, which the Syracusans would never have sent for if he had attacked immediately; for they fancied that they were a match for him by themselves, and would not have discovered their inferiority until they were already invested, and even if they then sent for succours, they would no longer have been equally able to profit by their arrival. Recollecting this, and well aware that it was now on the first day after his arrival that he like Nicias was most formidable to the enemy, Demosthenes determined to lose no time in drawing the utmost profit from the consternation at the moment inspired by his army; and seeing that the

counterwall of the Syracusans, which hindered the Athenians from investing them, was a single one, and that he who should become master of the way up to Epipolae, and afterwards of the camp there, would find no difficulty in taking it, as no one would even wait for his attack, made all haste to attempt the enterprise. This he took to be the shortest way of ending the war, as he would either succeed and take Syracuse, or would lead back the armament instead of frittering away the lives of the Athenians engaged in the expedition and the resources of the country at large.

First therefore the Athenians went out and laid waste the lands of the Syracusans about the Anapus and carried all before them as at first by land and by sea, the Syracusans not offering to oppose them upon either element, unless it were with their cavalry and darters from the Olympieum. Next Demosthenes resolved to attempt the counterwall first by means of engines. As however the engines that he brought up were burnt by the enemy fighting from the wall, and the rest of the forces repulsed after attacking at many different points, he determined to delay no longer, and having obtained the consent of Nicias and his fellow commanders, proceeded to put in execution his plan of attacking Epipolae. As by day it seemed impossible to approach and get up without being observed, he ordered provisions for five days, took all the masons and carpenters, and other things, such as arrows, and everything else that they could want for the work of fortification if successful, and, after the first watch, set out with Eurymedon and Menander and the whole army for Epipolae, Nicias being left behind in the lines. Having come up by the hill of Euryelus (where the former army had ascended at first) unobserved by the enemy's guards, they went up to the fort which the Syracusans had there, and took it, and put to the sword part of the garrison. The greater number, however, escaped at once and gave the alarm to the camps, of which there were three upon Epipolae, defended by outworks, one of the Syracusans, one of the other Siceliots, and one of the allies; and also to the six hundred Syracusans

forming the original garrison for this part of Epipolae. These at once advanced against the assailants and, falling in with Demosthenes and the Athenians, were routed by them after a sharp resistance, the victors immediately pushing on, eager to achieve the objects of the attack without giving time for their ardour to cool; meanwhile others from the very beginning were taking the counterwall of the Syracusans, which was abandoned by its garrison, and pulling down the battlements. The Syracusans and the allies, and Gylippus with the troops under his command, advanced to the rescue from the outworks, but engaged in some consternation (a night attack being a piece of audacity which they had never expected), and were at first compelled to retreat. But while the Athenians, flushed with their victory, now advanced with less order, wishing to make their way as quickly as possible through the whole force of the enemy not yet engaged, without relaxing their attack or giving them time to rally, the Boeotians made the first stand against them, attacked them, routed them, and put them to flight.

The Athenians now fell into great disorder and perplexity, so that it was not easy to get from one side or the other any detailed account of the affair. By day certainly the combatants have a clearer notion, though even then by no means of all that takes place, no one knowing much of anything that does not go on in his own immediate neighbourhood; but in a night engagement (and this was the only one that occurred between great armies during the war) how could any one know anything for certain? Although there was a bright moon they saw each other only as men do by moonlight, that is to say, they could distinguish the form of the body, but could not tell for certain whether it was a friend or an enemy. Both had great numbers of heavy infantry moving about in a small space. Some of the Athenians were already defeated, while others were coming up yet unconquered for their first attack. A large part also of the rest of their forces either had only just got up, or were still ascending, so that they did not know which way to

march. Owing to the rout that had taken place all in front was now in confusion, and the noise made it difficult to distinguish anything. The victorious Syracusans and allies were cheering each other on with loud cries, by night the only possible means of communication, and meanwhile receiving all who came against them; while the Athenians were seeking for one another, taking all in front of them for enemies, even although they might be some of their now flying friends; and by constantly asking for the watchword, which was their only means of recognition, not only caused great confusion among themselves by asking all at once, but also made it known to the enemy, whose own they did not so readily discover, as the Syracusans were victorious and not scattered, and thus less easily mistaken. The result was that if the Athenians fell in with a party of the enemy that was weaker than they, it escaped them through knowing their watchword; while if they themselves failed to answer they were put to the sword. But what hurt them as much, or indeed more than anything else, was the singing of the paean, from the perplexity which it caused by being nearly the same on either side; the Argives and Corcyraeans and any other Dorian peoples in the army, struck terror into the Athenians whenever they raised their paean, no less than did the enemy. Thus, after being once thrown into disorder, they ended by coming into collision with each other in many parts of the field, friends with friends, and citizens with citizens, and not only terrified one another, but even came to blows and could only be parted with difficulty. In the pursuit many perished by throwing themselves down the cliffs, the way down from Epipolae being narrow; and of those who got down safely into the plain, although many, especially those who belonged to the first armament, escaped through their better acquaintance with the locality, some of the newcomers lost their way and wandered over the country, and were cut off in the morning by the Syracusan cavalry and killed.

The next day the Syracusans set up two trophies, one upon Epipolae where the ascent had been made, and the other on the spot where the first check was given by the Boeotians; and the Athenians took back their dead under truce. A great many of the Athenians and allies were killed, although still more arms were taken than could be accounted for by the number of the dead, as some of those who were obliged to leap down from the cliffs without their shields escaped with their lives and did not perish like the rest.

After this the Syracusans, recovering their old confidence at such an unexpected stroke of good fortune, dispatched Sicanus with fifteen ships to Agrigentum where there was a revolution, to induce if possible the city to join them; while Gylippus again went by land into the rest of Sicily to bring up reinforcements, being now in hope of taking the Athenian lines by storm, after the result of the affair on Epipolae.

In the meantime the Athenian generals consulted upon the disaster which had happened, and upon the general weakness of the army. They saw themselves unsuccessful in their enterprises, and the soldiers disgusted with their stay; disease being rife among them owing to its being the sickly season of the year, and to the marshy and unhealthy nature of the spot in which they were encamped; and the state of their affairs generally being thought desperate. Accordingly, Demosthenes was of opinion that they ought not to stay any longer; but agreeably to his original idea in risking the attempt upon Epipolae, now that this had failed, he gave his vote for going away without further loss of time, while the sea might yet be crossed, and their late reinforcement might give them the superiority at all events on that element. He also said that it would be more profitable for the state to carry on the war against those who were building fortifications in Attica, than against the Syracusans whom it was no longer easy to subdue; besides which it was not right to squander large sums of money to no purpose by going on with the siege.

This was the opinion of Demosthenes. Nicias, without denying the bad state of their affairs, was unwilling to avow their weakness, or to have it reported to the enemy that the Athenians in full council were openly voting for retreat; for in that case they would be much less likely to effect it when they wanted without discovery. Moreover, his own particular information still gave him reason to hope that the affairs of the enemy would soon be in a worse state than their own, if the Athenians persevered in the siege; as they would wear out the Syracusans by want of money, especially with the more extensive command of the sea now given them by their present navy. Besides this, there was a party in Syracuse who wished to betray the city to the Athenians, and kept sending him messages and telling him not to raise the siege. Accordingly, knowing this and really waiting because he hesitated between the two courses and wished to see his way more clearly, in his public speech on this occasion he refused to lead off the army, saying he was sure the Athenians would never approve of their returning without a vote of theirs. Those who would vote upon their conduct, instead of judging the facts as eye-witnesses like themselves and not from what they might hear from hostile critics, would simply be guided by the calumnies of the first clever speaker; while many, indeed most, of the soldiers on the spot, who now so loudly proclaimed the danger of their position, when they reached Athens would proclaim just as loudly the opposite, and would say that their generals had been bribed to betray them and return. For himself, therefore, who knew the Athenian temper, sooner than perish under a dishonourable charge and by an unjust sentence at the hands of the Athenians, he would rather take his chance and die, if die he must, a soldier’s death at the hand of the enemy. Besides, after all, the Syracusans were in a worse case than themselves. What with paying mercenaries, spending upon fortified posts, and now for a full year maintaining a large navy, they were already at a loss and would soon be at a standstill: they had already spent two thousand talents and incurred heavy debts besides, and

could not lose even ever so small a fraction of their present force through not paying it, without ruin to their cause; depending as they did more upon mercenaries than upon soldiers obliged to serve, like their own. He therefore said that they ought to stay and carry on the siege, and not depart defeated in point of money, in which they were much superior.

Nicias spoke positively because he had exact information of the financial distress at Syracuse, and also because of the strength of the Athenian party there which kept sending him messages not to raise the siege; besides which he had more confidence than before in his fleet, and felt sure at least of its success. Demosthenes, however, would not hear for a moment of continuing the siege, but said that if they could not lead off the army without a decree from Athens, and if they were obliged to stay on, they ought to remove to Thapsus or Catana; where their land forces would have a wide extent of country to overrun, and could live by plundering the enemy, and would thus do them damage; while the fleet would have the open sea to fight in, that is to say, instead of a narrow space which was all in the enemy's favour, a wide sea-room where their science would be of use, and where they could retreat or advance without being confined or circumscribed either when they put out or put in. In any case he was altogether opposed to their staying on where they were, and insisted on removing at once, as quickly and with as little delay as possible; and in this judgment Eurymedon agreed. Nicias however still objecting, a certain diffidence and hesitation came over them, with a suspicion that Nicias might have some further information to make him so positive.

Chapter XXIII.
Nineteenth Year of the War - Battles in the Great Harbour - Retreat and Annihilation of the Athenian Army

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While the Athenians lingered on in this way without moving from where they were, Gylippus and Sicanus now arrived at Syracuse. Sicanus had failed to gain Agrigentum, the party friendly to the Syracusans having been driven out while he was still at Gela; but Gylippus was accompanied not only by a large number of troops raised in Sicily, but by the heavy infantry sent off in the spring from Peloponnese in the merchantmen, who had arrived at Selinus from Libya. They had been carried to Libya by a storm, and having obtained two galleys and pilots from the Cyrenians, on their voyage alongshore had taken sides with the Euesperitae and had defeated the Libyans who were besieging them, and from thence coasting on to Neapolis, a Carthaginian mart, and the nearest point to Sicily, from which it is only two days' and a night's voyage, there crossed over and came to Selinus. Immediately upon their arrival the Syracusans prepared to attack the Athenians again by land and sea at once. The Athenian generals seeing a fresh army come to the aid of the enemy, and that their own circumstances, far from improving, were becoming daily worse, and above all distressed by the sickness of the soldiers, now began to repent of not having removed before; and Nicias no longer offering the same opposition, except by urging that there should be no open voting, they gave orders as secretly as possible for all to be prepared to sail out from the camp at a given signal. All was at last ready, and they were on the point of sailing away, when an eclipse of the moon, which was then at the full, took place. Most of the Athenians, deeply impressed by this occurrence, now urged the generals to wait; and Nicias, who was somewhat over-addicted to divination and practices of that

kind, refused from that moment even to take the question of departure into consideration, until they had waited the thrice nine days prescribed by the soothsayers.

The besiegers were thus condemned to stay in the country; and the Syracusans, getting wind of what had happened, became more eager than ever to press the Athenians, who had now themselves acknowledged that they were no longer their superiors either by sea or by land, as otherwise they would never have planned to sail away. Besides which the Syracusans did not wish them to settle in any other part of Sicily, where they would be more difficult to deal with, but desired to force them to fight at sea as quickly as possible, in a position favourable to themselves. Accordingly they manned their ships and practised for as many days as they thought sufficient. When the moment arrived they assaulted on the first day the Athenian lines, and upon a small force of heavy infantry and horse sallying out against them by certain gates, cut off some of the former and routed and pursued them to the lines, where, as the entrance was narrow, the Athenians lost seventy horses and some few of the heavy infantry.

Drawing off their troops for this day, on the next the Syracusans went out with a fleet of seventy-six sail, and at the same time advanced with their land forces against the lines. The Athenians put out to meet them with eighty-six ships, came to close quarters, and engaged. The Syracusans and their allies first defeated the Athenian centre, and then caught Eurymedon, the commander of the right wing, who was sailing out from the line more towards the land in order to surround the enemy, in the hollow and recess of the harbour, and killed him and destroyed the ships accompanying him; after which they now chased the whole Athenian fleet before them and drove them ashore.

Gylippus seeing the enemy's fleet defeated and carried ashore beyond their stockades and camp, ran down to the breakwater with some of his troops, in order to cut off the men as they landed and make it easier for the

Syracusans to tow off the vessels by the shore being friendly ground. The Tyrrhenians who guarded this point for the Athenians, seeing them come on in disorder, advanced out against them and attacked and routed their van, hurling it into the marsh of Lysimeleia. Afterwards the Syracusan and allied troops arrived in greater numbers, and the Athenians fearing for their ships came up also to the rescue and engaged them, and defeated and pursued them to some distance and killed a few of their heavy infantry. They succeeded in rescuing most of their ships and brought them down by their camp; eighteen however were taken by the Syracusans and their allies, and all the men killed. The rest the enemy tried to burn by means of an old merchantman which they filled with faggots and pine-wood, set on fire, and let drift down the wind which blew full on the Athenians. The Athenians, however, alarmed for their ships, contrived means for stopping it and putting it out, and checking the flames and the nearer approach of the merchantman, thus escaped the danger.

After this the Syracusans set up a trophy for the sea-fight and for the heavy infantry whom they had cut off up at the lines, where they took the horses; and the Athenians for the rout of the foot driven by the Tyrrhenians into the marsh, and for their own victory with the rest of the army.

The Syracusans had now gained a decisive victory at sea, where until now they had feared the reinforcement brought by Demosthenes, and deep, in consequence, was the despondency of the Athenians, and great their disappointment, and greater still their regret for having come on the expedition. These were the only cities that they had yet encountered, similar to their own in character, under democracies like themselves, which had ships and horses, and were of considerable magnitude. They had been unable to divide and bring them over by holding out the prospect of changes in their governments, or to crush them by their great superiority in force, but had failed in most of their attempts, and being already in perplexity, had

now been defeated at sea, where defeat could never have been expected, and were thus plunged deeper in embarrassment than ever.

Meanwhile the Syracusans immediately began to sail freely along the harbour, and determined to close up its mouth, so that the Athenians might not be able to steal out in future, even if they wished. Indeed, the Syracusans no longer thought only of saving themselves, but also how to hinder the escape of the enemy; thinking, and thinking rightly, that they were now much the stronger, and that to conquer the Athenians and their allies by land and sea would win them great glory in Hellas. The rest of the Hellenes would thus immediately be either freed or released from apprehension, as the remaining forces of Athens would be henceforth unable to sustain the war that would be waged against her; while they, the Syracusans, would be regarded as the authors of this deliverance, and would be held in high admiration, not only with all men now living but also with posterity. Nor were these the only considerations that gave dignity to the struggle. They would thus conquer not only the Athenians but also their numerous allies, and conquer not alone, but with their companions in arms, commanding side by side with the Corinthians and Lacedaemonians, having offered their city to stand in the van of danger, and having been in a great measure the pioneers of naval success.

Indeed, there were never so many peoples assembled before a single city, if we except the grand total gathered together in this war under Athens and Lacedaemon. The following were the states on either side who came to Syracuse to fight for or against Sicily, to help to conquer or defend the island. Right or community of blood was not the bond of union between them, so much as interest or compulsion as the case might be. The Athenians themselves being Ionians went against the Dorians of Syracuse of their own free will; and the peoples still speaking Attic and using the Athenian laws, the Lemnians, Imbrians, and Aeginetans, that is to say the then occupants of Aegina, being their colonists, went with them. To these

must be also added the Hestiaeans dwelling at Hestiaea in Euboea. Of the rest some joined in the expedition as subjects of the Athenians, others as independent allies, others as mercenaries. To the number of the subjects paying tribute belonged the Eretrians, Chalcidians, Styrians, and Carystians from Euboea; the Ceans, Andrians, and Tenians from the islands; and the Milesians, Samians, and Chians from Ionia. The Chians, however, joined as independent allies, paying no tribute, but furnishing ships. Most of these were Ionians and descended from the Athenians, except the Carystians, who are Dryopes, and although subjects and obliged to serve, were still Ionians fighting against Dorians. Besides these there were men of Aeolic race, the Methymnians, subjects who provided ships, not tribute, and the Tenedians and Aenians who paid tribute. These Aeolians fought against their Aeolian founders, the Boeotians in the Syracusan army, because they were obliged, while the Plataeans, the only native Boeotians opposed to Boeotians, did so upon a just quarrel. Of the Rhodians and Cytherians, both Dorians, the latter, Lacedaemonian colonists, fought in the Athenian ranks against their Lacedaemonian countrymen with Gylippus; while the Rhodians, Argives by race, were compelled to bear arms against the Dorian Syracusans and their own colonists, the Geloans, serving with the Syracusans. Of the islanders round Peloponnese, the Cephallenians and Zacynthians accompanied the Athenians as independent allies, although their insular position really left them little choice in the matter, owing to the maritime supremacy of Athens, while the Corcyraeans, who were not only Dorians but Corinthians, were openly serving against Corinthians and Syracusans, although colonists of the former and of the same race as the latter, under colour of compulsion, but really out of free will through hatred of Corinth. The Messenians, as they are now called in Naupactus and from Pylos, then held by the Athenians, were taken with them to the war. There were also a few Megarian exiles, whose fate it was to be now fighting against the Megarian Selinuntines.

The engagement of the rest was more of a voluntary nature. It was less the league than hatred of the Lacedaemonians and the immediate private advantage of each individual that persuaded the Dorian Argives to join the Ionian Athenians in a war against Dorians; while the Mantineans and other Arcadian mercenaries, accustomed to go against the enemy pointed out to them at the moment, were led by interest to regard the Arcadians serving with the Corinthians as just as much their enemies as any others. The Cretans and Aetolians also served for hire, and the Cretans who had joined the Rhodians in founding Gela, thus came to consent to fight for pay against, instead of for, their colonists. There were also some Acarnanians paid to serve, although they came chiefly for love of Demosthenes and out of goodwill to the Athenians whose allies they were. These all lived on the Hellenic side of the Ionian Gulf. Of the Italiots, there were the Thurians and Metapontines, dragged into the quarrel by the stern necessities of a time of revolution; of the Siceliots, the Naxians and the Catanians; and of the barbarians, the Egestaeans, who called in the Athenians, most of the Sicels, and outside Sicily some Tyrrhenian enemies of Syracuse and Iapygian mercenaries.

Such were the peoples serving with the Athenians. Against these the Syracusans had the Camarinaeans their neighbours, the Geloans who live next to them; then passing over the neutral Agrigentines, the Selinuntines settled on the farther side of the island. These inhabit the part of Sicily looking towards Libya; the Himeraeans came from the side towards the Tyrrhenian Sea, being the only Hellenic inhabitants in that quarter, and the only people that came from thence to the aid of the Syracusans. Of the Hellenes in Sicily the above peoples joined in the war, all Dorians and independent, and of the barbarians the Sicels only, that is to say, such as did not go over to the Athenians. Of the Hellenes outside Sicily there were the Lacedaemonians, who provided a Spartan to take the command, and a force of Neodamodes or Freedmen, and of Helots; the Corinthians, who alone

joined with naval and land forces, with their Leucadian and Ambraciot kinsmen; some mercenaries sent by Corinth from Arcadia; some Sicyonians forced to serve, and from outside Peloponnese the Boeotians. In comparison, however, with these foreign auxiliaries, the great Siceliot cities furnished more in every department — numbers of heavy infantry, ships, and horses, and an immense multitude besides having been brought together; while in comparison, again, one may say, with all the rest put together, more was provided by the Syracusans themselves, both from the greatness of the city and from the fact that they were in the greatest danger.

Such were the auxiliaries brought together on either side, all of which had by this time joined, neither party experiencing any subsequent accession. It was no wonder, therefore, if the Syracusans and their allies thought that it would win them great glory if they could follow up their recent victory in the sea-fight by the capture of the whole Athenian armada, without letting it escape either by sea or by land. They began at once to close up the Great Harbour by means of boats, merchant vessels, and galleys moored broadside across its mouth, which is nearly a mile wide, and made all their other arrangements for the event of the Athenians again venturing to fight at sea. There was, in fact, nothing little either in their plans or their ideas.

The Athenians, seeing them closing up the harbour and informed of their further designs, called a council of war. The generals and colonels assembled and discussed the difficulties of the situation; the point which pressed most being that they no longer had provisions for immediate use (having sent on to Catana to tell them not to send any, in the belief that they were going away), and that they would not have any in future unless they could command the sea. They therefore determined to evacuate their upper lines, to enclose with a cross wall and garrison a small space close to the ships, only just sufficient to hold their stores and sick, and manning all the ships, seaworthy or not, with every man that could be spared from the rest

of their land forces, to fight it out at sea, and, if victorious, to go to Catana, if not, to burn their vessels, form in close order, and retreat by land for the nearest friendly place they could reach, Hellenic or barbarian. This was no sooner settled than carried into effect; they descended gradually from the upper lines and manned all their vessels, compelling all to go on board who were of age to be in any way of use. They thus succeeded in manning about one hundred and ten ships in all, on board of which they embarked a number of archers and darters taken from the Acarnanians and from the other foreigners, making all other provisions allowed by the nature of their plan and by the necessities which imposed it. All was now nearly ready, and Nicias, seeing the soldiery disheartened by their unprecedented and decided defeat at sea, and by reason of the scarcity of provisions eager to fight it out as soon as possible, called them all together, and first addressed them, speaking as follows:

"Soldiers of the Athenians and of the allies, we have all an equal interest in the coming struggle, in which life and country are at stake for us quite as much as they can be for the enemy; since if our fleet wins the day, each can see his native city again, wherever that city may be. You must not lose heart, or be like men without any experience, who fail in a first essay and ever afterwards fearfully forebode a future as disastrous. But let the Athenians among you who have already had experience of many wars, and the allies who have joined us in so many expeditions, remember the surprises of war, and with the hope that fortune will not be always against us, prepare to fight again in a manner worthy of the number which you see yourselves to be.

"Now, whatever we thought would be of service against the crush of vessels in such a narrow harbour, and against the force upon the decks of the enemy, from which we suffered before, has all been considered with the helmsmen, and, as far as our means allowed, provided. A number of archers and darters will go on board, and a multitude that we should not have

employed in an action in the open sea, where our science would be crippled by the weight of the vessels; but in the present land-fight that we are forced to make from shipboard all this will be useful. We have also discovered the changes in construction that we must make to meet theirs; and against the thickness of their cheeks, which did us the greatest mischief, we have provided grappling-irons, which will prevent an assailant backing water after charging, if the soldiers on deck here do their duty; since we are absolutely compelled to fight a land battle from the fleet, and it seems to be our interest neither to back water ourselves, nor to let the enemy do so, especially as the shore, except so much of it as may be held by our troops, is hostile ground.

"You must remember this and fight on as long as you can, and must not let yourselves be driven ashore, but once alongside must make up your minds not to part company until you have swept the heavy infantry from the enemy's deck. I say this more for the heavy infantry than for the seamen, as it is more the business of the men on deck; and our land forces are even now on the whole the strongest. The sailors I advise, and at the same time implore, not to be too much daunted by their misfortunes, now that we have our decks better armed and greater number of vessels. Bear in mind how well worth preserving is the pleasure felt by those of you who through your knowledge of our language and imitation of our manners were always considered Athenians, even though not so in reality, and as such were honoured throughout Hellas, and had your full share of the advantages of our empire, and more than your share in the respect of our subjects and in protection from ill treatment. You, therefore, with whom alone we freely share our empire, we now justly require not to betray that empire in its extremity, and in scorn of Corinthians, whom you have often conquered, and of Siceliots, none of whom so much as presumed to stand against us when our navy was in its prime, we ask you to repel them, and to show that

even in sickness and disaster your skill is more than a match for the fortune and vigour of any other.

“For the Athenians among you I add once more this reflection: You left behind you no more such ships in your docks as these, no more heavy infantry in their flower; if you do aught but conquer, our enemies here will immediately sail thither, and those that are left of us at Athens will become unable to repel their home assailants, reinforced by these new allies. Here you will fall at once into the hands of the Syracusans — I need not remind you of the intentions with which you attacked them — and your countrymen at home will fall into those of the Lacedaemonians. Since the fate of both thus hangs upon this single battle, now, if ever, stand firm, and remember, each and all, that you who are now going on board are the army and navy of the Athenians, and all that is left of the state and the great name of Athens, in whose defence if any man has any advantage in skill or courage, now is the time for him to show it, and thus serve himself and save all.”

After this address Nicias at once gave orders to man the ships. Meanwhile Gylippus and the Syracusans could perceive by the preparations which they saw going on that the Athenians meant to fight at sea. They had also notice of the grappling-irons, against which they specially provided by stretching hides over the prows and much of the upper part of their vessels, in order that the irons when thrown might slip off without taking hold. All being now ready, the generals and Gylippus addressed them in the following terms:

“Syracusans and allies, the glorious character of our past achievements and the no less glorious results at issue in the coming battle are, we think, understood by most of you, or you would never have thrown yourselves with such ardour into the struggle; and if there be any one not as fully aware of the facts as he ought to be, we will declare them to him. The Athenians came to this country first to effect the conquest of Sicily, and after that, if

successful, of Peloponnese and the rest of Hellas, possessing already the greatest empire yet known, of present or former times, among the Hellenes. Here for the first time they found in you men who faced their navy which made them masters everywhere; you have already defeated them in the previous sea-fights, and will in all likelihood defeat them again now. When men are once checked in what they consider their special excellence, their whole opinion of themselves suffers more than if they had not at first believed in their superiority, the unexpected shock to their pride causing them to give way more than their real strength warrants; and this is probably now the case with the Athenians.

"With us it is different. The original estimate of ourselves which gave us courage in the days of our unskilfulness has been strengthened, while the conviction superadded to it that we must be the best seamen of the time, if we have conquered the best, has given a double measure of hope to every man among us; and, for the most part, where there is the greatest hope, there is also the greatest ardour for action. The means to combat us which they have tried to find in copying our armament are familiar to our warfare, and will be met by proper provisions; while they will never be able to have a number of heavy infantry on their decks, contrary to their custom, and a number of darters (born landsmen, one may say, Acarnanians and others, embarked afloat, who will not know how to discharge their weapons when they have to keep still), without hampering their vessels and falling all into confusion among themselves through fighting not according to their own tactics. For they will gain nothing by the number of their ships — I say this to those of you who may be alarmed by having to fight against odds — as a quantity of ships in a confined space will only be slower in executing the movements required, and most exposed to injury from our means of offence. Indeed, if you would know the plain truth, as we are credibly informed, the excess of their sufferings and the necessities of their present distress have made them desperate; they have no confidence in their force,

but wish to try their fortune in the only way they can, and either to force their passage and sail out, or after this to retreat by land, it being impossible for them to be worse off than they are.

"The fortune of our greatest enemies having thus betrayed itself, and their disorder being what I have described, let us engage in anger, convinced that, as between adversaries, nothing is more legitimate than to claim to sate the whole wrath of one's soul in punishing the aggressor, and nothing more sweet, as the proverb has it, than the vengeance upon an enemy, which it will now be ours to take. That enemies they are and mortal enemies you all know, since they came here to enslave our country, and if successful had in reserve for our men all that is most dreadful, and for our children and wives all that is most dishonourable, and for the whole city the name which conveys the greatest reproach. None should therefore relent or think it gain if they go away without further danger to us. This they will do just the same, even if they get the victory; while if we succeed, as we may expect, in chastising them, and in handing down to all Sicily her ancient freedom strengthened and confirmed, we shall have achieved no mean triumph. And the rarest dangers are those in which failure brings little loss and success the greatest advantage."

After the above address to the soldiers on their side, the Syracusan generals and Gylippus now perceived that the Athenians were manning their ships, and immediately proceeded to man their own also. Meanwhile Nicias, appalled by the position of affairs, realizing the greatness and the nearness of the danger now that they were on the point of putting out from shore, and thinking, as men are apt to think in great crises, that when all has been done they have still something left to do, and when all has been said that they have not yet said enough, again called on the captains one by one, addressing each by his father's name and by his own, and by that of his tribe, and adjured them not to belie their own personal renown, or to obscure the hereditary virtues for which their ancestors were illustrious: he

reminded them of their country, the freest of the free, and of the unfettered discretion allowed in it to all to live as they pleased; and added other arguments such as men would use at such a crisis, and which, with little alteration, are made to serve on all occasions alike — appeals to wives, children, and national gods — without caring whether they are thought commonplace, but loudly invoking them in the belief that they will be of use in the consternation of the moment. Having thus admonished them, not, he felt, as he would, but as he could, Nicias withdrew and led the troops to the sea, and ranged them in as long a line as he was able, in order to aid as far as possible in sustaining the courage of the men afloat; while Demosthenes, Menander, and Euthydemus, who took the command on board, put out from their own camp and sailed straight to the barrier across the mouth of the harbour and to the passage left open, to try to force their way out.

The Syracusans and their allies had already put out with about the same number of ships as before, a part of which kept guard at the outlet, and the remainder all round the rest of the harbour, in order to attack the Athenians on all sides at once; while the land forces held themselves in readiness at the points at which the vessels might put into the shore. The Syracusan fleet was commanded by Sicanus and Agatharchus, who had each a wing of the whole force, with Pythen and the Corinthians in the centre. When the rest of the Athenians came up to the barrier, with the first shock of their charge they overpowered the ships stationed there, and tried to undo the fastenings; after this, as the Syracusans and allies bore down upon them from all quarters, the action spread from the barrier over the whole harbour, and was more obstinately disputed than any of the preceding ones. On either side the rowers showed great zeal in bringing up their vessels at the boatswains' orders, and the helmsmen great skill in manoeuvring, and great emulation one with another; while the ships once alongside, the soldiers on board did their best not to let the service on deck be outdone by the others; in short,

every man strove to prove himself the first in his particular department. And as many ships were engaged in a small compass (for these were the largest fleets fighting in the narrowest space ever known, being together little short of two hundred), the regular attacks with the beak were few, there being no opportunity of backing water or of breaking the line; while the collisions caused by one ship chancing to run foul of another, either in flying from or attacking a third, were more frequent. So long as a vessel was coming up to the charge the men on the decks rained darts and arrows and stones upon her; but once alongside, the heavy infantry tried to board each other's vessel, fighting hand to hand. In many quarters it happened, by reason of the narrow room, that a vessel was charging an enemy on one side and being charged herself on another, and that two or sometimes more ships had perforce got entangled round one, obliging the helmsmen to attend to defence here, offence there, not to one thing at once, but to many on all sides; while the huge din caused by the number of ships crashing together not only spread terror, but made the orders of the boatswains inaudible. The boatswains on either side in the discharge of their duty and in the heat of the conflict shouted incessantly orders and appeals to their men; the Athenians they urged to force the passage out, and now if ever to show their mettle and lay hold of a safe return to their country; to the Syracusans and their allies they cried that it would be glorious to prevent the escape of the enemy, and, conquering, to exalt the countries that were theirs. The generals, moreover, on either side, if they saw any in any part of the battle backing ashore without being forced to do so, called out to the captain by name and asked him — the Athenians, whether they were retreating because they thought the thrice hostile shore more their own than that sea which had cost them so much labour to win; the Syracusans, whether they were flying from the flying Athenians, whom they well knew to be eager to escape in whatever way they could.

Meanwhile the two armies on shore, while victory hung in the balance, were a prey to the most agonizing and conflicting emotions; the natives thirsting for more glory than they had already won, while the invaders feared to find themselves in even worse plight than before. The all of the Athenians being set upon their fleet, their fear for the event was like nothing they had ever felt; while their view of the struggle was necessarily as chequered as the battle itself. Close to the scene of action and not all looking at the same point at once, some saw their friends victorious and took courage and fell to calling upon heaven not to deprive them of salvation, while others who had their eyes turned upon the losers, wailed and cried aloud, and, although spectators, were more overcome than the actual combatants. Others, again, were gazing at some spot where the battle was evenly disputed; as the strife was protracted without decision, their swaying bodies reflected the agitation of their minds, and they suffered the worst agony of all, ever just within reach of safety or just on the point of destruction. In short, in that one Athenian army as long as the sea-fight remained doubtful there was every sound to be heard at once, shrieks, cheers, “We win,” “We lose,” and all the other manifold exclamations that a great host would necessarily utter in great peril; and with the men in the fleet it was nearly the same; until at last the Syracusans and their allies, after the battle had lasted a long while, put the Athenians to flight, and with much shouting and cheering chased them in open rout to the shore. The naval force, one one way, one another, as many as were not taken afloat now ran ashore and rushed from on board their ships to their camp; while the army, no more divided, but carried away by one impulse, all with shrieks and groans deplored the event, and ran down, some to help the ships, others to guard what was left of their wall, while the remaining and most numerous part already began to consider how they should save themselves. Indeed, the panic of the present moment had never been surpassed. They now suffered very nearly what they had inflicted at Pylos;

as then the Lacedaemonians with the loss of their fleet lost also the men who had crossed over to the island, so now the Athenians had no hope of escaping by land, without the help of some extraordinary accident.

The sea-fight having been a severe one, and many ships and lives having been lost on both sides, the victorious Syracusans and their allies now picked up their wrecks and dead, and sailed off to the city and set up a trophy. The Athenians, overwhelmed by their misfortune, never even thought. of asking leave to take up their dead or wrecks, but wished to retreat that very night. Demosthenes, however, went to Nicias and gave it as his opinion that they should man the ships they had left and make another effort to force their passage out next morning; saying that they had still left more ships fit for service than the enemy, the Athenians having about sixty remaining as against less than fifty of their opponents. Nicias was quite of his mind; but when they wished to man the vessels, the sailors refused to go on board, being so utterly overcome by their defeat as no longer to believe in the possibility of success.

Accordingly they all now made up their minds to retreat by land. Meanwhile the Syracusan Hermocrates — suspecting their intention, and impressed by the danger of allowing a force of that magnitude to retire by land, establish itself in some other part of Sicily, and from thence renew the war — went and stated his views to the authorities, and pointed out to them that they ought not to let the enemy get away by night, but that all the Syracusans and their allies should at once march out and block up the roads and seize and guard the passes. The authorities were entirely of his opinion, and thought that it ought to be done, but on the other hand felt sure that the people, who had given themselves over to rejoicing, and were taking their ease after a great battle at sea, would not be easily brought to obey; besides, they were celebrating a festival, having on that day a sacrifice to Heracles, and most of them in their rapture at the victory had fallen to drinking at the festival, and would probably consent to anything sooner than to take up

their arms and march out at that moment. For these reasons the thing appeared impracticable to the magistrates; and Hermocrates, finding himself unable to do anything further with them, had now recourse to the following stratagem of his own. What he feared was that the Athenians might quietly get the start of them by passing the most difficult places during the night; and he therefore sent, as soon as it was dusk, some friends of his own to the camp with some horsemen who rode up within earshot and called out to some of the men, as though they were well-wishers of the Athenians, and told them to tell Nicias (who had in fact some correspondents who informed him of what went on inside the town) not to lead off the army by night as the Syracusans were guarding the roads, but to make his preparations at his leisure and to retreat by day. After saying this they departed; and their hearers informed the Athenian generals, who put off going for that night on the strength of this message, not doubting its sincerity.

Since after all they had not set out at once, they now determined to stay also the following day to give time to the soldiers to pack up as well as they could the most useful articles, and, leaving everything else behind, to start only with what was strictly necessary for their personal subsistence. Meanwhile the Syracusans and Gylippus marched out and blocked up the roads through the country by which the Athenians were likely to pass, and kept guard at the fords of the streams and rivers, posting themselves so as to receive them and stop the army where they thought best; while their fleet sailed up to the beach and towed off the ships of the Athenians. Some few were burned by the Athenians themselves as they had intended; the rest the Syracusans lashed on to their own at their leisure as they had been thrown up on shore, without any one trying to stop them, and conveyed to the town.

After this, Nicias and Demosthenes now thinking that enough had been done in the way of preparation, the removal of the army took place upon the second day after the sea-fight. It was a lamentable scene, not merely from

the single circumstance that they were retreating after having lost all their ships, their great hopes gone, and themselves and the state in peril; but also in leaving the camp there were things most grievous for every eye and heart to contemplate. The dead lay unburied, and each man as he recognized a friend among them shuddered with grief and horror; while the living whom they were leaving behind, wounded or sick, were to the living far more shocking than the dead, and more to be pitied than those who had perished. These fell to entreating and bewailing until their friends knew not what to do, begging them to take them and loudly calling to each individual comrade or relative whom they could see, hanging upon the necks of their tent-fellows in the act of departure, and following as far as they could, and, when their bodily strength failed them, calling again and again upon heaven and shrieking aloud as they were left behind. So that the whole army being filled with tears and distracted after this fashion found it not easy to go, even from an enemy's land, where they had already suffered evils too great for tears and in the unknown future before them feared to suffer more. Dejection and self-condemnation were also rife among them. Indeed they could only be compared to a starved-out town, and that no small one, escaping; the whole multitude upon the march being not less than forty thousand men. All carried anything they could which might be of use, and the heavy infantry and troopers, contrary to their wont, while under arms carried their own victuals, in some cases for want of servants, in others through not trusting them; as they had long been deserting and now did so in greater numbers than ever. Yet even thus they did not carry enough, as there was no longer food in the camp. Moreover their disgrace generally, and the universality of their sufferings, however to a certain extent alleviated by being borne in company, were still felt at the moment a heavy burden, especially when they contrasted the splendour and glory of their setting out with the humiliation in which it had ended. For this was by far the greatest reverse that ever befell an Hellenic army. They had come to

enslave others, and were departing in fear of being enslaved themselves: they had sailed out with prayer and paeans, and now started to go back with omens directly contrary; travelling by land instead of by sea, and trusting not in their fleet but in their heavy infantry. Nevertheless the greatness of the danger still impending made all this appear tolerable.

Nicias seeing the army dejected and greatly altered, passed along the ranks and encouraged and comforted them as far as was possible under the circumstances, raising his voice still higher and higher as he went from one company to another in his earnestness, and in his anxiety that the benefit of his words might reach as many as possible:

"Athenians and allies, even in our present position we must still hope on, since men have ere now been saved from worse straits than this; and you must not condemn yourselves too severely either because of your disasters or because of your present unmerited sufferings. I myself who am not superior to any of you in strength — indeed you see how I am in my sickness — and who in the gifts of fortune am, I think, whether in private life or otherwise, the equal of any, am now exposed to the same danger as the meanest among you; and yet my life has been one of much devotion toward the gods, and of much justice and without offence toward men. I have, therefore, still a strong hope for the future, and our misfortunes do not terrify me as much as they might. Indeed we may hope that they will be lightened: our enemies have had good fortune enough; and if any of the gods was offended at our expedition, we have been already amply punished. Others before us have attacked their neighbours and have done what men will do without suffering more than they could bear; and we may now justly expect to find the gods more kind, for we have become fitter objects for their pity than their jealousy. And then look at yourselves, mark the numbers and efficiency of the heavy infantry marching in your ranks, and do not give way too much to despondency, but reflect that you are yourselves at once a city wherever you sit down, and that there is no other

in Sicily that could easily resist your attack, or expel you when once established. The safety and order of the march is for yourselves to look to; the one thought of each man being that the spot on which he may be forced to fight must be conquered and held as his country and stronghold. Meanwhile we shall hasten on our way night and day alike, as our provisions are scanty; and if we can reach some friendly place of the Sicels, whom fear of the Syracusans still keeps true to us, you may forthwith consider yourselves safe. A message has been sent on to them with directions to meet us with supplies of food. To sum up, be convinced, soldiers, that you must be brave, as there is no place near for your cowardice to take refuge in, and that if you now escape from the enemy, you may all see again what your hearts desire, while those of you who are Athenians will raise up again the great power of the state, fallen though it be. Men make the city and not walls or ships without men in them."

As he made this address, Nicias went along the ranks, and brought back to their place any of the troops that he saw straggling out of the line; while Demosthenes did as much for his part of the army, addressing them in words very similar. The army marched in a hollow square, the division under Nicias leading, and that of Demosthenes following, the heavy infantry being outside and the baggage-carriers and the bulk of the army in the middle. When they arrived at the ford of the river Anapus there they found drawn up a body of the Syracusans and allies, and routing these, made good their passage and pushed on, harassed by the charges of the Syracusan horse and by the missiles of their light troops. On that day they advanced about four miles and a half, halting for the night upon a certain hill. On the next they started early and got on about two miles further, and descended into a place in the plain and there encamped, in order to procure some eatables from the houses, as the place was inhabited, and to carry on with them water from thence, as for many furlongs in front, in the direction in which they were going, it was not plentiful. The Syracusans meanwhile

went on and fortified the pass in front, where there was a steep hill with a rocky ravine on each side of it, called the Acraean cliff. The next day the Athenians advancing found themselves impeded by the missiles and charges of the horse and darters, both very numerous, of the Syracusans and allies; and after fighting for a long while, at length retired to the same camp, where they had no longer provisions as before, it being impossible to leave their position by reason of the cavalry.

Early next morning they started afresh and forced their way to the hill, which had been fortified, where they found before them the enemy's infantry drawn up many shields deep to defend the fortification, the pass being narrow. The Athenians assaulted the work, but were greeted by a storm of missiles from the hill, which told with the greater effect through its being a steep one, and unable to force the passage, retreated again and rested. Meanwhile occurred some claps of thunder and rain, as often happens towards autumn, which still further disheartened the Athenians, who thought all these things to be omens of their approaching ruin. While they were resting, Gylippus and the Syracusans sent a part of their army to throw up works in their rear on the way by which they had advanced; however, the Athenians immediately sent some of their men and prevented them; after which they retreated more towards the plain and halted for the night. When they advanced the next day the Syracusans surrounded and attacked them on every side, and disabled many of them, falling back if the Athenians advanced and coming on if they retired, and in particular assaulting their rear, in the hope of routing them in detail, and thus striking a panic into the whole army. For a long while the Athenians persevered in this fashion, but after advancing for four or five furlongs halted to rest in the plain, the Syracusans also withdrawing to their own camp.

During the night Nicias and Demosthenes, seeing the wretched condition of their troops, now in want of every kind of necessary, and numbers of them disabled in the numerous attacks of the enemy, determined

to light as many fires as possible, and to lead off the army, no longer by the same route as they had intended, but towards the sea in the opposite direction to that guarded by the Syracusans. The whole of this route was leading the army not to Catana but to the other side of Sicily, towards Camarina, Gela, and the other Hellenic and barbarian towns in that quarter. They accordingly lit a number of fires and set out by night. Now all armies, and the greatest most of all, are liable to fears and alarms, especially when they are marching by night through an enemy's country and with the enemy near; and the Athenians falling into one of these panics, the leading division, that of Nicias, kept together and got on a good way in front, while that of Demosthenes, comprising rather more than half the army, got separated and marched on in some disorder. By morning, however, they reached the sea, and getting into the Helorine road, pushed on in order to reach the river Cacyparis, and to follow the stream up through the interior, where they hoped to be met by the Sicels whom they had sent for. Arrived at the river, they found there also a Syracusan party engaged in barring the passage of the ford with a wall and a palisade, and forcing this guard, crossed the river and went on to another called the Erineus, according to the advice of their guides.

Meanwhile, when day came and the Syracusans and allies found that the Athenians were gone, most of them accused Gylippus of having let them escape on purpose, and hastily pursuing by the road which they had no difficulty in finding that they had taken, overtook them about dinner-time. They first came up with the troops under Demosthenes, who were behind and marching somewhat slowly and in disorder, owing to the night panic above referred to, and at once attacked and engaged them, the Syracusan horse surrounding them with more ease now that they were separated from the rest and hemming them in on one spot. The division of Nicias was five or six miles on in front, as he led them more rapidly, thinking that under the circumstances their safety lay not in staying and fighting, unless obliged,

but in retreating as fast as possible, and only fighting when forced to do so. On the other hand, Demosthenes was, generally speaking, harassed more incessantly, as his post in the rear left him the first exposed to the attacks of the enemy; and now, finding that the Syracusans were in pursuit, he omitted to push on, in order to form his men for battle, and so lingered until he was surrounded by his pursuers and himself and the Athenians with him placed in the most distressing position, being huddled into an enclosure with a wall all round it, a road on this side and on that, and olive-trees in great number, where missiles were showered in upon them from every quarter. This mode of attack the Syracusans had with good reason adopted in preference to fighting at close quarters, as to risk a struggle with desperate men was now more for the advantage of the Athenians than for their own; besides, their success had now become so certain that they began to spare themselves a little in order not to be cut off in the moment of victory, thinking too that, as it was, they would be able in this way to subdue and capture the enemy.

In fact, after plying the Athenians and allies all day long from every side with missiles, they at length saw that they were worn out with their wounds and other sufferings; and Gylippus and the Syracusans and their allies made a proclamation, offering their liberty to any of the islanders who chose to come over to them; and some few cities went over. Afterwards a capitulation was agreed upon for all the rest with Demosthenes, to lay down their arms on condition that no one was to be put to death either by violence or imprisonment or want of the necessaries of life. Upon this they surrendered to the number of six thousand in all, laying down all the money in their possession, which filled the hollows of four shields, and were immediately conveyed by the Syracusans to the town.

Meanwhile Nicias with his division arrived that day at the river Erineus, crossed over, and posted his army upon some high ground upon the other side. The next day the Syracusans overtook him and told him that the troops under Demosthenes had surrendered, and invited him to follow their

example. Incredulous of the fact, Nicias asked for a truce to send a horseman to see, and upon the return of the messenger with the tidings that they had surrendered, sent a herald to Gylippus and the Syracusans, saying that he was ready to agree with them on behalf of the Athenians to repay whatever money the Syracusans had spent upon the war if they would let his army go; and offered until the money was paid to give Athenians as hostages, one for every talent. The Syracusans and Gylippus rejected this proposition, and attacked this division as they had the other, standing all round and plying them with missiles until the evening. Food and necessaries were as miserably wanting to the troops of Nicias as they had been to their comrades; nevertheless they watched for the quiet of the night to resume their march. But as they were taking up their arms the Syracusans perceived it and raised their paean, upon which the Athenians, finding that they were discovered, laid them down again, except about three hundred men who forced their way through the guards and went on during the night as they were able.

As soon as it was day Nicias put his army in motion, pressed, as before, by the Syracusans and their allies, pelted from every side by their missiles, and struck down by their javelins. The Athenians pushed on for the Assinarus, impelled by the attacks made upon them from every side by a numerous cavalry and the swarm of other arms, fancying that they should breathe more freely if once across the river, and driven on also by their exhaustion and craving for water. Once there they rushed in, and all order was at an end, each man wanting to cross first, and the attacks of the enemy making it difficult to cross at all; forced to huddle together, they fell against and trod down one another, some dying immediately upon the javelins, others getting entangled together and stumbling over the articles of baggage, without being able to rise again. Meanwhile the opposite bank, which was steep, was lined by the Syracusans, who showered missiles down upon the Athenians, most of them drinking greedily and heaped

together in disorder in the hollow bed of the river. The Peloponnesians also came down and butchered them, especially those in the water, which was thus immediately spoiled, but which they went on drinking just the same, mud and all, bloody as it was, most even fighting to have it.

At last, when many dead now lay piled one upon another in the stream, and part of the army had been destroyed at the river, and the few that escaped from thence cut off by the cavalry, Nicias surrendered himself to Gylippus, whom he trusted more than he did the Syracusans, and told him and the Lacedaemonians to do what they liked with him, but to stop the slaughter of the soldiers. Gylippus, after this, immediately gave orders to make prisoners; upon which the rest were brought together alive, except a large number secreted by the soldiery, and a party was sent in pursuit of the three hundred who had got through the guard during the night, and who were now taken with the rest. The number of the enemy collected as public property was not considerable; but that secreted was very large, and all Sicily was filled with them, no convention having been made in their case as for those taken with Demosthenes. Besides this, a large portion were killed outright, the carnage being very great, and not exceeded by any in this Sicilian war. In the numerous other encounters upon the march, not a few also had fallen. Nevertheless many escaped, some at the moment, others served as slaves, and then ran away subsequently. These found refuge at Catana.

The Syracusans and their allies now mustered and took up the spoils and as many prisoners as they could, and went back to the city. The rest of their Athenian and allied captives were deposited in the quarries, this seeming the safest way of keeping them; but Nicias and Demosthenes were butchered, against the will of Gylippus, who thought that it would be the crown of his triumph if he could take the enemy’s generals to Lacedaemon. One of them, as it happened, Demosthenes, was one of her greatest enemies, on account of the affair of the island and of Pylos; while the other,

Nicias, was for the same reasons one of her greatest friends, owing to his exertions to procure the release of the prisoners by persuading the Athenians to make peace. For these reasons the Lacedaemonians felt kindly towards him; and it was in this that Nicias himself mainly confided when he surrendered to Gylippus. But some of the Syracusans who had been in correspondence with him were afraid, it was said, of his being put to the torture and troubling their success by his revelations; others, especially the Corinthians, of his escaping, as he was wealthy, by means of bribes, and living to do them further mischief; and these persuaded the allies and put him to death. This or the like was the cause of the death of a man who, of all the Hellenes in my time, least deserved such a fate, seeing that the whole course of his life had been regulated with strict attention to virtue.

The prisoners in the quarries were at first hardly treated by the Syracusans. Crowded in a narrow hole, without any roof to cover them, the heat of the sun and the stifling closeness of the air tormented them during the day, and then the nights, which came on autumnal and chilly, made them ill by the violence of the change; besides, as they had to do everything in the same place for want of room, and the bodies of those who died of their wounds or from the variation in the temperature, or from similar causes, were left heaped together one upon another, intolerable stenches arose; while hunger and thirst never ceased to afflict them, each man during eight months having only half a pint of water and a pint of corn given him daily. In short, no single suffering to be apprehended by men thrust into such a place was spared them. For some seventy days they thus lived all together, after which all, except the Athenians and any Siceliots or Italiots who had joined in the expedition, were sold. The total number of prisoners taken it would be difficult to state exactly, but it could not have been less than seven thousand.

This was the greatest Hellenic achievement of any in this war, or, in my opinion, in Hellenic history; at once most glorious to the victors, and most

calamitous to the conquered. They were beaten at all points and altogether; all that they suffered was great; they were destroyed, as the saying is, with a total destruction, their fleet, their army, everything was destroyed, and few out of many returned home. Such were the events in Sicily.

The Eighth Book.

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Chapter XXIV.
Nineteenth and Twentieth Years of the War - Revolt of Ionia - Intervention of Persia - The War in Ionia

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When the news was brought to Athens, for a long while they disbelieved even the most respectable of the soldiers who had themselves escaped from the scene of action and clearly reported the matter, a destruction so complete not being thought credible. When the conviction was forced upon them, they were angry with the orators who had joined in promoting the expedition, just as if they had not themselves voted it, and were enraged also with the reciters of oracles and soothsayers, and all other omen-mongers of the time who had encouraged them to hope that they should conquer Sicily. Already distressed at all points and in all quarters, after what had now happened, they were seized by a fear and consternation quite without example. It was grievous enough for the state and for every man in his proper person to lose so many heavy infantry, cavalry, and able-bodied troops, and to see none left to replace them; but when they saw, also, that they had not sufficient ships in their docks, or money in the treasury, or crews for the ships, they began to despair of salvation. They thought that their enemies in Sicily would immediately sail with their fleet against Piraeus, inflamed by so signal a victory; while their adversaries at home, redoubling all their preparations, would vigorously attack them by sea and land at once, aided by their own revolted confederates. Nevertheless, with such means as they had, it was determined to resist to the last, and to provide timber and money, and to equip a fleet as they best could, to take steps to secure their confederates and above all Euboea, to reform things in the city upon a more economical footing, and to elect a board of elders to advise upon the state of affairs as occasion should arise. In short, as is the

way of a democracy, in the panic of the moment they were ready to be as prudent as possible.

These resolves were at once carried into effect. Summer was now over. The winter ensuing saw all Hellas stirring under the impression of the great Athenian disaster in Sicily. Neutrals now felt that even if uninvited they ought no longer to stand aloof from the war, but should volunteer to march against the Athenians, who, as they severally reflected, would probably have come against them if the Sicilian campaign had succeeded. Besides, they considered that the war would now be short, and that it would be creditable for them to take part in it. Meanwhile the allies of the Lacedaemonians felt all more anxious than ever to see a speedy end to their heavy labours. But above all, the subjects of the Athenians showed a readiness to revolt even beyond their ability, judging the circumstances with passion, and refusing even to hear of the Athenians being able to last out the coming summer. Beyond all this, Lacedaemon was encouraged by the near prospect of being joined in great force in the spring by her allies in Sicily, lately forced by events to acquire their navy. With these reasons for confidence in every quarter, the Lacedaemonians now resolved to throw themselves without reserve into the war, considering that, once it was happily terminated, they would be finally delivered from such dangers as that which would have threatened them from Athens, if she had become mistress of Sicily, and that the overthrow of the Athenians would leave them in quiet enjoyment of the supremacy over all Hellas.

Their king, Agis, accordingly set out at once during this winter with some troops from Decelea, and levied from the allies contributions for the fleet, and turning towards the Malian Gulf exacted a sum of money from the Oetaeans by carrying off most of their cattle in reprisal for their old hostility, and, in spite of the protests and opposition of the Thessalians, forced the Achaeans of Phthiotis and the other subjects of the Thessalians in those parts to give him money and hostages, and deposited the hostages at

Corinth, and tried to bring their countrymen into the confederacy. The Lacedaemonians now issued a requisition to the cities for building a hundred ships, fixing their own quota and that of the Boeotians at twenty-five each; that of the Phocians and Locrians together at fifteen; that of the Corinthians at fifteen; that of the Arcadians, Pellenians, and Sicyonians together at ten; and that of the Megarians, Troezenians, Epidaurians, and Hermionians together at ten also; and meanwhile made every other preparation for commencing hostilities by the spring.

In the meantime the Athenians were not idle. During this same winter, as they had determined, they contributed timber and pushed on their ship-building, and fortified Sunium to enable their corn-ships to round it in safety, and evacuated the fort in Laconia which they had built on their way to Sicily; while they also, for economy, cut down any other expenses that seemed unnecessary, and above all kept a careful look-out against the revolt of their confederates.

While both parties were thus engaged, and were as intent upon preparing for the war as they had been at the outset, the Euboeans first of all sent envoys during this winter to Agis to treat of their revolting from Athens. Agis accepted their proposals, and sent for Alcamenes, son of Sthenelaidas, and Melanthus from Lacedaemon, to take the command in Euboea. These accordingly arrived with some three hundred Neodamodes, and Agis began to arrange for their crossing over. But in the meanwhile arrived some Lesbians, who also wished to revolt; and these being supported by the Boeotians, Agis was persuaded to defer acting in the matter of Euboea, and made arrangements for the revolt of the Lesbians, giving them Alcamenes, who was to have sailed to Euboea, as governor, and himself promising them ten ships, and the Boeotians the same number. All this was done without instructions from home, as Agis while at Decelea with the army that he commanded had power to send troops to whatever quarter he pleased, and to levy men and money. During this period, one

might say, the allies obeyed him much more than they did the Lacedaemonians in the city, as the force he had with him made him feared at once wherever he went. While Agis was engaged with the Lesbians, the Chians and Erythraeans, who were also ready to revolt, applied, not to him but at Lacedaemon; where they arrived accompanied by an ambassador from Tissaphernes, the commander of King Darius, son of Artaxerxes, in the maritime districts, who invited the Peloponnesians to come over, and promised to maintain their army. The King had lately called upon him for the tribute from his government, for which he was in arrears, being unable to raise it from the Hellenic towns by reason of the Athenians; and he therefore calculated that by weakening the Athenians he should get the tribute better paid, and should also draw the Lacedaemonians into alliance with the King; and by this means, as the King had commanded him, take alive or dead Amorges, the bastard son of Pissuthnes, who was in rebellion on the coast of Caria.

While the Chians and Tissaphernes thus joined to effect the same object, about the same time Calligeitus, son of Laophon, a Megarian, and Timagoras, son of Athenagoras, a Cyzicene, both of them exiles from their country and living at the court of Pharnabazus, son of Pharnaces, arrived at Lacedaemon upon a mission from Pharnabazus, to procure a fleet for the Hellespont; by means of which, if possible, he might himself effect the object of Tissaphernes' ambition and cause the cities in his government to revolt from the Athenians, and so get the tribute, and by his own agency obtain for the King the alliance of the Lacedaemonians.

The emissaries of Pharnabazus and Tissaphernes treating apart, a keen competition now ensued at Lacedaemon as to whether a fleet and army should be sent first to Ionia and Chios, or to the Hellespont. The Lacedaemonians, however, decidedly favoured the Chians and Tissaphernes, who were seconded by Alcibiades, the family friend of Endius, one of the ephors for that year. Indeed, this is how their house got

its Laconic name, Alcibiades being the family name of Endius. Nevertheless the Lacedaemonians first sent to Chios Phrynis, one of the Perioeci, to see whether they had as many ships as they said, and whether their city generally was as great as was reported; and upon his bringing word that they had been told the truth, immediately entered into alliance with the Chians and Erythraeans, and voted to send them forty ships, there being already, according to the statement of the Chians, not less than sixty in the island. At first the Lacedaemonians meant to send ten of these forty themselves, with Melanchridas their admiral; but afterwards, an earthquake having occurred, they sent Chalcideus instead of Melanchridas, and instead of the ten ships equipped only five in Laconia. And the winter ended, and with it ended also the nineteenth year of this war of which Thucydides is the historian.

At the beginning of the next summer the Chians were urging that the fleet should be sent off, being afraid that the Athenians, from whom all these embassies were kept a secret, might find out what was going on, and the Lacedaemonians at once sent three Spartans to Corinth to haul the ships as quickly as possible across the Isthmus from the other sea to that on the side of Athens, and to order them all to sail to Chios, those which Agis was equipping for Lesbos not excepted. The number of ships from the allied states was thirty-nine in all.

Meanwhile Calligeitus and Timagoras did not join on behalf of Pharnabazus in the expedition to Chios or give the money — twenty-five talents — which they had brought with them to help in dispatching a force, but determined to sail afterwards with another force by themselves. Agis, on the other hand, seeing the Lacedaemonians bent upon going to Chios first, himself came in to their views; and the allies assembled at Corinth and held a council, in which they decided to sail first to Chios under the command of Chalcideus, who was equipping the five vessels in Laconia, then to Lesbos, under the command of Alcamenes, the same whom Agis had fixed upon,

and lastly to go to the Hellespont, where the command was given to Clearchus, son of Ramphias. Meanwhile they would take only half the ships across the Isthmus first, and let those sail off at once, in order that the Athenians might attend less to the departing squadron than to those to be taken across afterwards, as no care had been taken to keep this voyage secret through contempt of the impotence of the Athenians, who had as yet no fleet of any account upon the sea. Agreeably to this determination, twenty-one vessels were at once conveyed across the Isthmus.

They were now impatient to set sail, but the Corinthians were not willing to accompany them until they had celebrated the Isthmian festival, which fell at that time. Upon this Agis proposed to them to save their scruples about breaking the Isthmian truce by taking the expedition upon himself. The Corinthians not consenting to this, a delay ensued, during which the Athenians conceived suspicions of what was preparing at Chios, and sent Aristocrates, one of their generals, and charged them with the fact, and, upon the denial of the Chians, ordered them to send with them a contingent of ships, as faithful confederates. Seven were sent accordingly. The reason of the dispatch of the ships lay in the fact that the mass of the Chians were not privy to the negotiations, while the few who were in the secret did not wish to break with the multitude until they had something positive to lean upon, and no longer expected the Peloponnesians to arrive by reason of their delay.

In the meantime the Isthmian games took place, and the Athenians, who had been also invited, went to attend them, and now seeing more clearly into the designs of the Chians, as soon as they returned to Athens took measures to prevent the fleet putting out from Cenchreae without their knowledge. After the festival the Peloponnesians set sail with twenty-one ships for Chios, under the command of Alcamenes. The Athenians first sailed against them with an equal number, drawing off towards the open sea. The enemy, however, turning back before he had followed them far, the

Athenians returned also, not trusting the seven Chian ships which formed part of their number, and afterwards manned thirty-seven vessels in all and chased him on his passage alongshore into Spiraeum, a desert Corinthian port on the edge of the Epidaurian frontier. After losing one ship out at sea, the Peloponnesians got the rest together and brought them to anchor. The Athenians now attacked not only from the sea with their fleet, but also disembarked upon the coast; and a melee ensued of the most confused and violent kind, in which the Athenians disabled most of the enemy's vessels and killed Alcamenes their commander, losing also a few of their own men.

After this they separated, and the Athenians, detaching a sufficient number of ships to blockade those of the enemy, anchored with the rest at the islet adjacent, upon which they proceeded to encamp, and sent to Athens for reinforcements; the Peloponnesians having been joined on the day after the battle by the Corinthians, who came to help the ships, and by the other inhabitants in the vicinity not long afterwards. These saw the difficulty of keeping guard in a desert place, and in their perplexity at first thought of burning the ships, but finally resolved to haul them up on shore and sit down and guard them with their land forces until a convenient opportunity for escaping should present itself. Agis also, on being informed of the disaster, sent them a Spartan of the name of Thermon. The Lacedaemonians first received the news of the fleet having put out from the Isthmus, Alcamenes having been ordered by the ephors to send off a horseman when this took place, and immediately resolved to dispatch their own five vessels under Chalcideus, and Alcibiades with him. But while they were full of this resolution came the second news of the fleet having taken refuge in Spiraeum; and disheartened at their first step in the Ionian war proving a failure, they laid aside the idea of sending the ships from their own country, and even wished to recall some that had already sailed.

Perceiving this, Alcibiades again persuaded Endius and the other ephors to persevere in the expedition, saying that the voyage would be made before

the Chians heard of the fleet's misfortune, and that as soon as he set foot in Ionia, he should, by assuring them of the weakness of the Athenians and the zeal of Lacedaemon, have no difficulty in persuading the cities to revolt, as they would readily believe his testimony. He also represented to Endius himself in private that it would be glorious for him to be the means of making Ionia revolt and the King become the ally of Lacedaemon, instead of that honour being left to Agis (Agis, it must be remembered, was the enemy of Alcibiades); and Endius and his colleagues thus persuaded, he put to sea with the five ships and the Lacedaemonian Chalcideus, and made all haste upon the voyage.

About this time the sixteen Peloponnesian ships from Sicily, which had served through the war with Gylippus, were caught on their return off Leucadia and roughly handled by the twenty-seven Athenian vessels under Hippocles, son of Menippus, on the lookout for the ships from Sicily. After losing one of their number, the rest escaped from the Athenians and sailed into Corinth.

Meanwhile Chalcideus and Alcibiades seized all they met with on their voyage, to prevent news of their coming, and let them go at Corycus, the first point which they touched at in the continent. Here they were visited by some of their Chian correspondents and, being urged by them to sail up to the town without announcing their coming, arrived suddenly before Chios. The many were amazed and confounded, while the few had so arranged that the council should be sitting at the time; and after speeches from Chalcideus and Alcibiades stating that many more ships were sailing up, but saying nothing of the fleet being blockaded in Spiraeum, the Chians revolted from the Athenians, and the Erythraeans immediately afterwards. After this three vessels sailed over to Clazomenae, and made that city revolt also; and the Clazomenians immediately crossed over to the mainland and began to fortify Polichna, in order to retreat there, in case of necessity, from the island where they dwelt.

While the revolted places were all engaged in fortifying and preparing for the war, news of Chios speedily reached Athens. The Athenians thought the danger by which they were now menaced great and unmistakable, and that the rest of their allies would not consent to keep quiet after the secession of the greatest of their number. In the consternation of the moment they at once took off the penalty attaching to whoever proposed or put to the vote a proposal for using the thousand talents which they had jealously avoided touching throughout the whole war, and voted to employ them to man a large number of ships, and to send off at once under Strombichides, son of Diotimus, the eight vessels, forming part of the blockading fleet at Spiraeum, which had left the blockade and had returned after pursuing and failing to overtake the vessels with Chalcideus. These were to be followed shortly afterwards by twelve more under Thrasycles, also taken from the blockade. They also recalled the seven Chian vessels, forming part of their squadron blockading the fleet in Spiraeum, and giving the slaves on board their liberty, put the freemen in confinement, and speedily manned and sent out ten fresh ships to blockade the Peloponnesians in the place of all those that had departed, and decided to man thirty more. Zeal was not wanting, and no effort was spared to send relief to Chios.

In the meantime Strombichides with his eight ships arrived at Samos, and, taking one Samian vessel, sailed to Teos and required them to remain quiet. Chalcideus also set sail with twenty-three ships for Teos from Chios, the land forces of the Clazomenians and Erythraeans moving alongshore to support him. Informed of this in time, Strombichides put out from Teos before their arrival, and while out at sea, seeing the number of the ships from Chios, fled towards Samos, chased by the enemy. The Teians at first would not receive the land forces, but upon the flight of the Athenians took them into the town. There they waited for some time for Chalcideus to return from the pursuit, and as time went on without his appearing, began

themselves to demolish the wall which the Athenians had built on the land side of the city of the Teians, being assisted by a few of the barbarians who had come up under the command of Stages, the lieutenant of Tissaphernes.

Meanwhile Chalcideus and Alcibiades, after chasing Strombichides into Samos, armed the crews of the ships from Peloponnese and left them at Chios, and filling their places with substitutes from Chios and manning twenty others, sailed off to effect the revolt of Miletus. The wish of Alcibiades, who had friends among the leading men of the Milesians, was to bring over the town before the arrival of the ships from Peloponnese, and thus, by causing the revolt of as many cities as possible with the help of the Chian power and of Chalcideus, to secure the honour for the Chians and himself and Chalcideus, and, as he had promised, for Endius who had sent them out. Not discovered until their voyage was nearly completed, they arrived a little before Strombichides and Thrasycles (who had just come with twelve ships from Athens, and had joined Strombichides in pursuing them), and occasioned the revolt of Miletus. The Athenians sailing up close on their heels with nineteen ships found Miletus closed against them, and took up their station at the adjacent island of Lade. The first alliance between the King and the Lacedaemonians was now concluded immediately upon the revolt of the Milesians, by Tissaphernes and Chalcideus, and was as follows:

> The Lacedaemonians and their allies made a treaty with the King and Tissaphernes upon the terms following:
>
> 1. Whatever country or cities the King has, or the King's ancestors had, shall be the king's: and whatever came in to the Athenians from these cities, either money or any other thing, the King and the Lacedaemonians and their allies shall jointly hinder the Athenians from receiving either money or any other thing.
>
> 2. The war with the Athenians shall be carried on jointly by the King and by the Lacedaemonians and their allies: and it shall not be

lawful to make peace with the Athenians except both agree, the King on his side and the Lacedaemonians and their allies on theirs.

3. If any revolt from the King, they shall be the enemies of the Lacedaemonians and their allies. And if any revolt from the Lacedaemonians and their allies, they shall be the enemies of the King in like manner.

This was the alliance. After this the Chians immediately manned ten more vessels and sailed for Anaia, in order to gain intelligence of those in Miletus, and also to make the cities revolt. A message, however, reaching them from Chalcideus to tell them to go back again, and that Amorges was at hand with an army by land, they sailed to the temple of Zeus, and there sighting ten more ships sailing up with which Diomedon had started from Athens after Thrasycles, fled, one ship to Ephesus, the rest to Teos. The Athenians took four of their ships empty, the men finding time to escape ashore; the rest took refuge in the city of the Teians; after which the Athenians sailed off to Samos, while the Chians put to sea with their remaining vessels, accompanied by the land forces, and caused Lebedos to revolt, and after it Erae. After this they both returned home, the fleet and the army.

About the same time the twenty ships of the Peloponnesians in Spiraeum, which we left chased to land and blockaded by an equal number of Athenians, suddenly sallied out and defeated the blockading squadron, took four of their ships, and, sailing back to Cenchreae, prepared again for the voyage to Chios and Ionia. Here they were joined by Astyochus as high admiral from Lacedaemon, henceforth invested with the supreme command at sea. The land forces now withdrawing from Teos, Tissaphernes repaired thither in person with an army and completed the demolition of anything that was left of the wall, and so departed. Not long after his departure Diomedon arrived with ten Athenian ships, and, having made a convention

by which the Teians admitted him as they had the enemy, coasted along to Erae, and, failing in an attempt upon the town, sailed back again.

About this time took place the rising of the commons at Samos against the upper classes, in concert with some Athenians, who were there in three vessels. The Samian commons put to death some two hundred in all of the upper classes, and banished four hundred more, and themselves took their land and houses; after which the Athenians decreed their independence, being now sure of their fidelity, and the commons henceforth governed the city, excluding the landholders from all share in affairs, and forbidding any of the commons to give his daughter in marriage to them or to take a wife from them in future.

After this, during the same summer, the Chians, whose zeal continued as active as ever, and who even without the Peloponnesians found themselves in sufficient force to effect the revolt of the cities and also wished to have as many companions in peril as possible, made an expedition with thirteen ships of their own to Lesbos; the instructions from Lacedaemon being to go to that island next, and from thence to the Hellespont. Meanwhile the land forces of the Peloponnesians who were with the Chians and of the allies on the spot, moved alongshore for Clazomenae and Cuma, under the command of Eualas, a Spartan; while the fleet under Diniadas, one of the Perioeci, first sailed up to Methymna and caused it to revolt, and, leaving four ships there, with the rest procured the revolt of Mitylene.

In the meantime Astyochus, the Lacedaemonian admiral, set sail from Cenchreae with four ships, as he had intended, and arrived at Chios. On the third day after his arrival, the Athenian ships, twenty-five in number, sailed to Lesbos under Diomedon and Leon, who had lately arrived with a reinforcement of ten ships from Athens. Late in the same day Astyochus put to sea, and taking one Chian vessel with him sailed to Lesbos to render what assistance he could. Arrived at Pyrrha, and from thence the next day at

Eresus, he there learned that Mitylene had been taken, almost without a blow, by the Athenians, who had sailed up and unexpectedly put into the harbour, had beaten the Chian ships, and landing and defeating the troops opposed to them had become masters of the city. Informed of this by the Eresians and the Chian ships, which had been left with Eubulus at Methymna, and had fled upon the capture of Mitylene, and three of which he now fell in with, one having been taken by the Athenians, Astyochus did not go on to Mitylene, but raised and armed Eresus, and, sending the heavy infantry from his own ships by land under Eteonicus to Antissa and Methymna, himself proceeded alongshore thither with the ships which he had with him and with the three Chians, in the hope that the Methymnians upon seeing them would be encouraged to persevere in their revolt. As, however, everything went against him in Lesbos, he took up his own force and sailed back to Chios; the land forces on board, which were to have gone to the Hellespont, being also conveyed back to their different cities. After this six of the allied Peloponnesian ships at Cenchreae joined the forces at Chios. The Athenians, after restoring matters to their old state in Lesbos, set sail from thence and took Polichna, the place that the Clazomenians were fortifying on the continent, and carried the inhabitants back to their town upon the island, except the authors of the revolt, who withdrew to Daphnus; and thus Clazomenae became once more Athenian.

The same summer the Athenians in the twenty ships at Lade, blockading Miletus, made a descent at Panormus in the Milesian territory, and killed Chalcideus the Lacedaemonian commander, who had come with a few men against them, and the third day after sailed over and set up a trophy, which, as they were not masters of the country, was however pulled down by the Milesians. Meanwhile Leon and Diomedon with the Athenian fleet from Lesbos issuing from the Oenussae, the isles off Chios, and from their forts of Sidussa and Pteleum in the Erythraeid, and from Lesbos, carried on the war against the Chians from the ships, having on board heavy infantry from

the rolls pressed to serve as marines. Landing in Cardamyle and in Bolissus they defeated with heavy loss the Chians that took the field against them and, laying desolate the places in that neighbourhood, defeated the Chians again in another battle at Phanae, and in a third at Leuconium. After this the Chians ceased to meet them in the field, while the Athenians devastated the country, which was beautifully stocked and had remained uninjured ever since the Median wars. Indeed, after the Lacedaemonians, the Chians are the only people that I have known who knew how to be wise in prosperity, and who ordered their city the more securely the greater it grew. Nor was this revolt, in which they might seem to have erred on the side of rashness, ventured upon until they had numerous and gallant allies to share the danger with them, and until they perceived the Athenians after the Sicilian disaster themselves no longer denying the thoroughly desperate state of their affairs. And if they were thrown out by one of the surprises which upset human calculations, they found out their mistake in company with many others who believed, like them, in the speedy collapse of the Athenian power. While they were thus blockaded from the sea and plundered by land, some of the citizens undertook to bring the city over to the Athenians. Apprised of this the authorities took no action themselves, but brought Astyochus, the admiral, from Erythrae, with four ships that he had with him, and considered how they could most quietly, either by taking hostages or by some other means, put an end to the conspiracy.

While the Chians were thus engaged, a thousand Athenian heavy infantry and fifteen hundred Argives (five hundred of whom were light troops furnished with armour by the Athenians), and one thousand of the allies, towards the close of the same summer sailed from Athens in forty-eight ships, some of which were transports, under the command of Phrynichus, Onomacles, and Scironides, and putting into Samos crossed over and encamped at Miletus. Upon this the Milesians came out to the number of eight hundred heavy infantry, with the Peloponnesians who had

come with Chalcideus, and some foreign mercenaries of Tissaphernes, Tissaphernes himself and his cavalry, and engaged the Athenians and their allies. While the Argives rushed forward on their own wing with the careless disdain of men advancing against Ionians who would never stand their charge, and were defeated by the Milesians with a loss little short of three hundred men, the Athenians first defeated the Peloponnesians, and driving before them the barbarians and the ruck of the army, without engaging the Milesians, who after the rout of the Argives retreated into the town upon seeing their comrades worsted, crowned their victory by grounding their arms under the very walls of Miletus. Thus, in this battle, the Ionians on both sides overcame the Dorians, the Athenians defeating the Peloponnesians opposed to them, and the Milesians the Argives. After setting up a trophy, the Athenians prepared to draw a wall round the place, which stood upon an isthmus; thinking that, if they could gain Miletus, the other towns also would easily come over to them.

Meanwhile about dusk tidings reached them that the fifty-five ships from Peloponnese and Sicily might be instantly expected. Of these the Siceliots, urged principally by the Syracusan Hermocrates to join in giving the finishing blow to the power of Athens, furnished twenty-two — twenty from Syracuse, and two from Silenus; and the ships that we left preparing in Peloponnese being now ready, both squadrons had been entrusted to Therimenes, a Lacedaemonian, to take to Astyochus, the admiral. They now put in first at Leros the island off Miletus, and from thence, discovering that the Athenians were before the town, sailed into the Iasic Gulf, in order to learn how matters stood at Miletus. Meanwhile Alcibiades came on horseback to Teichiussa in the Milesian territory, the point of the gulf at which they had put in for the night, and told them of the battle in which he had fought in person by the side of the Milesians and Tissaphernes, and advised them, if they did not wish to sacrifice Ionia and their cause, to fly to the relief of Miletus and hinder its investment.

Accordingly they resolved to relieve it the next morning. Meanwhile Phrynichus, the Athenian commander, had received precise intelligence of the fleet from Leros, and when his colleagues expressed a wish to keep the sea and fight it out, flatly refused either to stay himself or to let them or any one else do so if he could help it. Where they could hereafter contend, after full and undisturbed preparation, with an exact knowledge of the number of the enemy's fleet and of the force which they could oppose to him, he would never allow the reproach of disgrace to drive him into a risk that was unreasonable. It was no disgrace for an Athenian fleet to retreat when it suited them: put it as they would, it would be more disgraceful to be beaten, and to expose the city not only to disgrace, but to the most serious danger. After its late misfortunes it could hardly be justified in voluntarily taking the offensive even with the strongest force, except in a case of absolute necessity: much less then without compulsion could it rush upon peril of its own seeking. He told them to take up their wounded as quickly as they could and the troops and stores which they had brought with them, and leaving behind what they had taken from the enemy's country, in order to lighten the ships, to sail off to Samos, and there concentrating all their ships to attack as opportunity served. As he spoke so he acted; and thus not now more than afterwards, nor in this alone but in all that he had to do with, did Phrynichus show himself a man of sense. In this way that very evening the Athenians broke up from before Miletus, leaving their victory unfinished, and the Argives, mortified at their disaster, promptly sailed off home from Samos.

As soon as it was morning the Peloponnesians weighed from Teichiussa and put into Miletus after the departure of the Athenians; they stayed one day, and on the next took with them the Chian vessels originally chased into port with Chalcideus, and resolved to sail back for the tackle which they had put on shore at Teichiussa. Upon their arrival Tissaphernes came to them with his land forces and induced them to sail to Iasus, which was held

by his enemy Amorges. Accordingly they suddenly attacked and took Iasus, whose inhabitants never imagined that the ships could be other than Athenian. The Syracusans distinguished themselves most in the action. Amorges, a bastard of Pissuthnes and a rebel from the King, was taken alive and handed over to Tissaphernes, to carry to the King, if he chose, according to his orders: Iasus was sacked by the army, who found a very great booty there, the place being wealthy from ancient date. The mercenaries serving with Amorges the Peloponnesians received and enrolled in their army without doing them any harm, since most of them came from Peloponnese, and handed over the town to Tissaphernes with all the captives, bond or free, at the stipulated price of one Doric stater a head; after which they returned to Miletus. Pedaritus, son of Leon, who had been sent by the Lacedaemonians to take the command at Chios, they dispatched by land as far as Erythrae with the mercenaries taken from Amorges; appointing Philip to remain as governor of Miletus.

Summer was now over. The winter following, Tissaphernes put Iasus in a state of defence, and passing on to Miletus distributed a month's pay to all the ships as he had promised at Lacedaemon, at the rate of an Attic drachma a day for each man. In future, however, he was resolved not to give more than three obols, until he had consulted the King; when if the King should so order he would give, he said, the full drachma. However, upon the protest of the Syracusan general Hermocrates (for as Therimenes was not admiral, but only accompanied them in order to hand over the ships to Astyochus, he made little difficulty about the pay), it was agreed that the amount of five ships' pay should be given over and above the three obols a day for each man; Tissaphernes paying thirty talents a month for fifty-five ships, and to the rest, for as many ships as they had beyond that number, at the same rate.

The same winter the Athenians in Samos, having been joined by thirty-five more vessels from home under Charminus, Strombichides, and

Euctemon, called in their squadron at Chios and all the rest, intending to blockade Miletus with their navy, and to send a fleet and an army against Chios; drawing lots for the respective services. This intention they carried into effect; Strombichides, Onamacles, and Euctemon sailing against Chios, which fell to their lot, with thirty ships and a part of the thousand heavy infantry, who had been to Miletus, in transports; while the rest remained masters of the sea with seventy-four ships at Samos, and advanced upon Miletus.

Meanwhile Astyochus, whom we left at Chios collecting the hostages required in consequence of the conspiracy, stopped upon learning that the fleet with Therimenes had arrived, and that the affairs of the league were in a more flourishing condition, and putting out to sea with ten Peloponnesian and as many Chian vessels, after a futile attack upon Pteleum, coasted on to Clazomenae, and ordered the Athenian party to remove inland to Daphnus, and to join the Peloponnesians, an order in which also joined Tamos the king's lieutenant in Ionia. This order being disregarded, Astyochus made an attack upon the town, which was unwalled, and having failed to take it was himself carried off by a strong gale to Phocaea and Cuma, while the rest of the ships put in at the islands adjacent to Clazomenae — Marathussa, Pele, and Drymussa. Here they were detained eight days by the winds, and, plundering and consuming all the property of the Clazomenians there deposited, put the rest on shipboard and sailed off to Phocaea and Cuma to join Astyochus.

While he was there, envoys arrived from the Lesbians who wished to revolt again. With Astyochus they were successful; but the Corinthians and the other allies being averse to it by reason of their former failure, he weighed anchor and set sail for Chios, where they eventually arrived from different quarters, the fleet having been scattered by a storm. After this Pedaritus, whom we left marching along the coast from Miletus, arrived at Erythrae, and thence crossed over with his army to Chios, where he found

also about five hundred soldiers who had been left there by Chalcideus from the five ships with their arms. Meanwhile some Lesbians making offers to revolt, Astyochus urged upon Pedaritus and the Chians that they ought to go with their ships and effect the revolt of Lesbos, and so increase the number of their allies, or, if not successful, at all events harm the Athenians. The Chians, however, turned a deaf ear to this, and Pedaritus flatly refused to give up to him the Chian vessels.

Upon this Astyochus took five Corinthian and one Megarian vessel, with another from Hermione, and the ships which had come with him from Laconia, and set sail for Miletus to assume his command as admiral; after telling the Chians with many threats that he would certainly not come and help them if they should be in need. At Corycus in the Erythraeid he brought to for the night; the Athenian armament sailing from Samos against Chios being only separated from him by a hill, upon the other side of which it brought to; so that neither perceived the other. But a letter arriving in the night from Pedaritus to say that some liberated Erythraean prisoners had come from Samos to betray Erythrae, Astyochus at once put back to Erythrae, and so just escaped falling in with the Athenians. Here Pedaritus sailed over to join him; and after inquiry into the pretended treachery, finding that the whole story had been made up to procure the escape of the men from Samos, they acquitted them of the charge, and sailed away, Pedaritus to Chios and Astyochus to Miletus as he had intended.

Meanwhile the Athenian armament sailing round Corycus fell in with three Chian men-of-war off Arginus, and gave immediate chase. A great storm coming on, the Chians with difficulty took refuge in the harbour; the three Athenian vessels most forward in the pursuit being wrecked and thrown up near the city of Chios, and the crews slain or taken prisoners. The rest of the Athenian fleet took refuge in the harbour called Phoenicus, under Mount Mimas, and from thence afterwards put into Lesbos and prepared for the work of fortification.

The same winter the Lacedaemonian Hippocrates sailed out from Peloponnese with ten Thurian ships under the command of Dorieus, son of Diagoras, and two colleagues, one Laconian and one Syracusan vessel, and arrived at Cnidus, which had already revolted at the instigation of Tissaphernes. When their arrival was known at Miletus, orders came to them to leave half their squadron to guard Cnidus, and with the rest to cruise round Triopium and seize all the merchantmen arriving from Egypt. Triopium is a promontory of Cnidus and sacred to Apollo. This coming to the knowledge of the Athenians, they sailed from Samos and captured the six ships on the watch at Triopium, the crews escaping out of them. After this the Athenians sailed into Cnidus and made an assault upon the town, which was unfortified, and all but took it; and the next day assaulted it again, but with less effect, as the inhabitants had improved their defences during the night, and had been reinforced by the crews escaped from the ships at Triopium. The Athenians now withdrew, and after plundering the Cnidian territory sailed back to Samos.

About the same time Astyochus came to the fleet at Miletus. The Peloponnesian camp was still plentifully supplied, being in receipt of sufficient pay, and the soldiers having still in hand the large booty taken at Iasus. The Milesians also showed great ardour for the war. Nevertheless the Peloponnesians thought the first convention with Tissaphernes, made with Chalcideus, defective, and more advantageous to him than to them, and consequently while Therimenes was still there concluded another, which was as follows:

> The convention of the Lacedaemonians and the allies with King Darius and the sons of the King, and with Tissaphernes for a treaty and friendship, as follows:
>
> 1. Neither the Lacedaemonians nor the allies of the Lacedaemonians shall make war against or otherwise injure any country or cities that belong to King Darius or did belong to his father

or to his ancestors; neither shall the Lacedaemonians nor the allies of the Lacedaemonians exact tribute from such cities. Neither shall King Darius nor any of the subjects of the King make war against or otherwise injure the Lacedaemonians or their allies.

2. If the Lacedaemonians or their allies should require any assistance from the King, or the King from the Lacedaemonians or their allies, whatever they both agree upon they shall be right in doing.

3. Both shall carry on jointly the war against the Athenians and their allies: and if they make peace, both shall do so jointly.

4. The expense of all troops in the King's country, sent for by the King, shall be borne by the King.

5. If any of the states comprised in this convention with the King attack the King's country, the rest shall stop them and aid the King to the best of their power. And if any in the King's country or in the countries under the King's rule attack the country of the Lacedaemonians or their allies, the King shall stop it and help them to the best of his power.

After this convention Therimenes handed over the fleet to Astyochus, sailed off in a small boat, and was lost. The Athenian armament had now crossed over from Lesbos to Chios, and being master by sea and land began to fortify Delphinium, a place naturally strong on the land side, provided with more than one harbour, and also not far from the city of Chios. Meanwhile the Chians remained inactive. Already defeated in so many battles, they were now also at discord among themselves; the execution of the party of Tydeus, son of Ion, by Pedaritus upon the charge of Atticism, followed by the forcible imposition of an oligarchy upon the rest of the city, having made them suspicious of one another; and they therefore thought neither themselves not the mercenaries under Pedaritus a match for the enemy. They sent, however, to Miletus to beg Astyochus to assist them, which he refused to do, and was accordingly denounced at Lacedaemon by

Pedaritus as a traitor. Such was the state of the Athenian affairs at Chios; while their fleet at Samos kept sailing out against the enemy in Miletus, until they found that he would not accept their challenge, and then retired again to Samos and remained quiet.

In the same winter the twenty-seven ships equipped by the Lacedaemonians for Pharnabazus through the agency of the Megarian Calligeitus, and the Cyzicene Timagoras, put out from Peloponnese and sailed for Ionia about the time of the solstice, under the command of Antisthenes, a Spartan. With them the Lacedaemonians also sent eleven Spartans as advisers to Astyochus; Lichas, son of Arcesilaus, being among the number. Arrived at Miletus, their orders were to aid in generally superintending the good conduct of the war; to send off the above ships or a greater or less number to the Hellespont to Pharnabazus, if they thought proper, appointing Clearchus, son of Ramphias, who sailed with them, to the command; and further, if they thought proper, to make Antisthenes admiral, dismissing Astyochus, whom the letters of Pedaritus had caused to be regarded with suspicion. Sailing accordingly from Malea across the open sea, the squadron touched at Melos and there fell in with ten Athenian ships, three of which they took empty and burned. After this, being afraid that the Athenian vessels escaped from Melos might, as they in fact did, give information of their approach to the Athenians at Samos, they sailed to Crete, and having lengthened their voyage by way of precaution made land at Caunus in Asia, from whence considering themselves in safety they sent a message to the fleet at Miletus for a convoy along the coast.

Meanwhile the Chians and Pedaritus, undeterred by the backwardness of Astyochus, went on sending messengers pressing him to come with all the fleet to assist them against their besiegers, and not to leave the greatest of the allied states in Ionia to be shut up by sea and overrun and pillaged by land. There were more slaves at Chios than in any one other city except Lacedaemon, and being also by reason of their numbers punished more

rigorously when they offended, most of them, when they saw the Athenian armament firmly established in the island with a fortified position, immediately deserted to the enemy, and through their knowledge of the country did the greatest mischief. The Chians therefore urged upon Astyochus that it was his duty to assist them, while there was still a hope and a possibility of stopping the enemy's progress, while Delphinium was still in process of fortification and unfinished, and before the completion of a higher rampart which was being added to protect the camp and fleet of their besiegers. Astyochus now saw that the allies also wished it and prepared to go, in spite of his intention to the contrary owing to the threat already referred to.

In the meantime news came from Caunus of the arrival of the twenty-seven ships with the Lacedaemonian commissioners; and Astyochus, postponing everything to the duty of convoying a fleet of that importance, in order to be more able to command the sea, and to the safe conduct of the Lacedaemonians sent as spies over his behaviour, at once gave up going to Chios and set sail for Caunus. As he coasted along he landed at the Meropid Cos and sacked the city, which was unfortified and had been lately laid in ruins by an earthquake, by far the greatest in living memory, and, as the inhabitants had fled to the mountains, overran the country and made booty of all it contained, letting go, however, the free men. From Cos arriving in the night at Cnidus he was constrained by the representations of the Cnidians not to disembark the sailors, but to sail as he was straight against the twenty Athenian vessels, which with Charminus, one of the commanders at Samos, were on the watch for the very twenty-seven ships from Peloponnese which Astyochus was himself sailing to join; the Athenians in Samos having heard from Melos of their approach, and Charminus being on the look-out off Syme, Chalce, Rhodes, and Lycia, as he now heard that they were at Caunus.

Astyochus accordingly sailed as he was to Syme, before he was heard of, in the hope of catching the enemy somewhere out at sea. Rain, however, and foggy weather encountered him, and caused his ships to straggle and get into disorder in the dark. In the morning his fleet had parted company and was most of it still straggling round the island, and the left wing only in sight of Charminus and the Athenians, who took it for the squadron which they were watching for from Caunus, and hastily put out against it with part only of their twenty vessels, and attacking immediately sank three ships and disabled others, and had the advantage in the action until the main body of the fleet unexpectedly hove in sight, when they were surrounded on every side. Upon this they took to flight, and after losing six ships with the rest escaped to Teutlussa or Beet Island, and from thence to Halicarnassus. After this the Peloponnesians put into Cnidus and, being joined by the twenty-seven ships from Caunus, sailed all together and set up a trophy in Syme, and then returned to anchor at Cnidus.

As soon as the Athenians knew of the sea-fight, they sailed with all the ships at Samos to Syme, and, without attacking or being attacked by the fleet at Cnidus, took the ships' tackle left at Syme, and touching at Lorymi on the mainland sailed back to Samos. Meanwhile the Peloponnesian ships, being now all at Cnidus, underwent such repairs as were needed; while the eleven Lacedaemonian commissioners conferred with Tissaphernes, who had come to meet them, upon the points which did not satisfy them in the past transactions, and upon the best and mutually most advantageous manner of conducting the war in future. The severest critic of the present proceedings was Lichas, who said that neither of the treaties could stand, neither that of Chalcideus, nor that of Therimenes; it being monstrous that the King should at this date pretend to the possession of all the country formerly ruled by himself or by his ancestors — a pretension which implicitly put back under the yoke all the islands — Thessaly, Locris, and everything as far as Boeotia — and made the Lacedaemonians give to the

Hellenes instead of liberty a Median master. He therefore invited Tissaphernes to conclude another and a better treaty, as they certainly would not recognize those existing and did not want any of his pay upon such conditions. This offended Tissaphernes so much that he went away in a rage without settling anything.

Chapter XXV.
Twentieth and Twenty - first Years of the War - Intrigues of Alcibiades - Withdrawal of the Persian Subsidies - Oligarchical Coup d'Etat at Athens - Patriotism of the Army at Samos

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The Peloponnesians now determined to sail to Rhodes, upon the invitation of some of the principal men there, hoping to gain an island powerful by the number of its seamen and by its land forces, and also thinking that they would be able to maintain their fleet from their own confederacy, without having to ask for money from Tissaphernes. They accordingly at once set sail that same winter from Cnidus, and first put in with ninety-four ships at Camirus in the Rhodian country, to the great alarm of the mass of the inhabitants, who were not privy to the intrigue, and who consequently fled, especially as the town was unfortified. They were afterwards, however, assembled by the Lacedaemonians together with the inhabitants of the two other towns of Lindus and Ialysus; and the Rhodians were persuaded to revolt from the Athenians and the island went over to the Peloponnesians. Meanwhile the Athenians had received the alarm and set sail with the fleet from Samos to forestall them, and came within sight of the island, but being a little too late sailed off for the moment to Chalce, and from thence to Samos, and subsequently waged war against Rhodes, issuing from Chalce, Cos, and Samos.

The Peloponnesians now levied a contribution of thirty-two talents from the Rhodians, after which they hauled their ships ashore and for eighty days remained inactive. During this time, and even earlier, before they removed to Rhodes, the following intrigues took place. After the death of Chalcideus and the battle at Miletus, Alcibiades began to be suspected by the Peloponnesians; and Astyochus received from Lacedaemon an order from

them to put him to death, he being the personal enemy of Agis, and in other respects thought unworthy of confidence. Alcibiades in his alarm first withdrew to Tissaphernes, and immediately began to do all he could with him to injure the Peloponnesian cause. Henceforth becoming his adviser in everything, he cut down the pay from an Attic drachma to three obols a day, and even this not paid too regularly; and told Tissaphernes to say to the Peloponnesians that the Athenians, whose maritime experience was of an older date than their own, only gave their men three obols, not so much from poverty as to prevent their seamen being corrupted by being too well off, and injuring their condition by spending money upon enervating indulgences, and also paid their crews irregularly in order to have a security against their deserting in the arrears which they would leave behind them. He also told Tissaphernes to bribe the captains and generals of the cities, and so to obtain their connivance — an expedient which succeeded with all except the Syracusans, Hermocrates alone opposing him on behalf of the whole confederacy. Meanwhile the cities asking for money Alcibiades sent off, by roundly telling them in the name of Tissaphernes that it was great impudence in the Chians, the richest people in Hellas, not content with being defended by a foreign force, to expect others to risk not only their lives but their money as well in behalf of their freedom; while the other cities, he said, had had to pay largely to Athens before their rebellion, and could not justly refuse to contribute as much or even more now for their own selves. He also pointed out that Tissaphernes was at present carrying on the war at his own charges, and had good cause for economy, but that as soon as he received remittances from the king he would give them their pay in full and do what was reasonable for the cities.

Alcibiades further advised Tissaphernes not to be in too great a hurry to end the war, or to let himself be persuaded to bring up the Phoenician fleet which he was equipping, or to provide pay for more Hellenes, and thus put the power by land and sea into the same hands; but to leave each of the

contending parties in possession of one element, thus enabling the king when he found one troublesome to call in the other. For if the command of the sea and land were united in one hand, he would not know where to turn for help to overthrow the dominant power; unless he at last chose to stand up himself, and go through with the struggle at great expense and hazard. The cheapest plan was to let the Hellenes wear each other out, at a small share of the expense and without risk to himself. Besides, he would find the Athenians the most convenient partners in empire as they did not aim at conquests on shore, and carried on the war upon principles and with a practice most advantageous to the King; being prepared to combine to conquer the sea for Athens, and for the King all the Hellenes inhabiting his country, whom the Peloponnesians, on the contrary, had come to liberate. Now it was not likely that the Lacedaemonians would free the Hellenes from the Hellenic Athenians, without freeing them also from the barbarian Mede, unless overthrown by him in the meanwhile. Alcibiades therefore urged him to wear them both out at first, and, after docking the Athenian power as much as he could, forthwith to rid the country of the Peloponnesians. In the main Tissaphernes approved of this policy, so far at least as could be conjectured from his behaviour; since he now gave his confidence to Alcibiades in recognition of his good advice, and kept the Peloponnesians short of money, and would not let them fight at sea, but ruined their cause by pretending that the Phoenician fleet would arrive, and that they would thus be enabled to contend with the odds in their favour, and so made their navy lose its efficiency, which had been very remarkable, and generally betrayed a coolness in the war that was too plain to be mistaken.

Alcibiades gave this advice to Tissaphernes and the King, with whom he then was, not merely because he thought it really the best, but because he was studying means to effect his restoration to his country, well knowing that if he did not destroy it he might one day hope to persuade the Athenians

to recall him, and thinking that his best chance of persuading them lay in letting them see that he possessed the favour of Tissaphernes. The event proved him to be right. When the Athenians at Samos found that he had influence with Tissaphernes, principally of their own motion (though partly also through Alcibiades himself sending word to their chief men to tell the best men in the army that, if there were only an oligarchy in the place of the rascally democracy that had banished him, he would be glad to return to his country and to make Tissaphernes their friend), the captains and chief men in the armament at once embraced the idea of subverting the democracy.

The design was first mooted in the camp, and afterwards from thence reached the city. Some persons crossed over from Samos and had an interview with Alcibiades, who immediately offered to make first Tissaphernes, and afterwards the King, their friend, if they would give up the democracy and make it possible for the King to trust them. The higher class, who also suffered most severely from the war, now conceived great hopes of getting the government into their own hands, and of triumphing over the enemy. Upon their return to Samos the emissaries formed their partisans into a club, and openly told the mass of the armament that the King would be their friend, and would provide them with money, if Alcibiades were restored and the democracy abolished. The multitude, if at first irritated by these intrigues, were nevertheless kept quiet by the advantageous prospect of the pay from the King; and the oligarchical conspirators, after making this communication to the people, now re-examined the proposals of Alcibiades among themselves, with most of their associates. Unlike the rest, who thought them advantageous and trustworthy, Phrynichus, who was still general, by no means approved of the proposals. Alcibiades, he rightly thought, cared no more for an oligarchy than for a democracy, and only sought to change the institutions of his country in order to get himself recalled by his associates; while for themselves their one object should be to avoid civil discord. It was not the

King's interest, when the Peloponnesians were now their equals at sea, and in possession of some of the chief cities in his empire, to go out of his way to side with the Athenians whom he did not trust, when he might make friends of the Peloponnesians who had never injured him. And as for the allied states to whom oligarchy was now offered, because the democracy was to be put down at Athens, he well knew that this would not make the rebels come in any the sooner, or confirm the loyal in their allegiance; as the allies would never prefer servitude with an oligarchy or democracy to freedom with the constitution which they actually enjoyed, to whichever type it belonged. Besides, the cities thought that the so-called better classes would prove just as oppressive as the commons, as being those who originated, proposed, and for the most part benefited from the acts of the commons injurious to the confederates. Indeed, if it depended on the better classes, the confederates would be put to death without trial and with violence; while the commons were their refuge and the chastiser of these men. This he positively knew that the cities had learned by experience, and that such was their opinion. The propositions of Alcibiades, and the intrigues now in progress, could therefore never meet with his approval.

However, the members of the club assembled, agreeably to their original determination, accepted what was proposed, and prepared to send Pisander and others on an embassy to Athens to treat for the restoration of Alcibiades and the abolition of the democracy in the city, and thus to make Tissaphernes the friend of the Athenians.

Phrynichus now saw that there would be a proposal to restore Alcibiades, and that the Athenians would consent to it; and fearing after what he had said against it that Alcibiades, if restored, would revenge himself upon him for his opposition, had recourse to the following expedient. He sent a secret letter to the Lacedaemonian admiral Astyochus, who was still in the neighbourhood of Miletus, to tell him that Alcibiades was ruining their cause by making Tissaphernes the friend of the Athenians,

and containing an express revelation of the rest of the intrigue, desiring to be excused if he sought to harm his enemy even at the expense of the interests of his country. However, Astyochus, instead of thinking of punishing Alcibiades, who, besides, no longer ventured within his reach as formerly, went up to him and Tissaphernes at Magnesia, communicated to them the letter from Samos, and turned informer, and, if report may be trusted, became the paid creature of Tissaphernes, undertaking to inform him as to this and all other matters; which was also the reason why he did not remonstrate more strongly against the pay not being given in full. Upon this Alcibiades instantly sent to the authorities at Samos a letter against Phrynichus, stating what he had done, and requiring that he should be put to death. Phrynichus distracted, and placed in the utmost peril by the denunciation, sent again to Astyochus, reproaching him with having so ill kept the secret of his previous letter, and saying that he was now prepared to give them an opportunity of destroying the whole Athenian armament at Samos; giving a detailed account of the means which he should employ, Samos being unfortified, and pleading that, being in danger of his life on their account, he could not now be blamed for doing this or anything else to escape being destroyed by his mortal enemies. This also Astyochus revealed to Alcibiades.

Meanwhile Phrynichus having had timely notice that he was playing him false, and that a letter on the subject was on the point of arriving from Alcibiades, himself anticipated the news, and told the army that the enemy, seeing that Samos was unfortified and the fleet not all stationed within the harbour, meant to attack the camp, that he could be certain of this intelligence, and that they must fortify Samos as quickly as possible, and generally look to their defences. It will be remembered that he was general, and had himself authority to carry out these measures. Accordingly they addressed themselves to the work of fortification, and Samos was thus fortified sooner than it would otherwise have been. Not long afterwards

came the letter from Alcibiades, saying that the army was betrayed by Phrynichus, and the enemy about to attack it. Alcibiades, however, gained no credit, it being thought that he was in the secret of the enemy's designs, and had tried to fasten them upon Phrynichus, and to make out that he was their accomplice, out of hatred; and consequently far from hurting him he rather bore witness to what he had said by this intelligence.

After this Alcibiades set to work to persuade Tissaphernes to become the friend of the Athenians. Tissaphernes, although afraid of the Peloponnesians because they had more ships in Asia than the Athenians, was yet disposed to be persuaded if he could, especially after his quarrel with the Peloponnesians at Cnidus about the treaty of Therimenes. The quarrel had already taken place, as the Peloponnesians were by this time actually at Rhodes; and in it the original argument of Alcibiades touching the liberation of all the towns by the Lacedaemonians had been verified by the declaration of Lichas that it was impossible to submit to a convention which made the King master of all the states at any former time ruled by himself or by his fathers.

While Alcibiades was besieging the favour of Tissaphernes with an earnestness proportioned to the greatness of the issue, the Athenian envoys who had been dispatched from Samos with Pisander arrived at Athens, and made a speech before the people, giving a brief summary of their views, and particularly insisting that, if Alcibiades were recalled and the democratic constitution changed, they could have the King as their ally, and would be able to overcome the Peloponnesians. A number of speakers opposed them on the question of the democracy, the enemies of Alcibiades cried out against the scandal of a restoration to be effected by a violation of the constitution, and the Eumolpidae and Ceryces protested in behalf of the mysteries, the cause of his banishment, and called upon the gods to avert his recall; when Pisander, in the midst of much opposition and abuse, came forward, and taking each of his opponents aside asked him the following

question: In the face of the fact that the Peloponnesians had as many ships as their own confronting them at sea, more cities in alliance with them, and the King and Tissaphernes to supply them with money, of which the Athenians had none left, had he any hope of saving the state, unless someone could induce the King to come over to their side? Upon their replying that they had not, he then plainly said to them: “This we cannot have unless we have a more moderate form of government, and put the offices into fewer hands, and so gain the King’s confidence, and forthwith restore Alcibiades, who is the only man living that can bring this about. The safety of the state, not the form of its government, is for the moment the most pressing question, as we can always change afterwards whatever we do not like.”

The people were at first highly irritated at the mention of an oligarchy, but upon understanding clearly from Pisander that this was the only resource left, they took counsel of their fears, and promised themselves some day to change the government again, and gave way. They accordingly voted that Pisander should sail with ten others and make the best arrangement that they could with Tissaphernes and Alcibiades. At the same time the people, upon a false accusation of Pisander, dismissed Phrynichus from his post together with his colleague Scironides, sending Diomedon and Leon to replace them in the command of the fleet. The accusation was that Phrynichus had betrayed Iasus and Amorges; and Pisander brought it because he thought him a man unfit for the business now in hand with Alcibiades. Pisander also went the round of all the clubs already existing in the city for help in lawsuits and elections, and urged them to draw together and to unite their efforts for the overthrow of the democracy; and after taking all other measures required by the circumstances, so that no time might be lost, set off with his ten companions on his voyage to Tissaphernes.

In the same winter Leon and Diomedon, who had by this time joined the fleet, made an attack upon Rhodes. The ships of the Peloponnesians they found hauled up on shore, and, after making a descent upon the coast and defeating the Rhodians who appeared in the field against them, withdrew to Chalce and made that place their base of operations instead of Cos, as they could better observe from thence if the Peloponnesian fleet put out to sea. Meanwhile Xenophantes, a Laconian, came to Rhodes from Pedaritus at Chios, with the news that the fortification of the Athenians was now finished, and that, unless the whole Peloponnesian fleet came to the rescue, the cause in Chios must be lost. Upon this they resolved to go to his relief. In the meantime Pedaritus, with the mercenaries that he had with him and the whole force of the Chians, made an assault upon the work round the Athenian ships and took a portion of it, and got possession of some vessels that were hauled up on shore, when the Athenians sallied out to the rescue, and first routing the Chians, next defeated the remainder of the force round Pedaritus, who was himself killed, with many of the Chians, a great number of arms being also taken.

After this the Chians were besieged even more straitly than before by land and sea, and the famine in the place was great. Meanwhile the Athenian envoys with Pisander arrived at the court of Tissaphernes, and conferred with him about the proposed agreement. However, Alcibiades, not being altogether sure of Tissaphernes (who feared the Peloponnesians more than the Athenians, and besides wished to wear out both parties, as Alcibiades himself had recommended), had recourse to the following stratagem to make the treaty between the Athenians and Tissaphernes miscarry by reason of the magnitude of his demands. In my opinion Tissaphernes desired this result, fear being his motive; while Alcibiades, who now saw that Tissaphernes was determined not to treat on any terms, wished the Athenians to think, not that he was unable to persuade Tissaphernes, but that after the latter had been persuaded and was willing to

join them, they had not conceded enough to him. For the demands of Alcibiades, speaking for Tissaphernes, who was present, were so extravagant that the Athenians, although for a long while they agreed to whatever he asked, yet had to bear the blame of failure: he required the cession of the whole of Ionia, next of the islands adjacent, besides other concessions, and these passed without opposition; at last, in the third interview, Alcibiades, who now feared a complete discovery of his inability, required them to allow the King to build ships and sail along his own coast wherever and with as many as he pleased. Upon this the Athenians would yield no further, and concluding that there was nothing to be done, but that they had been deceived by Alcibiades, went away in a passion and proceeded to Samos.

Tissaphernes immediately after this, in the same winter, proceeded along shore to Caunus, desiring to bring the Peloponnesian fleet back to Miletus, and to supply them with pay, making a fresh convention upon such terms as he could get, in order not to bring matters to an absolute breach between them. He was afraid that if many of their ships were left without pay they would be compelled to engage and be defeated, or that their vessels being left without hands the Athenians would attain their objects without his assistance. Still more he feared that the Peloponnesians might ravage the continent in search of supplies. Having calculated and considered all this, agreeably to his plan of keeping the two sides equal, he now sent for the Peloponnesians and gave them pay, and concluded with them a third treaty in words following:

> In the thirteenth year of the reign of Darius, while Alexippidas was ephor at Lacedaemon, a convention was concluded in the plain of the Maeander by the Lacedaemonians and their allies with Tissaphernes, Hieramenes, and the sons of Pharnaces, concerning the affairs of the King and of the Lacedaemonians and their allies.

1. The country of the King in Asia shall be the King's, and the King shall treat his own country as he pleases.

2. The Lacedaemonians and their allies shall not invade or injure the King's country: neither shall the King invade or injure that of the Lacedaemonians or of their allies. If any of the Lacedaemonians or of their allies invade or injure the King's country, the Lacedaemonians and their allies shall prevent it: and if any from the King's country invade or injure the country of the Lacedaemonians or of their allies, the King shall prevent it.

3. Tissaphernes shall provide pay for the ships now present, according to the agreement, until the arrival of the King's vessels: but after the arrival of the King's vessels the Lacedaemonians and their allies may pay their own ships if they wish it. If, however, they choose to receive the pay from Tissaphernes, Tissaphernes shall furnish it: and the Lacedaemonians and their allies shall repay him at the end of the war such moneys as they shall have received.

4. After the vessels have arrived, the ships of the Lacedaemonians and of their allies and those of the King shall carry on the war jointly, according as Tissaphernes and the Lacedaemonians and their allies shall think best. If they wish to make peace with the Athenians, they shall make peace also jointly.

This was the treaty. After this Tissaphernes prepared to bring up the Phoenician fleet according to agreement, and to make good his other promises, or at all events wished to make it appear that he was so preparing.

Winter was now drawing towards its close, when the Boeotians took Oropus by treachery, though held by an Athenian garrison. Their accomplices in this were some of the Eretrians and of the Oropians themselves, who were plotting the revolt of Euboea, as the place was exactly opposite Eretria, and while in Athenian hands was necessarily a source of great annoyance to Eretria and the rest of Euboea. Oropus being

in their hands, the Eretrians now came to Rhodes to invite the Peloponnesians into Euboea. The latter, however, were rather bent on the relief of the distressed Chians, and accordingly put out to sea and sailed with all their ships from Rhodes. Off Triopium they sighted the Athenian fleet out at sea sailing from Chalce, and, neither attacking the other, arrived, the latter at Samos, the Peloponnesians at Miletus, seeing that it was no longer possible to relieve Chios without a battle. And this winter ended, and with it ended the twentieth year of this war of which Thucydides is the historian.

Early in the spring of the summer following, Dercyllidas, a Spartan, was sent with a small force by land to the Hellespont to effect the revolt of Abydos, which is a Milesian colony; and the Chians, while Astyochus was at a loss how to help them, were compelled to fight at sea by the pressure of the siege. While Astyochus was still at Rhodes they had received from Miletus, as their commander after the death of Pedaritus, a Spartan named Leon, who had come out with Antisthenes, and twelve vessels which had been on guard at Miletus, five of which were Thurian, four Syracusans, one from Anaia, one Milesian, and one Leon's own. Accordingly the Chians marched out in mass and took up a strong position, while thirty-six of their ships put out and engaged thirty-two of the Athenians; and after a tough fight, in which the Chians and their allies had rather the best of it, as it was now late, retired to their city.

Immediately after this Dercyllidas arrived by land from Miletus; and Abydos in the Hellespont revolted to him and Pharnabazus, and Lampsacus two days later. Upon receipt of this news Strombichides hastily sailed from Chios with twenty-four Athenian ships, some transports carrying heavy infantry being of the number, and defeating the Lampsacenes who came out against him, took Lampsacus, which was unfortified, at the first assault, and making prize of the slaves and goods restored the freemen to their homes, and went on to Abydos. The inhabitants, however, refusing to capitulate,

and his assaults failing to take the place, he sailed over to the coast opposite, and appointed Sestos, the town in the Chersonese held by the Medes at a former period in this history, as the centre for the defence of the whole Hellespont.

In the meantime the Chians commanded the sea more than before; and the Peloponnesians at Miletus and Astyochus, hearing of the sea-fight and of the departure of the squadron with Strombichides, took fresh courage. Coasting along with two vessels to Chios, Astyochus took the ships from that place, and now moved with the whole fleet upon Samos, from whence, however, he sailed back to Miletus, as the Athenians did not put out against him, owing to their suspicions of one another. For it was about this time, or even before, that the democracy was put down at Athens. When Pisander and the envoys returned from Tissaphernes to Samos they at once strengthened still further their interest in the army itself, and instigated the upper class in Samos to join them in establishing an oligarchy, the very form of government which a party of them had lately risen to avoid. At the same time the Athenians at Samos, after a consultation among themselves, determined to let Alcibiades alone, since he refused to join them, and besides was not the man for an oligarchy; and now that they were once embarked, to see for themselves how they could best prevent the ruin of their cause, and meanwhile to sustain the war, and to contribute without stint money and all else that might be required from their own private estates, as they would henceforth labour for themselves alone.

After encouraging each other in these resolutions, they now at once sent off half the envoys and Pisander to do what was necessary at Athens (with instructions to establish oligarchies on their way in all the subject cities which they might touch at), and dispatched the other half in different directions to the other dependencies. Diitrephes also, who was in the neighbourhood of Chios, and had been elected to the command of the Thracian towns, was sent off to his government, and arriving at Thasos

abolished the democracy there. Two months, however, had not elapsed after his departure before the Thasians began to fortify their town, being already tired of an aristocracy with Athens, and in daily expectation of freedom from Lacedaemon. Indeed there was a party of them (whom the Athenians had banished), with the Peloponnesians, who with their friends in the town were already making every exertion to bring a squadron, and to effect the revolt of Thasos; and this party thus saw exactly what they most wanted done, that is to say, the reformation of the government without risk, and the abolition of the democracy which would have opposed them. Things at Thasos thus turned out just the contrary to what the oligarchical conspirators at Athens expected; and the same in my opinion was the case in many of the other dependencies; as the cities no sooner got a moderate government and liberty of action, than they went on to absolute freedom without being at all seduced by the show of reform offered by the Athenians.

Pisander and his colleagues on their voyage alongshore abolished, as had been determined, the democracies in the cities, and also took some heavy infantry from certain places as their allies, and so came to Athens. Here they found most of the work already done by their associates. Some of the younger men had banded together, and secretly assassinated one Androcles, the chief leader of the commons, and mainly responsible for the banishment of Alcibiades; Androcles being singled out both because he was a popular leader and because they sought by his death to recommend themselves to Alcibiades, who was, as they supposed, to be recalled, and to make Tissaphernes their friend. There were also some other obnoxious persons whom they secretly did away with in the same manner. Meanwhile their cry in public was that no pay should be given except to persons serving in the war, and that not more than five thousand should share in the government, and those such as were most able to serve the state in person and in purse.

But this was a mere catchword for the multitude, as the authors of the revolution were really to govern. However, the Assembly and the Council of the Bean still met notwithstanding, although they discussed nothing that was not approved of by the conspirators, who both supplied the speakers and reviewed in advance what they were to say. Fear, and the sight of the numbers of the conspirators, closed the mouths of the rest; or if any ventured to rise in opposition, he was presently put to death in some convenient way, and there was neither search for the murderers nor justice to be had against them if suspected; but the people remained motionless, being so thoroughly cowed that men thought themselves lucky to escape violence, even when they held their tongues. An exaggerated belief in the numbers of the conspirators also demoralized the people, rendered helpless by the magnitude of the city, and by their want of intelligence with each other, and being without means of finding out what those numbers really were. For the same reason it was impossible for any one to open his grief to a neighbour and to concert measures to defend himself, as he would have had to speak either to one whom he did not know, or whom he knew but did not trust. Indeed all the popular party approached each other with suspicion, each thinking his neighbour concerned in what was going on, the conspirators having in their ranks persons whom no one could ever have believed capable of joining an oligarchy; and these it was who made the many so suspicious, and so helped to procure impunity for the few, by confirming the commons in their mistrust of one another.

At this juncture arrived Pisander and his colleagues, who lost no time in doing the rest. First they assembled the people, and moved to elect ten commissioners with full powers to frame a constitution, and that when this was done they should on an appointed day lay before the people their opinion as to the best mode of governing the city. Afterwards, when the day arrived, the conspirators enclosed the assembly in Colonus, a temple of Poseidon, a little more than a mile outside the city; when the commissioners

simply brought forward this single motion, that any Athenian might propose with impunity whatever measure he pleased, heavy penalties being imposed upon any who should indict for illegality, or otherwise molest him for so doing. The way thus cleared, it was now plainly declared that all tenure of office and receipt of pay under the existing institutions were at an end, and that five men must be elected as presidents, who should in their turn elect one hundred, and each of the hundred three apiece; and that this body thus made up to four hundred should enter the council chamber with full powers and govern as they judged best, and should convene the five thousand whenever they pleased.

The man who moved this resolution was Pisander, who was throughout the chief ostensible agent in putting down the democracy. But he who concerted the whole affair, and prepared the way for the catastrophe, and who had given the greatest thought to the matter, was Antiphon, one of the best men of his day in Athens; who, with a head to contrive measures and a tongue to recommend them, did not willingly come forward in the assembly or upon any public scene, being ill looked upon by the multitude owing to his reputation for talent; and who yet was the one man best able to aid in the courts, or before the assembly, the suitors who required his opinion. Indeed, when he was afterwards himself tried for his life on the charge of having been concerned in setting up this very government, when the Four Hundred were overthrown and hardly dealt with by the commons, he made what would seem to be the best defence of any known up to my time. Phrynichus also went beyond all others in his zeal for the oligarchy. Afraid of Alcibiades, and assured that he was no stranger to his intrigues with Astyochus at Samos, he held that no oligarchy was ever likely to restore him, and once embarked in the enterprise, proved, where danger was to be faced, by far the staunchest of them all. Theramenes, son of Hagnon, was also one of the foremost of the subverters of the democracy — a man as able in council as in debate. Conducted by so many and by such sagacious

heads, the enterprise, great as it was, not unnaturally went forward; although it was no light matter to deprive the Athenian people of its freedom, almost a hundred years after the deposition of the tyrants, when it had been not only not subject to any during the whole of that period, but accustomed during more than half of it to rule over subjects of its own.

The assembly ratified the proposed constitution, without a single opposing voice, and was then dissolved; after which the Four Hundred were brought into the council chamber in the following way. On account of the enemy at Decelea, all the Athenians were constantly on the wall or in the ranks at the various military posts. On that day the persons not in the secret were allowed to go home as usual, while orders were given to the accomplices of the conspirators to hang about, without making any demonstration, at some little distance from the posts, and in case of any opposition to what was being done, to seize the arms and put it down. There were also some Andrians and Tenians, three hundred Carystians, and some of the settlers in Aegina come with their own arms for this very purpose, who had received similar instructions. These dispositions completed, the Four Hundred went, each with a dagger concealed about his person, accompanied by one hundred and twenty Hellenic youths, whom they employed wherever violence was needed, and appeared before the Councillors of the Bean in the council chamber, and told them to take their pay and be gone; themselves bringing it for the whole of the residue of their term of office, and giving it to them as they went out.

Upon the Council withdrawing in this way without venturing any objection, and the rest of the citizens making no movement, the Four Hundred entered the council chamber, and for the present contented themselves with drawing lots for their Prytanes, and making their prayers and sacrifices to the gods upon entering office, but afterwards departed widely from the democratic system of government, and except that on account of Alcibiades they did not recall the exiles, ruled the city by force;

putting to death some men, though not many, whom they thought it convenient to remove, and imprisoning and banishing others. They also sent to Agis, the Lacedaemonian king, at Decelea, to say that they desired to make peace, and that he might reasonably be more disposed to treat now that he had them to deal with instead of the inconstant commons.

Agis, however, did not believe in the tranquillity of the city, or that the commons would thus in a moment give up their ancient liberty, but thought that the sight of a large Lacedaemonian force would be sufficient to excite them if they were not already in commotion, of which he was by no means certain. He accordingly gave to the envoys of the Four Hundred an answer which held out no hopes of an accommodation, and sending for large reinforcements from Peloponnese, not long afterwards, with these and his garrison from Decelea, descended to the very walls of Athens; hoping either that civil disturbances might help to subdue them to his terms, or that, in the confusion to be expected within and without the city, they might even surrender without a blow being struck; at all events he thought he would succeed in seizing the Long Walls, bared of their defenders. However, the Athenians saw him come close up, without making the least disturbance within the city; and sending out their cavalry, and a number of their heavy infantry, light troops, and archers, shot down some of his soldiers who approached too near, and got possession of some arms and dead. Upon this Agis, at last convinced, led his army back again and, remaining with his own troops in the old position at Decelea, sent the reinforcement back home, after a few days' stay in Attica. After this the Four Hundred persevering sent another embassy to Agis, and now meeting with a better reception, at his suggestion dispatched envoys to Lacedaemon to negotiate a treaty, being desirous of making peace.

They also sent ten men to Samos to reassure the army, and to explain that the oligarchy was not established for the hurt of the city or the citizens, but for the salvation of the country at large; and that there were five

thousand, not four hundred only, concerned; although, what with their expeditions and employments abroad, the Athenians had never yet assembled to discuss a question important enough to bring five thousand of them together. The emissaries were also told what to say upon all other points, and were so sent off immediately after the establishment of the new government, which feared, as it turned out justly, that the mass of seamen would not be willing to remain under the oligarchical constitution, and, the evil beginning there, might be the means of their overthrow.

Indeed at Samos the question of the oligarchy had already entered upon a new phase, the following events having taken place just at the time that the Four Hundred were conspiring. That part of the Samian population which has been mentioned as rising against the upper class, and as being the democratic party, had now turned round, and yielding to the solicitations of Pisander during his visit, and of the Athenians in the conspiracy at Samos, had bound themselves by oaths to the number of three hundred, and were about to fall upon the rest of their fellow citizens, whom they now in their turn regarded as the democratic party. Meanwhile they put to death one Hyperbolus, an Athenian, a pestilent fellow that had been ostracized, not from fear of his influence or position, but because he was a rascal and a disgrace to the city; being aided in this by Charminus, one of the generals, and by some of the Athenians with them, to whom they had sworn friendship, and with whom they perpetrated other acts of the kind, and now determined to attack the people. The latter got wind of what was coming, and told two of the generals, Leon and Diomedon, who, on account of the credit which they enjoyed with the commons, were unwilling supporters of the oligarchy; and also Thrasybulus and Thrasyllus, the former a captain of a galley, the latter serving with the heavy infantry, besides certain others who had ever been thought most opposed to the conspirators, entreating them not to look on and see them destroyed, and Samos, the sole remaining stay of their empire, lost to the Athenians. Upon hearing this, the persons

whom they addressed now went round the soldiers one by one, and urged them to resist, especially the crew of the Paralus, which was made up entirely of Athenians and freemen, and had from time out of mind been enemies of oligarchy, even when there was no such thing existing; and Leon and Diomedon left behind some ships for their protection in case of their sailing away anywhere themselves. Accordingly, when the Three Hundred attacked the people, all these came to the rescue, and foremost of all the crew of the Paralus; and the Samian commons gained the victory, and putting to death some thirty of the Three Hundred, and banishing three others of the ringleaders, accorded an amnesty to the rest. and lived together under a democratic government for the future.

The ship Paralus, with Chaereas, son of Archestratus, on board, an Athenian who had taken an active part in the revolution, was now without loss of time sent off by the Samians and the army to Athens to report what had occurred; the fact that the Four Hundred were in power not being yet known. When they sailed into harbour the Four Hundred immediately arrested two or three of the Parali and, taking the vessel from the rest, shifted them into a troopship and set them to keep guard round Euboea. Chaereas, however, managed to secrete himself as soon as he saw how things stood, and returning to Samos, drew a picture to the soldiers of the horrors enacting at Athens, in which everything was exaggerated; saying that all were punished with stripes, that no one could say a word against the holders of power, that the soldiers' wives and children were outraged, and that it was intended to seize and shut up the relatives of all in the army at Samos who were not of the government's way of thinking, to be put to death in case of their disobedience; besides a host of other injurious inventions.

On hearing this the first thought of the army was to fall upon the chief authors of the oligarchy and upon all the rest concerned. Eventually, however, they desisted from this idea upon the men of moderate views

opposing it and warning them against ruining their cause, with the enemy close at hand and ready for battle. After this, Thrasybulus, son of Lycus, and Thrasyllus, the chief leaders in the revolution, now wishing in the most public manner to change the government at Samos to a democracy, bound all the soldiers by the most tremendous oaths, and those of the oligarchical party more than any, to accept a democratic government, to be united, to prosecute actively the war with the Peloponnesians, and to be enemies of the Four Hundred, and to hold no communication with them. The same oath was also taken by all the Samians of full age; and the soldiers associated the Samians in all their affairs and in the fruits of their dangers, having the conviction that there was no way of escape for themselves or for them, but that the success of the Four Hundred or of the enemy at Miletus must be their ruin.

The struggle now was between the army trying to force a democracy upon the city, and the Four Hundred an oligarchy upon the camp. Meanwhile the soldiers forthwith held an assembly, in which they deposed the former generals and any of the captains whom they suspected, and chose new captains and generals to replace them, besides Thrasybulus and Thrasyllus, whom they had already. They also stood up and encouraged one another, and among other things urged that they ought not to lose heart because the city had revolted from them, as the party seceding was smaller and in every way poorer in resources than themselves. They had the whole fleet with which to compel the other cities in their empire to give them money just as if they had their base in the capital, having a city in Samos which, so far from wanting strength, had when at war been within an ace of depriving the Athenians of the command of the sea, while as far as the enemy was concerned they had the same base of operations as before. Indeed, with the fleet in their hands, they were better able to provide themselves with supplies than the government at home. It was their advanced position at Samos which had throughout enabled the home

authorities to command the entrance into Piraeus; and if they refused to give them back the constitution, they would now find that the army was more in a position to exclude them from the sea than they were to exclude the army. Besides, the city was of little or no use towards enabling them to overcome the enemy; and they had lost nothing in losing those who had no longer either money to send them (the soldiers having to find this for themselves), or good counsel, which entitles cities to direct armies. On the contrary, even in this the home government had done wrong in abolishing the institutions of their ancestors, while the army maintained the said institutions, and would try to force the home government to do so likewise. So that even in point of good counsel the camp had as good counsellors as the city. Moreover, they had but to grant him security for his person and his recall, and Alcibiades would be only too glad to procure them the alliance of the King. And above all if they failed altogether, with the navy which they possessed, they had numbers of places to retire to in which they would find cities and lands.

Debating together and comforting themselves after this manner, they pushed on their war measures as actively as ever; and the ten envoys sent to Samos by the Four Hundred, learning how matters stood while they were still at Delos, stayed quiet there.

About this time a cry arose among the soldiers in the Peloponnesian fleet at Miletus that Astyochus and Tissaphernes were ruining their cause. Astyochus had not been willing to fight at sea — either before, while they were still in full vigour and the fleet of the Athenians small, or now, when the enemy was, as they were informed, in a state of sedition and his ships not yet united — but kept them waiting for the Phoenician fleet from Tissaphernes, which had only a nominal existence, at the risk of wasting away in inactivity. While Tissaphernes not only did not bring up the fleet in question, but was ruining their navy by payments made irregularly, and even then not made in full. They must therefore, they insisted, delay no

longer, but fight a decisive naval engagement. The Syracusans were the most urgent of any.

The confederates and Astyochus, aware of these murmurs, had already decided in council to fight a decisive battle; and when the news reached them of the disturbance at Samos, they put to sea with all their ships, one hundred and ten in number, and, ordering the Milesians to move by land upon Mycale, set sail thither. The Athenians with the eighty-two ships from Samos were at the moment lying at Glauce in Mycale, a point where Samos approaches near to the continent; and, seeing the Peloponnesian fleet sailing against them, retired into Samos, not thinking themselves numerically strong enough to stake their all upon a battle. Besides, they had notice from Miletus of the wish of the enemy to engage, and were expecting to be joined from the Hellespont by Strombichides, to whom a messenger had been already dispatched, with the ships that had gone from Chios to Abydos. The Athenians accordingly withdrew to Samos, and the Peloponnesians put in at Mycale, and encamped with the land forces of the Milesians and the people of the neighbourhood. The next day they were about to sail against Samos, when tidings reached them of the arrival of Strombichides with the squadron from the Hellespont, upon which they immediately sailed back to Miletus. The Athenians, thus reinforced, now in their turn sailed against Miletus with a hundred and eight ships, wishing to fight a decisive battle, but, as no one put out to meet them, sailed back to Samos.

Chapter XXVI.
Twenty-first Year of the War - Recall of Alcibiades to Samos - Revolt of Euboea and Downfall of the Four Hundred - Battle of Cynossema

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In the same summer, immediately after this, the Peloponnesians having refused to fight with their fleet united, through not thinking themselves a match for the enemy, and being at a loss where to look for money for such a number of ships, especially as Tissaphernes proved so bad a paymaster, sent off Clearchus, son of Ramphias, with forty ships to Pharnabazus, agreeably to the original instructions from Peloponnese; Pharnabazus inviting them and being prepared to furnish pay, and Byzantium besides sending offers to revolt to them. These Peloponnesian ships accordingly put out into the open sea, in order to escape the observation of the Athenians, and being overtaken by a storm, the majority with Clearchus got into Delos, and afterwards returned to Miletus, whence Clearchus proceeded by land to the Hellespont to take the command: ten, however, of their number, under the Megarian Helixus, made good their passage to the Hellespont, and effected the revolt of Byzantium. After this, the commanders at Samos were informed of it, and sent a squadron against them to guard the Hellespont; and an encounter took place before Byzantium between eight vessels on either side.

Meanwhile the chiefs at Samos, and especially Thrasybulus, who from the moment that he had changed the government had remained firmly resolved to recall Alcibiades, at last in an assembly brought over the mass of the soldiery, and upon their voting for his recall and amnesty, sailed over to Tissaphernes and brought Alcibiades to Samos, being convinced that their only chance of salvation lay in his bringing over Tissaphernes from the

Peloponnesians to themselves. An assembly was then held in which Alcibiades complained of and deplored his private misfortune in having been banished, and speaking at great length upon public affairs, highly incited their hopes for the future, and extravagantly magnified his own influence with Tissaphernes. His object in this was to make the oligarchical government at Athens afraid of him, to hasten the dissolution of the clubs, to increase his credit with the army at Samos and heighten their own confidence, and lastly to prejudice the enemy as strongly as possible against Tissaphernes, and blast the hopes which they entertained. Alcibiades accordingly held out to the army such extravagant promises as the following: that Tissaphernes had solemnly assured him that if he could only trust the Athenians they should never want for supplies while he had anything left, no, not even if he should have to coin his own silver couch, and that he would bring the Phoenician fleet now at Aspendus to the Athenians instead of to the Peloponnesians; but that he could only trust the Athenians if Alcibiades were recalled to be his security for them.

Upon hearing this and much more besides, the Athenians at once elected him general together with the former ones, and put all their affairs into his hands. There was now not a man in the army who would have exchanged his present hopes of safety and vengeance upon the Four Hundred for any consideration whatever; and after what they had been told they were now inclined to disdain the enemy before them, and to sail at once for Piraeus. To the plan of sailing for Piraeus, leaving their more immediate enemies behind them, Alcibiades opposed the most positive refusal, in spite of the numbers that insisted upon it, saying that now that he had been elected general he would first sail to Tissaphernes and concert with him measures for carrying on the war. Accordingly, upon leaving this assembly, he immediately took his departure in order to have it thought that there was an entire confidence between them, and also wishing to increase his consideration with Tissaphernes, and to show that he had now been elected

general and was in a position to do him good or evil as he chose; thus managing to frighten the Athenians with Tissaphernes and Tissaphernes with the Athenians.

Meanwhile the Peloponnesians at Miletus heard of the recall of Alcibiades and, already distrustful of Tissaphernes, now became far more disgusted with him than ever. Indeed after their refusal to go out and give battle to the Athenians when they appeared before Miletus, Tissaphernes had grown slacker than ever in his payments; and even before this, on account of Alcibiades, his unpopularity had been on the increase. Gathering together, just as before, the soldiers and some persons of consideration besides the soldiery began to reckon up how they had never yet received their pay in full; that what they did receive was small in quantity, and even that paid irregularly, and that unless they fought a decisive battle or removed to some station where they could get supplies, the ships' crews would desert; and that it was all the fault of Astyochus, who humoured Tissaphernes for his own private advantage.

The army was engaged in these reflections, when the following disturbance took place about the person of Astyochus. Most of the Syracusan and Thurian sailors were freemen, and these the freest crews in the armament were likewise the boldest in setting upon Astyochus and demanding their pay. The latter answered somewhat stiffly and threatened them, and when Dorieus spoke up for his own sailors even went so far as to lift his baton against him; upon seeing which the mass of men, in sailor fashion, rushed in a fury to strike Astyochus. He, however, saw them in time and fled for refuge to an altar; and they were thus parted without his being struck. Meanwhile the fort built by Tissaphernes in Miletus was surprised and taken by the Milesians, and the garrison in it turned out — an act which met with the approval of the rest of the allies, and in particular of the Syracusans, but which found no favour with Lichas, who said moreover that the Milesians and the rest in the King's country ought to show a

reasonable submission to Tissaphernes and to pay him court, until the war should be happily settled. The Milesians were angry with him for this and for other things of the kind, and upon his afterwards dying of sickness, would not allow him to be buried where the Lacedaemonians with the army desired.

The discontent of the army with Astyochus and Tissaphernes had reached this pitch, when Mindarus arrived from Lacedaemon to succeed Astyochus as admiral, and assumed the command. Astyochus now set sail for home; and Tissaphernes sent with him one of his confidants, Gaulites, a Carian, who spoke the two languages, to complain of the Milesians for the affair of the fort, and at the same time to defend himself against the Milesians, who were, as he was aware, on their way to Sparta chiefly to denounce his conduct, and had with them Hermocrates, who was to accuse Tissaphernes of joining with Alcibiades to ruin the Peloponnesian cause and of playing a double game. Indeed Hermocrates had always been at enmity with him about the pay not being restored in full; and eventually when he was banished from Syracuse, and new commanders — Potamis, Myscon, and Demarchus — had come out to Miletus to the ships of the Syracusans, Tissaphernes, pressed harder than ever upon him in his exile, and among other charges against him accused him of having once asked him for money, and then given himself out as his enemy because he failed to obtain it.

While Astyochus and the Milesians and Hermocrates made sail for Lacedaemon, Alcibiades had now crossed back from Tissaphernes to Samos. After his return the envoys of the Four Hundred sent, as has been mentioned above, to pacify and explain matters to the forces at Samos, arrived from Delos; and an assembly was held in which they attempted to speak. The soldiers at first would not hear them, and cried out to put to death the subverters of the democracy, but at last, after some difficulty, calmed down and gave them a hearing. Upon this the envoys proceeded to

inform them that the recent change had been made to save the city, and not to ruin it or to deliver it over to the enemy, for they had already had an opportunity of doing this when he invaded the country during their government; that all the Five Thousand would have their proper share in the government; and that their hearers' relatives had neither outrage, as Chaereas had slanderously reported, nor other ill treatment to complain of, but were all in undisturbed enjoyment of their property just as they had left them. Besides these they made a number of other statements which had no better success with their angry auditors; and amid a host of different opinions the one which found most favour was that of sailing to Piraeus. Now it was that Alcibiades for the first time did the state a service, and one of the most signal kind. For when the Athenians at Samos were bent upon sailing against their countrymen, in which case Ionia and the Hellespont would most certainly at once have passed into possession of the enemy, Alcibiades it was who prevented them. At that moment, when no other man would have been able to hold back the multitude, he put a stop to the intended expedition, and rebuked and turned aside the resentment felt, on personal grounds, against the envoys; he dismissed them with an answer from himself, to the effect that he did not object to the government of the Five Thousand, but insisted that the Four Hundred should be deposed and the Council of Five Hundred reinstated in power: meanwhile any retrenchments for economy, by which pay might be better found for the armament, met with his entire approval. Generally, he bade them hold out and show a bold face to the enemy, since if the city were saved there was good hope that the two parties might some day be reconciled, whereas if either were once destroyed, that at Samos, or that at Athens, there would no longer be any one to be reconciled to. Meanwhile arrived envoys from the Argives, with offers of support to the Athenian commons at Samos: these were thanked by Alcibiades, and dismissed with a request to come when called upon. The Argives were accompanied by the crew of the Paralus,

whom we left placed in a troopship by the Four Hundred with orders to cruise round Euboea, and who being employed to carry to Lacedaemon some Athenian envoys sent by the Four Hundred — Laespodias, Aristophon, and Melesias — as they sailed by Argos laid hands upon the envoys, and delivering them over to the Argives as the chief subverters of the democracy, themselves, instead of returning to Athens, took the Argive envoys on board, and came to Samos in the galley which had been confided to them.

The same summer at the time that the return of Alcibiades coupled with the general conduct of Tissaphernes had carried to its height the discontent of the Peloponnesians, who no longer entertained any doubt of his having joined the Athenians, Tissaphernes wishing, it would seem, to clear himself to them of these charges, prepared to go after the Phoenician fleet to Aspendus, and invited Lichas to go with him; saying that he would appoint Tamos as his lieutenant to provide pay for the armament during his own absence. Accounts differ, and it is not easy to ascertain with what intention he went to Aspendus, and did not bring the fleet after all. That one hundred and forty-seven Phoenician ships came as far as Aspendus is certain; but why they did not come on has been variously accounted for. Some think that he went away in pursuance of his plan of wasting the Peloponnesian resources, since at any rate Tamos, his lieutenant, far from being any better, proved a worse paymaster than himself: others that he brought the Phoenicians to Aspendus to exact money from them for their discharge, having never intended to employ them: others again that it was in view of the outcry against him at Lacedaemon, in order that it might be said that he was not in fault, but that the ships were really manned and that he had certainly gone to fetch them. To myself it seems only too evident that he did not bring up the fleet because he wished to wear out and paralyse the Hellenic forces, that is, to waste their strength by the time lost during his journey to Aspendus, and to keep them evenly balanced by not throwing his

weight into either scale. Had he wished to finish the war, he could have done so, assuming of course that he made his appearance in a way which left no room for doubt; as by bringing up the fleet he would in all probability have given the victory to the Lacedaemonians, whose navy, even as it was, faced the Athenian more as an equal than as an inferior. But what convicts him most clearly, is the excuse which he put forward for not bringing the ships. He said that the number assembled was less than the King had ordered; but surely it would only have enhanced his credit if he spent little of the King's money and effected the same end at less cost. In any case, whatever was his intention, Tissaphernes went to Aspendus and saw the Phoenicians; and the Peloponnesians at his desire sent a Lacedaemonian called Philip with two galleys to fetch the fleet.

Alcibiades finding that Tissaphernes had gone to Aspendus, himself sailed thither with thirteen ships, promising to do a great and certain service to the Athenians at Samos, as he would either bring the Phoenician fleet to the Athenians, or at all events prevent its joining the Peloponnesians. In all probability he had long known that Tissaphernes never meant to bring the fleet at all, and wished to compromise him as much as possible in the eyes of the Peloponnesians through his apparent friendship for himself and the Athenians, and thus in a manner to oblige him to join their side.

While Alcibiades weighed anchor and sailed eastward straight for Phaselis and Caunus, the envoys sent by the Four Hundred to Samos arrived at Athens. Upon their delivering the message from Alcibiades, telling them to hold out and to show a firm front to the enemy, and saying that he had great hopes of reconciling them with the army and of overcoming the Peloponnesians, the majority of the members of the oligarchy, who were already discontented and only too much inclined to be quit of the business in any safe way that they could, were at once greatly strengthened in their resolve. These now banded together and strongly criticized the administration, their leaders being some of the principal generals and men

in office under the oligarchy, such as Theramenes, son of Hagnon, Aristocrates, son of Scellias, and others; who, although among the most prominent members of the government (being afraid, as they said, of the army at Samos, and most especially of Alcibiades, and also lest the envoys whom they had sent to Lacedaemon might do the state some harm without the authority of the people), without insisting on objections to the excessive concentration of power in a few hands, yet urged that the Five Thousand must be shown to exist not merely in name but in reality, and the constitution placed upon a fairer basis. But this was merely their political cry; most of them being driven by private ambition into the line of conduct so surely fatal to oligarchies that arise out of democracies. For all at once pretend to be not only equals but each the chief and master of his fellows; while under a democracy a disappointed candidate accepts his defeat more easily, because he has not the humiliation of being beaten by his equals. But what most clearly encouraged the malcontents was the power of Alcibiades at Samos, and their own disbelief in the stability of the oligarchy; and it was now a race between them as to which should first become the leader of the commons.

Meanwhile the leaders and members of the Four Hundred most opposed to a democratic form of government — Phrynichus who had had the quarrel with Alcibiades during his command at Samos, Aristarchus the bitter and inveterate enemy of the commons, and Pisander and Antiphon and others of the chiefs who already as soon as they entered upon power, and again when the army at Samos seceded from them and declared for a democracy, had sent envoys from their own body to Lacedaemon and made every effort for peace, and had built the wall in Eetionia — now redoubled their exertions when their envoys returned from Samos, and they saw not only the people but their own most trusted associates turning against them. Alarmed at the state of things at Athens as at Samos, they now sent off in haste Antiphon and Phrynichus and ten others with injunctions to make peace with

Lacedaemon upon any terms, no matter what, that should be at all tolerable. Meanwhile they pushed on more actively than ever with the wall in Eetionia. Now the meaning of this wall, according to Theramenes and his supporters, was not so much to keep out the army of Samos, in case of its trying to force its way into Piraeus, as to be able to let in, at pleasure, the fleet and army of the enemy. For Eetionia is a mole of Piraeus, close alongside of the entrance of the harbour, and was now fortified in connection with the wall already existing on the land side, so that a few men placed in it might be able to command the entrance; the old wall on the land side and the new one now being built within on the side of the sea, both ending in one of the two towers standing at the narrow mouth of the harbour. They also walled off the largest porch in Piraeus which was in immediate connection with this wall, and kept it in their own hands, compelling all to unload there the corn that came into the harbour, and what they had in stock, and to take it out from thence when they sold it.

These measures had long provoked the murmurs of Theramenes, and when the envoys returned from Lacedaemon without having effected any general pacification, he affirmed that this wall was like to prove the ruin of the state. At this moment forty-two ships from Peloponnese, including some Siceliot and Italiot vessels from Locri and Tarentum, had been invited over by the Euboeans and were already riding off Las in Laconia preparing for the voyage to Euboea, under the command of Agesandridas, son of Agesander, a Spartan. Theramenes now affirmed that this squadron was destined not so much to aid Euboea as the party fortifying Eetionia, and that unless precautions were speedily taken the city would be surprised and lost. This was no mere calumny, there being really some such plan entertained by the accused. Their first wish was to have the oligarchy without giving up the empire; failing this to keep their ships and walls and be independent; while, if this also were denied them, sooner than be the first victims of the restored democracy, they were resolved to call in the enemy and make

peace, give up their walls and ships, and at all costs retain possession of the government, if their lives were only assured to them.

For this reason they pushed forward the construction of their work with posterns and entrances and means of introducing the enemy, being eager to have it finished in time. Meanwhile the murmurs against them were at first confined to a few persons and went on in secret, until Phrynichus, after his return from the embassy to Lacedaemon, was laid wait for and stabbed in full market by one of the Peripoli, falling down dead before he had gone far from the council chamber. The assassin escaped; but his accomplice, an Argive, was taken and put to the torture by the Four Hundred, without their being able to extract from him the name of his employer, or anything further than that he knew of many men who used to assemble at the house of the commander of the Peripoli and at other houses. Here the matter was allowed to drop. This so emboldened Theramenes and Aristocrates and the rest of their partisans in the Four Hundred and out of doors, that they now resolved to act. For by this time the ships had sailed round from Las, and anchoring at Epidaurus had overrun Aegina; and Theramenes asserted that, being bound for Euboea, they would never have sailed in to Aegina and come back to anchor at Epidaurus, unless they had been invited to come to aid in the designs of which he had always accused the government. Further inaction had therefore now become impossible. In the end, after a great many seditious harangues and suspicions, they set to work in real earnest. The heavy infantry in Piraeus building the wall in Eetionia, among whom was Aristocrates, a colonel, with his own tribe, laid hands upon Alexicles, a general under the oligarchy and the devoted adherent of the cabal, and took him into a house and confined him there. In this they were assisted by one Hermon, commander of the Peripoli in Munychia, and others, and above all had with them the great bulk of the heavy infantry. As soon as the news reached the Four Hundred, who happened to be sitting in the council chamber, all except the disaffected wished at once to go to the posts where

the arms were, and menaced Theramenes and his party. Theramenes defended himself, and said that he was ready immediately to go and help to rescue Alexicles; and taking with him one of the generals belonging to his party, went down to Piraeus, followed by Aristarchus and some young men of the cavalry. All was now panic and confusion. Those in the city imagined that Piraeus was already taken and the prisoner put to death, while those in Piraeus expected every moment to be attacked by the party in the city. The older men, however, stopped the persons running up and down the town and making for the stands of arms; and Thucydides the Pharsalian, proxenus of the city, came forward and threw himself in the way of the rival factions, and appealed to them not to ruin the state, while the enemy was still at hand waiting for his opportunity, and so at length succeeded in quieting them and in keeping their hands off each other. Meanwhile Theramenes came down to Piraeus, being himself one of the generals, and raged and stormed against the heavy infantry, while Aristarchus and the adversaries of the people were angry in right earnest. Most of the heavy infantry, however, went on with the business without faltering, and asked Theramenes if he thought the wall had been constructed for any good purpose, and whether it would not be better that it should be pulled down. To this he answered that if they thought it best to pull it down, he for his part agreed with them. Upon this the heavy infantry and a number of the people in Piraeus immediately got up on the fortification and began to demolish it. Now their cry to the multitude was that all should join in the work who wished the Five Thousand to govern instead of the Four Hundred. For instead of saying in so many words “all who wished the commons to govern,” they still disguised themselves under the name of the Five Thousand; being afraid that these might really exist, and that they might be speaking to one of their number and get into trouble through ignorance. Indeed this was why the Four Hundred neither wished the Five Thousand to exist, nor to have it known that they did not exist; being of opinion that to give themselves so many partners in empire would

be downright democracy, while the mystery in question would make the people afraid of one another.

The next day the Four Hundred, although alarmed, nevertheless assembled in the council chamber, while the heavy infantry in Piraeus, after having released their prisoner Alexicles and pulled down the fortification, went with their arms to the theatre of Dionysus, close to Munychia, and there held an assembly in which they decided to march into the city, and setting forth accordingly halted in the Anaceum. Here they were joined by some delegates from the Four Hundred, who reasoned with them one by one, and persuaded those whom they saw to be the most moderate to remain quiet themselves, and to keep in the rest; saying that they would make known the Five Thousand, and have the Four Hundred chosen from them in rotation, as should be decided by the Five Thousand, and meanwhile entreated them not to ruin the state or drive it into the arms of the enemy. After a great many had spoken and had been spoken to, the whole body of heavy infantry became calmer than before, absorbed by their fears for the country at large, and now agreed to hold upon an appointed day an assembly in the theatre of Dionysus for the restoration of concord.

When the day came for the assembly in the theatre, and they were upon the point of assembling, news arrived that the forty-two ships under Agesandridas were sailing from Megara along the coast of Salamis. The people to a man now thought that it was just what Theramenes and his party had so often said, that the ships were sailing to the fortification, and concluded that they had done well to demolish it. But though it may possibly have been by appointment that Agesandridas hovered about Epidaurus and the neighbourhood, he would also naturally be kept there by the hope of an opportunity arising out of the troubles in the town. In any case the Athenians, on receipt of the news immediately ran down in mass to Piraeus, seeing themselves threatened by the enemy with a worse war than their war among themselves, not at a distance, but close to the harbour of

Athens. Some went on board the ships already afloat, while others launched fresh vessels, or ran to defend the walls and the mouth of the harbour.

Meanwhile the Peloponnesian vessels sailed by, and rounding Sunium anchored between Thoricus and Prasiae, and afterwards arrived at Oropus. The Athenians, with revolution in the city, and unwilling to lose a moment in going to the relief of their most important possession (for Euboea was everything to them now that they were shut out from Attica), were compelled to put to sea in haste and with untrained crews, and sent Thymochares with some vessels to Eretria. These upon their arrival, with the ships already in Euboea, made up a total of thirty-six vessels, and were immediately forced to engage. For Agesandridas, after his crews had dined, put out from Oropus, which is about seven miles from Eretria by sea; and the Athenians, seeing him sailing up, immediately began to man their vessels. The sailors, however, instead of being by their ships, as they supposed, were gone away to purchase provisions for their dinner in the houses in the outskirts of the town; the Eretrians having so arranged that there should be nothing on sale in the marketplace, in order that the Athenians might be a long time in manning their ships, and, the enemy's attack taking them by surprise, might be compelled to put to sea just as they were. A signal also was raised in Eretria to give them notice in Oropus when to put to sea. The Athenians, forced to put out so poorly prepared, engaged off the harbour of Eretria, and after holding their own for some little while notwithstanding, were at length put to flight and chased to the shore. Such of their number as took refuge in Eretria, which they presumed to be friendly to them, found their fate in that city, being butchered by the inhabitants; while those who fled to the Athenian fort in the Eretrian territory, and the vessels which got to Chalcis, were saved. The Peloponnesians, after taking twenty-two Athenian ships, and killing or making prisoners of the crews, set up a trophy, and not long afterwards effected the revolt of the whole of Euboea (except Oreus, which was held

by the Athenians themselves), and made a general settlement of the affairs of the island.

When the news of what had happened in Euboea reached Athens, a panic ensued such as they had never before known. Neither the disaster in Sicily, great as it seemed at the time, nor any other had ever so much alarmed them. The camp at Samos was in revolt; they had no more ships or men to man them; they were at discord among themselves and might at any moment come to blows; and a disaster of this magnitude coming on the top of all, by which they lost their fleet, and worst of all Euboea, which was of more value to them than Attica, could not occur without throwing them into the deepest despondency. Meanwhile their greatest and most immediate trouble was the possibility that the enemy, emboldened by his victory, might make straight for them and sail against Piraeus, which they had no longer ships to defend; and every moment they expected him to arrive. This, with a little more courage, he might easily have done, in which case he would either have increased the dissensions of the city by his presence, or, if he had stayed to besiege it, have compelled the fleet from Ionia, although the enemy of the oligarchy, to come to the rescue of their country and of their relatives, and in the meantime would have become master of the Hellespont, Ionia, the islands, and of everything as far as Euboea, or, to speak roundly, of the whole Athenian empire. But here, as on so many other occasions, the Lacedaemonians proved the most convenient people in the world for the Athenians to be at war with. The wide difference between the two characters, the slowness and want of energy of the Lacedaemonians as contrasted with the dash and enterprise of their opponents, proved of the greatest service, especially to a maritime empire like Athens. Indeed this was shown by the Syracusans, who were most like the Athenians in character, and also most successful in combating them.

Nevertheless, upon receipt of the news, the Athenians manned twenty ships and called immediately a first assembly in the Pnyx, where they had

been used to meet formerly, and deposed the Four Hundred and voted to hand over the government to the Five Thousand, of which body all who furnished a suit of armour were to be members, decreeing also that no one should receive pay for the discharge of any office, or if he did should be held accursed. Many other assemblies were held afterwards, in which law-makers were elected and all other measures taken to form a constitution. It was during the first period of this constitution that the Athenians appear to have enjoyed the best government that they ever did, at least in my time. For the fusion of the high and the low was effected with judgment, and this was what first enabled the state to raise up her head after her manifold disasters. They also voted for the recall of Alcibiades and of other exiles, and sent to him and to the camp at Samos, and urged them to devote themselves vigorously to the war.

Upon this revolution taking place, the party of Pisander and Alexicles and the chiefs of the oligarchs immediately withdrew to Decelea, with the single exception of Aristarchus, one of the generals, who hastily took some of the most barbarian of the archers and marched to Oenoe. This was a fort of the Athenians upon the Boeotian border, at that moment besieged by the Corinthians, irritated by the loss of a party returning from Decelea, who had been cut off by the garrison. The Corinthians had volunteered for this service, and had called upon the Boeotians to assist them. After communicating with them, Aristarchus deceived the garrison in Oenoe by telling them that their countrymen in the city had compounded with the Lacedaemonians, and that one of the terms of the capitulation was that they must surrender the place to the Boeotians. The garrison believed him as he was general, and besides knew nothing of what had occurred owing to the siege, and so evacuated the fort under truce. In this way the Boeotians gained possession of Oenoe, and the oligarchy and the troubles at Athens ended.

To return to the Peloponnesians in Miletus. No pay was forthcoming from any of the agents deputed by Tissaphernes for that purpose upon his departure for Aspendus; neither the Phoenician fleet nor Tissaphernes showed any signs of appearing, and Philip, who had been sent with him, and another Spartan, Hippocrates, who was at Phaselis, wrote word to Mindarus, the admiral, that the ships were not coming at all, and that they were being grossly abused by Tissaphernes. Meanwhile Pharnabazus was inviting them to come, and making every effort to get the fleet and, like Tissaphernes, to cause the revolt of the cities in his government still subject to Athens, founding great hopes on his success; until at length, at about the period of the summer which we have now reached, Mindarus yielded to his importunities, and, with great order and at a moment's notice, in order to elude the enemy at Samos, weighed anchor with seventy-three ships from Miletus and set sail for the Hellespont. Thither sixteen vessels had already preceded him in the same summer, and had overrun part of the Chersonese. Being caught in a storm, Mindarus was compelled to run in to Icarus and, after being detained five or six days there by stress of weather, arrived at Chios.

Meanwhile Thrasyllus had heard of his having put out from Miletus, and immediately set sail with fifty-five ships from Samos, in haste to arrive before him in the Hellespont. But learning that he was at Chios, and expecting that he would stay there, he posted scouts in Lesbos and on the continent opposite to prevent the fleet moving without his knowing it, and himself coasted along to Methymna, and gave orders to prepare meal and other necessaries, in order to attack them from Lesbos in the event of their remaining for any length of time at Chios. Meanwhile he resolved to sail against Eresus, a town in Lesbos which had revolted, and, if he could, to take it. For some of the principal Methymnian exiles had carried over about fifty heavy infantry, their sworn associates, from Cuma, and hiring others from the continent, so as to make up three hundred in all, chose Anaxander,

a Theban, to command them, on account of the community of blood existing between the Thebans and the Lesbians, and first attacked Methymna. Balked in this attempt by the advance of the Athenian guards from Mitylene, and repulsed a second time in a battle outside the city, they then crossed the mountain and effected the revolt of Eresus. Thrasyllus accordingly determined to go there with all his ships and to attack the place. Meanwhile Thrasybulus had preceded him thither with five ships from Samos, as soon as he heard that the exiles had crossed over, and coming too late to save Eresus, went on and anchored before the town. Here they were joined also by two vessels on their way home from the Hellespont, and by the ships of the Methymnians, making a grand total of sixty-seven vessels; and the forces on board now made ready with engines and every other means available to do their utmost to storm Eresus.

In the meantime Mindarus and the Peloponnesian fleet at Chios, after taking provisions for two days and receiving three Chian pieces of money for each man from the Chians, on the third day put out in haste from the island; in order to avoid falling in with the ships at Eresus, they did not make for the open sea, but keeping Lesbos on their left, sailed for the continent. After touching at the port of Carteria, in the Phocaeid, and dining, they went on along the Cumaean coast and supped at Arginusae, on the continent over against Mitylene. From thence they continued their voyage along the coast, although it was late in the night, and arriving at Harmatus on the continent opposite Methymna, dined there; and swiftly passing Lectum, Larisa, Hamaxitus, and the neighbouring towns, arrived a little before midnight at Rhoeteum. Here they were now in the Hellespont. Some of the ships also put in at Sigeum and at other places in the neighbourhood.

Meanwhile the warnings of the fire signals and the sudden increase in the number of fires on the enemy’s shore informed the eighteen Athenian ships at Sestos of the approach of the Peloponnesian fleet. That very night

they set sail in haste just as they were, and, hugging the shore of the Chersonese, coasted along to Elaeus, in order to sail out into the open sea away from the fleet of the enemy.

After passing unobserved the sixteen ships at Abydos, which had nevertheless been warned by their approaching friends to be on the alert to prevent their sailing out, at dawn they sighted the fleet of Mindarus, which immediately gave chase. All had not time to get away; the greater number however escaped to Imbros and Lemnos, while four of the hindmost were overtaken off Elaeus. One of these was stranded opposite to the temple of Protesilaus and taken with its crew, two others without their crews; the fourth was abandoned on the shore of Imbros and burned by the enemy.

After this the Peloponnesians were joined by the squadron from Abydos, which made up their fleet to a grand total of eighty-six vessels; they spent the day in unsuccessfully besieging Elaeus, and then sailed back to Abydos. Meanwhile the Athenians, deceived by their scouts, and never dreaming of the enemy's fleet getting by undetected, were tranquilly besieging Eresus. As soon as they heard the news they instantly abandoned Eresus, and made with all speed for the Hellespont, and after taking two of the Peloponnesian ships which had been carried out too far into the open sea in the ardour of the pursuit and now fell in their way, the next day dropped anchor at Elaeus, and, bringing back the ships that had taken refuge at Imbros, during five days prepared for the coming engagement. After this they engaged in the following way. The Athenians formed in column and sailed close alongshore to Sestos; upon perceiving which the Peloponnesians put out from Abydos to meet them. Realizing that a battle was now imminent, both combatants extended their flank; the Athenians along the Chersonese from Idacus to Arrhiani with seventy-six ships; the Peloponnesians from Abydos to Dardanus with eighty-six. The Peloponnesian right wing was occupied by the Syracusans, their left by Mindarus in person with the best sailers in the navy; the Athenian left by

Thrasyllus, their right by Thrasybulus, the other commanders being in different parts of the fleet. The Peloponnesians hastened to engage first, and outflanking with their left the Athenian right sought to cut them off, if possible, from sailing out of the straits, and to drive their centre upon the shore, which was not far off. The Athenians perceiving their intention extended their own wing and outsailed them, while their left had by this time passed the point of Cynossema. This, however, obliged them to thin and weaken their centre, especially as they had fewer ships than the enemy, and as the coast round Point Cynossema formed a sharp angle which prevented their seeing what was going on on the other side of it.

The Peloponnesians now attacked their centre and drove ashore the ships of the Athenians, and disembarked to follow up their victory. No help could be given to the centre either by the squadron of Thrasybulus on the right, on account of the number of ships attacking him, or by that of Thrasyllus on the left, from whom the point of Cynossema hid what was going on, and who was also hindered by his Syracusan and other opponents, whose numbers were fully equal to his own. At length, however, the Peloponnesians in the confidence of victory began to scatter in pursuit of the ships of the enemy, and allowed a considerable part of their fleet to get into disorder. On seeing this the squadron of Thrasybulus discontinued their lateral movement and, facing about, attacked and routed the ships opposed to them, and next fell roughly upon the scattered vessels of the victorious Peloponnesian division, and put most of them to flight without a blow. The Syracusans also had by this time given way before the squadron of Thrasyllus, and now openly took to flight upon seeing the flight of their comrades.

The rout was now complete. Most of the Peloponnesians fled for refuge first to the river Midius, and afterwards to Abydos. Only a few ships were taken by the Athenians; as owing to the narrowness of the Hellespont the enemy had not far to go to be in safety. Nevertheless nothing could have

been more opportune for them than this victory. Up to this time they had feared the Peloponnesian fleet, owing to a number of petty losses and to the disaster in Sicily; but they now ceased to mistrust themselves or any longer to think their enemies good for anything at sea. Meanwhile they took from the enemy eight Chian vessels, five Corinthian, two Ambraciot, two Boeotian, one Leucadian, Lacedaemonian, Syracusan, and Pellenian, losing fifteen of their own. After setting up a trophy upon Point Cynossema, securing the wrecks, and restoring to the enemy his dead under truce, they sent off a galley to Athens with the news of their victory. The arrival of this vessel with its unhoped-for good news, after the recent disasters of Euboea, and in the revolution at Athens, gave fresh courage to the Athenians, and caused them to believe that if they put their shoulders to the wheel their cause might yet prevail.

On the fourth day after the sea-fight the Athenians in Sestos having hastily refitted their ships sailed against Cyzicus, which had revolted. Off Harpagium and Priapus they sighted at anchor the eight vessels from Byzantium, and, sailing up and routing the troops on shore, took the ships, and then went on and recovered the town of Cyzicus, which was unfortified, and levied money from the citizens. In the meantime the Peloponnesians sailed from Abydos to Elaeus, and recovered such of their captured galleys as were still uninjured, the rest having been burned by the Elaeusians, and sent Hippocrates and Epicles to Euboea to fetch the squadron from that island.

About the same time Alcibiades returned with his thirteen ships from Caunus and Phaselis to Samos, bringing word that he had prevented the Phoenician fleet from joining the Peloponnesians, and had made Tissaphernes more friendly to the Athenians than before. Alcibiades now manned nine more ships, and levied large sums of money from the Halicarnassians, and fortified Cos. After doing this and placing a governor in Cos, he sailed back to Samos, autumn being now at hand. Meanwhile

Tissaphernes, upon hearing that the Peloponnesian fleet had sailed from Miletus to the Hellespont, set off again back from Aspendus, and made all sail for Ionia. While the Peloponnesians were in the Hellespont, the Antandrians, a people of Aeolic extraction, conveyed by land across Mount Ida some heavy infantry from Abydos, and introduced them into the town; having been ill-treated by Arsaces, the Persian lieutenant of Tissaphernes. This same Arsaces had, upon pretence of a secret quarrel, invited the chief men of the Delians to undertake military service (these were Delians who had settled at Atramyttium after having been driven from their homes by the Athenians for the sake of purifying Delos); and after drawing them out from their town as his friends and allies, had laid wait for them at dinner, and surrounded them and caused them to be shot down by his soldiers. This deed made the Antandrians fear that he might some day do them some mischief; and as he also laid upon them burdens too heavy for them to bear, they expelled his garrison from their citadel.

Tissaphernes, upon hearing of this act of the Peloponnesians in addition to what had occurred at Miletus and Cnidus, where his garrisons had been also expelled, now saw that the breach between them was serious; and fearing further injury from them, and being also vexed to think that Pharnabazus should receive them, and in less time and at less cost perhaps succeed better against Athens than he had done, determined to rejoin them in the Hellespont, in order to complain of the events at Antandros and excuse himself as best he could in the matter of the Phoenician fleet and of the other charges against him. Accordingly he went first to Ephesus and offered sacrifice to Artemis. . . .

(When the winter after this summer is over the twenty-first year of this war will be completed.)

Hellenica:
The Final Years of the War Its Aftermath

(by Xenophon)

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BOOK I

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I

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B.C. 411. To follow the order of events [1]. A few days later Thymochares arrived from Athens with a few ships, when another sea fight between the Lacedaemonians and Athenians at once took place, in which the former, under the command of Agesandridas, gained the victory.

Another short interval brings us to a morning in early winter, when Dorieus, the son of Diagoras, was entering the Hellespont with fourteen ships from Rhodes at break of day. The Athenian day-watch descrying him, signalled to the generals, and they, with twenty sail, put out to sea to attack him. Dorieus made good his escape, and, as he shook himself free of the narrows, [2] ran his triremes aground off Rhoeteum. When the Athenians had come to close quarters, the fighting commenced, and was sustained at once from ships and shore, until at length the Athenians retired to their main camp at Madytus, having achieved nothing.

Meanwhile Mindarus, while sacrificing to Athena at Ilium, had observed the battle. He at once hastened to the sea, and getting his own triremes afloat, sailed out to pick up the ships with Dorieus. The Athenians on their side put out to meet him, and engaged him off Abydos. From early morning till the afternoon the fight was kept up close to the shore. [3] Victory and defeat hung still in even balance, when Alcibiades came sailing up with eighteen ships. Thereupon the Peloponnesians fled towards Abydos, where, however, Pharnabazus brought them timely assistance. [4] Mounted on horseback, he pushed forward into the sea as far as his horse would let him, doing battle himself, and encouraging his troopers and the infantry alike to play their parts. Then the Peloponnesians, ranging their ships in close-packed order, and drawing up their battle line in proximity to the land, kept up the fight. At length the Athenians, having captured thirty of the enemy's

vessels without their crews, and having recovered those of their own which they had previously lost, set sail for Sestos. Here the fleet, with the exception of forty vessels, dispersed in different directions outside the Hellespont, to collect money; while Thrasylus, one of the generals, sailed to Athens to report what had happened, and to beg for a reinforcement of troops and ships. After the above incidents, Tissaphernes arrived in the Hellespont, and received a visit from Alcibiades, who presented him with a single ship, bringing with him tokens of friendship and gifts, whereupon Tissaphernes seized him and shut him up in Sardis, giving out that the king's orders were to go to war with the Athenians. Thirty days later Alcibiades, accompanied by Mantitheus, who had been captured in Caria, managed to procure horses and escaped by night to Clazomenae.

B.C. 410. And now the Athenians at Sestos, hearing that Mindarus was meditating an attack upon them with a squadron of sixty sail, gave him the slip, and under cover of night escaped to Cardia. Hither also Alcibiades repaired from Clazomenae, having with him five triremes and a light skiff; but on learning that the Peloponnesian fleet had left Abydos and was in full sail for Cyzicus, he set off himself by land to Sestos, giving orders to the fleet to sail round and join him there. Presently the vessels arrived, and he was on the point of putting out to sea with everything ready for action, when Theramenes, with a fleet of twenty ships from Macedonia, entered the port, and at the same instant Thrasybulus, with a second fleet of twenty sail from Thasos, both squadrons having been engaged in collecting money. Bidding these officers also follow him with all speed, as soon as they had taken out their large sails and cleared for action, Alcibiades set sail himself for Parium. During the following night the united squadron, consisting now of eighty-six vessels, stood out to sea from Parium, and reached Proconnesus next morning, about the hour of breakfast. Here they learnt that Mindarus was in Cyzicus, and that Pharnabazus, with a body of infantry, was with him. Accordingly they waited the whole of this day at

Proconnesus. On the following day Alcibiades summoned an assembly, and addressing the men in terms of encouragement, warned them that a threefold service was expected of them; that they must be ready for a sea fight, a land fight, and a wall fight all at once, "for look you," said he, "we have no money, but the enemy has unlimited supplies from the king."

Now, on the previous day, as soon as they were come to moorings, he had collected all the sea-going craft of the island, big and little alike, under his own control, that no one might report the number of his squadron to the enemy, and he had further caused a proclamation to be made, that any one caught sailing across to the opposite coast would be punished with death. When the meeting was over, he got his ships ready for action, and stood out to sea towards Cyzicus in torrents of rain. Off Cyzicus the sky cleared, and the sun shone out and revealed to him the spectacle of Mindarus's vessels, sixty in number, exercising at some distance from the harbour, and, in fact, intercepted by himself. The Peloponnesians, perceiving at a glance the greatly increased number of the Athenian galleys, and noting their proximity to the port, made haste to reach the land, where they brought their vessels to anchor in a body, and prepared to engage the enemy as he sailed to the attack. But Alcibiades, sailing round with twenty of his vessels, came to land and disembarked. Seeing this, Mindarus also landed, and in the engagement which ensued he fell fighting, whilst those who were with him took to flight. As for the enemy's ships, the Athenians succeeded in capturing the whole of them (with the exception of the Syracusan vessels, which were burnt by their crews), and made off with their prizes to Proconnesus. From thence on the following day they sailed to attack Cyzicus. The men of that place, seeing that the Peloponnesians and Pharnabazus had evacuated the town, admitted the Athenians. Here Alcibiades remained twenty days, obtaining large sums of money from the Cyzicenes, but otherwise inflicting no sort of mischief on the community. He then sailed back to Proconnesus, and from there to Perinthus and

Selybria. The inhabitants of the former place welcomed his troops into their city, but the Selybrians preferred to give money, and so escape the admission of the troops. Continuing the voyage the squadron reached Chrysopolis in Chalcedonia, [5] where they built a fort, and established a custom-house to collect the tithe dues which they levied on all merchantmen passing through the Straights from the Black Sea. Besides this, a detachment of thirty ships was left there under the two generals, Theramenes and Eubulus, with instructions not only to keep a look-out on the port itself and on all traders passing through the channel, but generally to injure the enemy in any way which might present itself. This done, the rest of the generals hastened back to the Hellespont.

Now a despatch from Hippocrates, Mindarus's vice-admiral, [6] had been intercepted on its way to Lacedaemon, and taken to Athens. It ran as follows (in broad Doric): [7] "Ships gone; Mindarus dead; the men starving; at our wits' end what to do."

Pharnabazus, however, was ready to meet with encouragement the despondency which afflicted the whole Peloponnesian army and their allies. "As long as their own bodies were safe and sound, why need they take to heart the loss of a few wooden hulls? Was there not timber enough and to spare in the king's territory?" And so he presented each man with a cloak and maintenance for a couple of months, after which he armed the sailors and formed them into a coastguard for the security of his own seaboard.

He next called a meeting of the generals and trierarchs of the different States, and instructed them to build just as many new ships in the dockyards of Antandrus as they had respectively lost. He himself was to furnish the funds, and he gave them to understand that they might bring down timber from Mount Ida. While the ships were building, the Syracusans helped the men of Antandrus to finish a section of their walls, and were particularly pleasant on garrison duty; and that is why the Syracusans to this day enjoy the privilege of citizenship, with the title of "benefactors," at Antandrus.

Having so arranged these matters, Pharnabazus proceeded at once to the rescue of Chalcedon.

It was at this date that the Syracusan generals received news from home of their banishment by the democratic party. Accordingly they called a meeting of their separate divisions, and putting forward Hermocrates [8] as their spokesman, proceeded to deplore their misfortune, insisting upon the injustice and the illegality of their banishment. "And now let us admonish you," they added, "to be eager and willing in the future, even as in the past: whatever the word of command may be, show yourselves good men and true: let not the memory of those glorious sea fights fade. Think of those victories you have won, those ships you have captured by your own unaided efforts; forget not that long list of achievements shared by yourselves with others, in all which you proved yourselves invincible under our generalship. It was to a happy combination of our merit and your enthusiasm, displayed alike on land and sea, that you owe the strength and perfection of your discipline."

With these words they called upon the men to choose other commanders, who should undertake the duties of their office, until the arrival of their successors. Thereupon the whole assembly, and more particularly the captains and masters of vessels and marines, insisted with loud cries on their continuance in command. The generals replied, "It was not for them to indulge in faction against the State, but rather it was their duty, in case any charges were forthcoming against themselves, at once to render an account." When, however, no one had any kind of accusation to prefer, they yielded to the general demand, and were content to await the arrival of their successors. The names of these were—Demarchus, the son of Epidocus; Myscon, the son of Mencrates; and Potamis, the son of Gnosis.

The captains, for their part, swore to restore the exiled generals as soon as they themselves should return to Syracuse. At present with a general vote

of thanks they despatched them to their several destinations. It particular those who had enjoyed the society of Hermocrates recalled his virtues with regret, his thoroughness and enthusiasm, his frankness and affability, the care with which every morning and evening he was wont to gather in his quarters a group of naval captains and mariners whose ability he recognised. These were his confidants, to whom he communicated what he intended to say or do: they were his pupils, to whom he gave lessons in oratory, now calling upon them to speak extempore, and now again after deliberation. By these means Hermocrates had gained a wide reputation at the council board, where his mastery of language was no less felt than the wisdom of his advice. Appearing at Lacedaemon as the accuser of Tissaphernes, [9] he had carried his case, not only by the testimony of Astyochus, but by the obvious sincerity of his statements, and on the strength of this reputation he now betook himself to Pharnabazus. The latter did not wait to be asked, but at once gave him money, which enabled him to collect friends and triremes, with a view to his ultimate recall to Syracuse. Meanwhile the successors of the Syracusans had arrived at Miletus, where they took charge of the ships and the army.

It was at this same season that a revolution occurred in Thasos, involving the expulsion of the philo-Laconian party, with the Laconian governor Eteonicus. The Laconian Pasippidas was charged with having brought the business about in conjunction with Tissaphernes, and was banished from Sparta in consequence. The naval force which he had been collecting from the allies was handed over to Cratesippidas, who was sent out to take his place in Chios.

About the same period, while Thrasylus was still in Athens, Agis [10] made a foraging expedition up to the very walls of the city. But Thrasylus led out the Athenians with the rest of the inhabitants of the city, and drew them up by the side of the Lyceum Gymnasium, ready to engage the enemy if they approached; seeing which, Agis beat a hasty retreat, not however

without the loss of some of his supports, a few of whom were cut down by the Athenian light troops. This success disposed the citizens to take a still more favourable view of the objects for which Thrasylus had come; and they passed a decree empowering him to call out a thousand hoplites, one hundred cavalry, and fifty triremes.

Meanwhile Agis, as he looked out from Deceleia, and saw vessel after vessel laden with corn running down to Piraeus, declared that it was useless for his troops to go on week after week excluding the Athenians from their own land, while no one stopped the source of their corn supply by sea: the best plan would be to send Clearchus, [11] the son of Rhamphius, who was proxenos [12] of the Byzantines, to Chalcedon and Byzantium. The suggestion was approved, and with fifteen vessels duly manned from Megara, or furnished by other allies, Clearchus set out. These were troop-ships rather than swift-sailing men-of-war. Three of them, on reaching the Hellespont, were destroyed by the Athenian ships employed to keep a sharp look-out on all merchant craft in those waters. The other twelve escaped to Sestos, and thence finally reached Byzantium in safety.

So closed the year—a year notable also for the expedition against Sicily of the Carthaginians under Hannibal with one hundred thousand men, and the capture, within three months, of the two Hellenic cities of Selinus and Himera.

[1] Lit. "after these events"; but is hard to conjecture to what events the author refers. For the order of events and the connection between the closing chapter of Thuc. viii. 109, and the opening words of the "Hellenica," see introductory remarks above. The scene of this sea-fight is, I think, the Hellespont.

[2] Lit. "as he opened" ως ηνοιγε. This is still a mariner's phrase in modern Greek, if I am rightly informed.

[3] The original has a somewhat more poetical ring. The author uses the old Attic or Ionic word ηονα. This is a mark of style, of which we shall have many instances. One might perhaps produce something of the effect here by translating: "the battle hugged the strand."

[4] Or, "came to their aid along the shore."

[5] This is the common spelling, but the coins of Calchedon have the letters ΚΑΛΧ, and so the name is written in the best MSS. of Herodotus, Xenophon, and other writers, by whom the place is named. See "Dict. of Greek and Roman Geog." "Chalcedon."

[6] "Epistoleus," i.e. secretary or despatch writer, is the Spartan title of the officer second in command to the admiral.

[7] Reading 'Ερρει τα καλα (Bergk's conjecture for καλα) = "timbers," i.e. "ships" (a Doric word). Cf. Aristoph., "Lys." 1253, ποττα καλα. The despatch continues: Μινδαρος απεσουα (al. απεσσυα), which is much more racy than the simple word "dead." "M. is gone off." I cannot find the right English or "broad Scotch" equivalent. See Thirlwall, "Hist. Gr." IV. xxix. 88 note.

[8] Hermocrates, the son of Hermon. We first hear of him in Thuc. iv. 58 foll. as the chief agent in bringing the Sicilian States together in conference at Gela B.C. 424, with a view to healing their differences and combining to frustrate the dangerous designs of Athens. In 415 B.C., when the attack came, he was again the master spirit in rendering it abortive (Thuc. vi. 72 foll.) In 412 B.C. it was he who urged the Sicilians to assist in completing the overthrow of Athens, by sending a squadron to co-operate with the Peloponnesian navy—for the relief of Miletus, etc. (Thuc. viii. 26, 27 foll.) At a later date, in 411 B.C., when the Peloponnesian sailors were ready to mutiny, and "laid all their grievances to the charge of Astyochus (the Spartan admiral), who humoured Tissaphernes for his own gain" (Thuc. viii. 83), Hermocrates took the men's part, and so incurred the hatred of Tissaphernes.

[9] The matter referred to is fully explained Thuc. viii. 85.

[10] The reader will recollect that we are giving in "the Deceleian" period of the war, 413-404 B.C. The Spartan king was in command of the fortress of Deceleia, only fourteen miles distant from Athens, and erected on a spot within sight of the city. See Thuc. vii. 19, 27, 28.

[11] Of Clearchus we shall hear more in the sequel, and in the "Anabasis."

[12] The Proxenus answered pretty nearly to our "Consul," "Agent," "Resident"; but he differed in this respect, that he was always a member of the foreign State. An Athenian represented Sparta at Athens; a Laconian represented Athens at Sparta, and so forth. See Liddell and Scott.

II

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B.C. 409. Next year [1]... the Athenians fortified Thoricus; and Thrasylus, taking the vessels lately voted him and five thousand of his seamen armed to serve as peltasts, [2] set sail for Samos at the beginning of summer. At Samos he stayed three days, and then continued his voyage to Pygela, where he proceeded to ravage the territory and attack the fortress. Presently a detachment from Miletus came to the rescue of the men of Pygela, and attacking the scattered bands of the Athenian light troops, put them to flight. But to the aid of the light troops came the naval brigade of peltasts, with two companies of heavy infantry, and all but annihilated the whole detachment from Miletus. They captured about two hundred shields, and set up a trophy. Next day they sailed to Notium, and from Notium, after due preparation, marched upon Colophon. The Colophonians capitulated without a blow. The following night they made an incursion into Lydia, where the corn crops were ripe, and burnt several villages, and captured money, slaves, and other booty in large quantity. But Stages, the Persian, who was employed in this neighbourhood, fell in with a reinforcement of cavalry sent to protect the scattered pillaging parties from the Athenian camp, whilst occupied with their individual plunder, and took one trooper prisoner, killing seven others. After this Thrasylus led his troops back to the sea, intending to sail to Ephesus. Meanwhile Tissaphernes, who had wind of this intention, began collecting a large army and despatching cavalry with a summons to the inhabitants one and all to rally to the defence of the goddess Artemis at Ephesus.

On the seventeenth day after the incursion above mentioned Thrasylus sailed to Ephesus. He disembarked his troops in two divisions, his heavy infantry in the neighbourhood of Mount Coressus; his cavalry, peltasts, and

marines, with the remainder of his force, near the marsh on the other side of the city. At daybreak he pushed forward both divisions. The citizens of Ephesus, on their side, were not slow to protect themselves. They had to aid them the troops brought up by Tissaphernes, as well as two detachments of Syracusans, consisting of the crews of their former twenty vessels and those of five new vessels which had opportunely arrived quite recently under Eucles, the son of Hippon, and Heracleides, the son of Aristogenes, together with two Selinuntian vessels. All these several forces first attacked the heavy infantry near Coressus; these they routed, killing about one hundred of them, and driving the remainder down into the sea. They then turned to deal with the second division on the marsh. Here, too, the Athenians were put to flight, and as many as three hundred of them perished. On this spot the Ephesians erected a trophy, and another at Coressus. The valour of the Syracusans and Selinuntians had been so conspicuous that the citizens presented many of them, both publicly and privately, with prizes for distinction in the field, besides offering the right of residence in their city with certain immunities to all who at any time might wish to live there. To the Selinuntians, indeed, as their own city had lately been destroyed, they offered full citizenship.

The Athenians, after picking up their dead under a truce, set sail for Notium, and having there buried the slain, continued their voyage towards Lesbos and the Hellespont. Whilst lying at anchor in the harbour of Methymna, in that island, they caught sight of the Syracusan vessels, five-and-twenty in number, coasting along from Ephesus. They put out to sea to attack them, and captured four ships with their crews, and chased the remainder back to Ephesus. The prisoners were sent by Thrasylus to Athens, with one exception. This was an Athenian, Alcibiades, who was a cousin and fellow-exile of Alcibiades. Him Thrasylus released. [3] From Methymna Thrasylus set sail to Sestos to join the main body of the army, after which the united forces crossed to Lampsacus. And now winter was

approaching. It was the winter in which the Syracusan prisoners who had been immured in the stone quarries of Piraeus dug through the rock and escaped one night, some to Decelia and others to Megara. At Lampsacus Alcibiades was anxious to marshal the whole military force there collected in one body, but the old troops refused to be incorporated with those of Thrasylus. "They, who had never yet been beaten, with these newcomers who had just suffered a defeat." So they devoted the winter to fortifying Lampsacus. They also made an expedition against Abydos, where Pharnabazus, coming to the rescue of the place, encountered them with numerous cavalry, but was defeated and forced to flee, Alcibiades pursuing hard with his cavalry and one hundred and twenty infantry under the command of Menander, till darkness intervened. After this battle the soldiers came together of their own accord, and freely fraternised with the troops of Thrasylus. This expedition was followed by other incursions during the winter into the interior, where they found plenty to do ravaging the king's territory.

It was at this period also that the Lacedaemonians allowed their revolted helots from Malea, who had found an asylum at Coryphasium, to depart under a flag of truce. It was also about the same period that the Achaeans betrayed the colonists of Heracleia Trachinia, when they were all drawn up in battle to meet the hostile Oetaeans, whereby as many as seven hundred of them were lost, together with the governor [4] from Lacedaemon, Labotas. Thus the year came to its close—a year marked further by a revolt of the Medes from Darius, the king of Persia, followed by renewed submission to his authority.

[1] The MSS. here give a suspected passage, which may be rendered thus: "The first of Olympiad 93, celebrated as the year in which the newly-added two-horse race was won by Evagorias the Eleian, and the stadion (200 yards foot-race) by the Cyrenaean Eubotas, when Evarchippus was ephor at Sparta and Euctemon archon at Athens." But Ol. 93, to which these officers,and the addition of the new race at Olympia belong, is the year 408. We must therefore suppose either that this passage has

been accidentally inserted in the wrong place by some editor or copyist, or that the author was confused in his dates. The "stadium" is the famous foot-race at Olympia, 606 3/4 English feet in length, run on a course also called the "Stadion," which was exactly a stade long.

2 Peltasts, i.e. light infantry armed with the "pelta" or light shield, instead of the heavy ασπις of the hoplite or heavy infantry soldiers.

3 Reading απελυσεν. Wolf's conjecture for the MSS. κατελευσεν = stoned. See Thirlwall, "Hist. Gr." IV. xxix. 93 note.

4 Technically αρμοστης (harmost), i.e. administrator.

III

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B.C. 408. The year following is the year in which the temple of Athena, in Phocaea, was struck by lightning and set on fire. [1] With the cessation of winter, in early spring, the Athenians set sail with the whole of their force to Proconnesus, and thence advanced upon Chalcedon and Byzantium, encamping near the former town. The men of Chalcedon, aware of their approach, had taken the precaution to deposit all their pillageable property with their neighbours, the Bithynian Thracians; whereupon Alcibiades put himself at the head of a small body of heavy infantry with the cavalry, and giving orders to the fleet to follow along the coast, marched against the Bithynians and demanded back the property of the Chalcedonians, threatening them with war in case of refusal. The Bithynians delivered up the property. Returning to camp, not only thus enriched, but with the further satisfaction of having secured pledges of good behaviour from the Bithynians, Alcibiades set to work with the whole of his troops to draw lines of circumvallation round Chalcedon from sea to sea, so as to include as much of the river as possible within his wall, which was made of timber. Thereupon the Lacedaemonian governor, Hippocrates, let his troops out of the city and offered battle, and the Athenians, on their side, drew up their forces opposite to receive him; while Pharnabazus, from without the lines of circumvallation, was still advancing with his army and large bodies of horse. Hippocrates and Thrasylus engaged each other with their heavy infantry for a long while, until Alcibiades, with a detachment of infantry and the cavalry, intervened. Presently Hippocrates fell, and the troops under him fled into the city; at the same instant Pharnabazus, unable to effect a junction with the Lacedaemonian leader, owing to the circumscribed nature of the ground and the close proximity of the river to the enemy's lines,

retired to the Heracleium, [2] belonging to the Chalcedonians, where his camp lay. After this success Alcibiades set off to the Hellespont and the Chersonese to raise money, and the remaining generals came to terms with Pharnabazus in respect of Chalcedon; according to these, the Persian satrap agreed to pay the Athenians twenty talents [3] in behalf of the town, and to grant their ambassadors a safe conduct up country to the king. It was further stipulated by mutual consent and under oaths provided, that the Chalcedonians should continue the payment of their customary tribute to Athens, being also bound to discharge all outstanding debts. The Athenians, on their side, were bound to desist from all hostilities until the return of their ambassadors from the king. These oaths were not witnessed by Alcibiades, who was now in the neighbourhood of Selybria. Having taken that place, he presently appeared before the walls of Byzantium at the head of the men of Chersonese, who came out with their whole force; he was aided further by troops from Thrace and more than three hundred horse. Accordingly Pharnabazus, insisting that he too must take the oath, decided to remain in Chalcedon, and to await his arrival from Byzantium. Alcibiades came, but was not prepared to bind himself by any oaths, unless Pharnabazus would, on his side, take oaths to himself. After this, oaths were exchanged between them by proxy. Alcibiades took them at Chrysopolis in the presence of two representatives sent by Pharnabazus—namely, Mitrobates and Arnapes. Pharnabazus took them at Chalcedon in the presence of Euryptolemus and Diotimus, who represented Alcibiades. Both parties bound themselves not only by the general oath, but also interchanged personal pledges of good faith.

This done, Pharnabazus left Chalcedon at once, with injunctions that those who were going up to the king as ambassadors should meet him at Cyzicus. The representatives of Athens were Dorotheus, Philodices, Theogenes, Euryptolemus, and Mantitheus; with them were two Argives, Cleostratus and Pyrrholochus. An embassy of the Lacedaemonians was also

about to make the journey. This consisted of Pasippidas and his fellows, with whom were Hermocrates, now an exile from Syracuse, and his brother Proxenus. So Pharnabazus put himself at their head. Meanwhile the Athenians prosecuted the siege of Byzantium; lines of circumvallation were drawn; and they diversified the blockade by sharpshooting at long range and occasional assaults upon the walls. Inside the city lay Clearchus, the Lacedaemonian governor, and a body of Perioci with a small detachment of Neodamodes. [4] There was also a body of Megarians under their general Helixus, a Megarian, and another body of Boeotians, with their general Coeratadas. The Athenians, finding presently that they could effect nothing by force, worked upon some of the inhabitants to betray the place. Clearchus, meanwhile, never dreaming that any one would be capable of such an act, had crossed over to the opposite coast to visit Pharnabazus; he had left everything in perfect order, entrusting the government of the city to Coeratadas and Helixus. His mission was to obtain pay for the soldiers from the Persian satrap, and to collect vessels from various quarters. Some were already in the Hellespont, where they had been left as guardships by Pasippidas, or else at Antandrus. Others formed the fleet which Agesandridas, who had formerly served as a marine [5] under Mindarus, now commanded on the Thracian coast. Others Clearchus purposed to have built, and with the whole united squadron to so injure the allies of the Athenians as to draw off the besieging army from Byzantium. But no sooner was he fairly gone than those who were minded to betray the city set to work. Their names were Cydon, Ariston, Anaxicrates, Lycurgus, and Anaxilaus. The last-named was afterwards impeached for treachery in Lacedaemon on the capital charge, and acquitted on the plea that, to begin with, he was not a Lacedaemonian, but a Byzantine, and, so far from having betrayed the city, he had saved it, when he saw women and children perishing of starvation; for Clearchus had given away all the corn in the city to the Lacedaemonian soldiers. It was for these reasons, as Anaxilaus himself admitted, he had

introduced the enemy, and not for the sake of money, nor out of hatred to Lacedaemon.

As soon as everything was ready, these people opened the gates leading to the Thracian Square, as it is called, and admitted the Athenian troops with Alcibiades at their head. Helixus and Coeratadas, in complete ignorance of the plot, hastened to the Agora with the whole of the garrison, ready to confront the danger; but finding the enemy in occupation, they had nothing for it but to give themselves up. They were sent off as prisoners to Athens, where Coeratadas, in the midst of the crowd and confusion of debarkation at Piraeus, gave his guards the slip, and made his way in safety to Decelia.

[1] The MSS. here give the words, "in the ephorate of Pantacles and the archonship of Antigenes, two-and-twenty years from the beginning of the war," but the twenty-second year of the war = B.C. 410; Antigenes archon, B.C. 407 = Ol. 93, 2; the passage must be regarded as a note mis-inserted by some editor or copyist (vide supra, I. 11.)

[2] I.e. sacred place or temple of Heracles.

[3] Twenty talents = 4800 pounds; or, more exactly, 4875 pounds.

[4] According to the constitution of Lacedaemon the whole government was in Dorian hands. The subject population was divided into (1) Helots, who were State serfs. The children of Helots were at times brought up by Spartans and called "Mothakes"; Helots who had received their liberty were called "Neodamodes" (νεοδαμώδεις). After the conquest of Messenia this class was very numerous. (2) Perioeci. These were the ancient Achaean inhabitants, living in towns and villages, and managing their own affairs, paying tribute, and serving in the army as heavy-armed soldiers. In 458 B.C. they were said to number thirty thousand. The Spartans themselves were divided, like all Dorians, into three tribes, Hylleis, Dymanes, and Pamphyli, each of which tribes was divided into ten "obes," which were again divided into οίκοι or families possessed of landed properties. In 458 B.C. there were said to be nine thousand such families; but in course of time, through alienation of lands, deaths in war, and other causes, their numbers were much diminished; and in many cases there was a loss of status, so that in the time of Agis III., B.C. 244, we hear of two orders of Spartans, the όμοιοι and the υπομειώνες (inferiors); seven hundred Spartans (families) proper and one hundred landed proprietors. See Mullers "Dorians," vol. ii. bk. iii. ch. x. S. 3 (Eng. trans.); Arist. "Pol." ii. 9, 15; Plut. ("Agis").

[5] The greek word is επιβάτες, which some think was the title of an inferior naval officer in the Spartan service, but there is no proof of this. Cf. Thuc. viii. 61, and Prof. Jowett's note; also Grote, "Hist. of Greece," viii. 27 (2d ed.)

IV

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B.C. 407. Pharnabazus and the ambassadors were passing the winter at Gordium in Phrygia, when they heard of the occurrences at Byzantium. Continuing their journey to the king's court in the commencement of spring, they were met by a former embassy, which was now on its return journey. These were the Lacedaemonian ambassadors, Boeotius and his party, with the other envoys; who told them that the Lacedaemonians had obtained from the king all they wanted. One of the company was Cyrus, the new governor of all the seaboard districts, who was prepared to co-operate with the Lacedaemonians in war. He was the bearer, moreover, of a letter with the royal seal attached. It was addressed to all the populations of Lower Asia, and contained the following words: "I send down Cyrus as 'Karanos'" [1]—that is to say, supreme lord—"over all those who muster at Castolus." The ambassadors of the Athenians, even while listening to this announcement, and indeed after they had seen Cyrus, were still desirous, if possible, to continue their journey to the king, or, failing that, to return home. Cyrus, however, urged upon Pharnabazus either to deliver them up to himself, or to defer sending them home at present; his object being to prevent the Athenians learning what was going on. Pharnabazus, wishing to escape all blame, for the time being detained them, telling them, at one time, that he would presently escort them up country to the king, and at another time that he would send them safe home. But when three years had elapsed, he prayed Cyrus to let them go, declaring that he had taken an oath to bring them back to the sea, in default of escorting them up to the king. Then at last they received safe conduct to Ariobarzanes, with orders for their further transportation. The latter conducted them a stage further, to Cius in Mysia; and from Cius they set sail to join their main armament.

Alcibiades, whose chief desire was to return home to Athens with the troops, immediately set sail for Samos; and from that island, taking twenty of the ships, he sailed to the Ceramic Gulf of Caria, where he collected a hundred talents, and so returned to Samos.

Thrasybulus had gone Thrace-wards with thirty ships. In this quarter he reduced various places which had revolted to Lacedaemon, including the island of Thasos, which was in a bad plight, the result of wars, revolutions, and famine.

Thrasylus, with the rest of the army, sailed back straight to Athens. On his arrival he found that the Athenians had already chosen as their general Alcibiades, who was still in exile, and Thrasybulus, who was also absent, and as a third, from among those at home, Conon.

Meanwhile Alcibiades, with the moneys lately collected and his fleet of twenty ships, left Samos and visited Paros. From Paros he stood out to sea across to Gytheum, [2] to keep an eye on the thirty ships of war which, as he was informed, the Lacedaemonians were equipping in that arsenal. Gytheum would also be a favourable point of observation from which to gauge the disposition of his fellow-countrymen and the prospects of his recall. When at length their good disposition seemed to him established, not only by his election as general, but by the messages of invitation which he received in private from his friends, he sailed home, and entered Piraeus on the very day of the festival of the Plunteria, [3] when the statue of Athena is veiled and screened from public gaze. This was a coincidence, as some thought, of evil omen, and unpropitious alike to himself and the State, for no Athenian would transact serious business on such a day.

As he sailed into the harbour, two great crowds—one from the Piraeus, the other from the city [4]—flocked to meet the vessels. Wonderment, mixed with a desire to see Alcibiades, was the prevailing sentiment of the multitude. Of him they spoke: some asserting that he was the best of citizens, and that in his sole instance banishment had been ill-deserved. He

had been the victim of plots, hatched in the brains of people less able than himself, however much they might excel in pestilent speech; men whose one principle of statecraft was to look to their private gains; whereas this man's policy had ever been to uphold the common weal, as much by his private means as by all the power of the State. His own choice, eight years ago, when the charge of impiety in the matter of the mysteries was still fresh, would have been to submit to trial at once. It was his personal foes, who had succeeded in postponing that undeniably just procedure; who waited till his back was turned, and then robbed him of his fatherland. Then it was that, being made the very slave of circumstance, he was driven to court the men he hated most; and at a time when his own life was in daily peril, he must see his dearest friends and fellow-citizens, nay, the very State itself, bent on a suicidal course, and yet, in the exclusion of exile, be unable to lend a helping hand. "It is not men of this stamp," they averred, "who desire changes in affairs and revolution: had he not already guaranteed to him by the Democracy a position higher than that of his equals in age, and scarcely if at all inferior to his seniors? How different was the position of his enemies. It had been the fortune of these, though they were known to be the same men they had always been, to use their lately acquired power for the destruction in the first instance of the better classes; and then, being alone left surviving, to be accepted by their fellow-citizens in the absence of better men."

Others, however, insisted that for all their past miseries and misfortunes Alcibiades alone was responsible: "If more trials were still in store for the State, here was the master mischief-maker ready at his post to precipitate them."

When the vessels came to their moorings, close to the land, Alcibiades, from fear of his enemies, was unwilling to disembark at once. Mounting on the quarterdeck, he scanned the multitude, [5] anxious to make certain of the presence of his friends. Presently his eyes lit upon Euryptolemus, the son of

Peisianax, who was his cousin, and then on the rest of his relations and other friends. Upon this he landed, and so, in the midst of an escort ready to put down any attempt upon his person, made his way to the city.

In the Senate and Public Assembly [6] he made speeches, defending himself against the charge of impiety, and asserting that he had been the victim of injustice, with other like topics, which in the present temper of the assembly no one ventured to gainsay.

He was then formally declared leader and chief of the State, with irresponsible powers, as being the sole individual capable of recovering the ancient power and prestige of Athens. Armed with this authority, his first act was to institute anew the processional march to Eleusis; for of late years, owing to the war, the Athenians had been forced to conduct the mysteries by sea. Now, at the head of the troops, he caused them to be conducted once again by land. This done, his next step was to muster an armament of one thousand five hundred heavy infantry, one hundred and fifty cavalry, and one hundred ships; and lastly, within three months of his return, he set sail for Andros, which had revolted from Athens.

The generals chosen to co-operate with him on land were Aristocrates and Adeimantus, the son of Leucophilides. He disembarked his troops on the island of Andros at Gaurium, and routed the Andrian citizens who sallied out from the town to resist the invader; forcing them to return and keep close within their walls, though the number who fell was not large. This defeat was shared by some Lacedaemonians who were in the place. Alcibiades erected a trophy, and after a few days set sail himself for Samos, which became his base of operations in the future conduct of the war.

[1] Καρανος. Is this a Greek word, a Doric form, καρανος, akin to καρα (cf. καρενον) = chief? or is it not more likely a Persian or native word, Karanos? and might not the title be akin conceivably to the word κορανο, which occurs on many Indo- Bactrian coins (see A. von Sallet, "Die Nachfolger Alexanders des Grossen," p. 57, etc.)? or is κουρανος the connecting link? The words translated "that is to say, supreme lord," το δε καρανων εστι κυριων, look very like a commentator's gloss.

[2] Gytheum, the port and arsenal of Sparta, situated near the head of the Laconian Gulf (now Marathonisi).

[3] τα Πλυντηρια, or feast of washings, held on the 25th of the month Thargelion, when the image of the goddess Athena was stripped in order that her clothes might be washed by the Praxiergidae; neither assembly nor court was held on that day, and the Temple was closed.

[4] Or, "collected to meet the vessels from curiosity and a desire to see Alcibiades."

[5] Or, "he looked to see if his friends were there."

[6]Technically the "Boule" (Βουλή) or Senate, and "Ecclesia" or Popular Assembly.

V

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At a date not much earlier than that of the incidents just described, the Lacedaemonians had sent out Lysander as their admiral, in the place of Cratesippidas, whose period of office had expired. The new admiral first visited Rhodes, where he got some ships, and sailed to Cos and Miletus, and from the latter place to Ephesus. At Ephesus he waited with seventy sail, expecting the advent of Cyrus in Sardis, when he at once went up to pay the prince a visit with the ambassadors from Lacedaemon. And now an opportunity was given to denounce the proceedings of Tissaphernes, and at the same time to beg Cyrus himself to show as much zeal as possible in the prosecution of the war. Cyrus replied that not only had he received express injunction from his father to the same effect, but that his own views coincided with their wishes, which he was determined to carry out to the letter. He had, he informed them, brought with him five hundred talents; [1] and if that sum failed, he had still the private revenue, which his father allowed him, to fall back upon, and when this resource was in its turn exhausted, he would coin the gold and silver throne on which he sat, into money for their benefit. [2]

His audience thanked him for what he said, and further begged him to fix the rate of payment for the seamen at one Attic drachma per man, [3] explaining that should this rate of payment be adopted, the sailors of the Athenians would desert, and in the end there would be a saving of expenditure. Cyrus complimented them on the soundness of their arguments, but said that it was not in his power to exceed the injunctions of the king. The terms of agreement were precise, thirty minae [4] a month per vessel to be given, whatever number of vessels the Lacedaemonians might choose to maintain.

To this rejoinder Lysander at the moment said nothing. But after dinner, when Cyrus drank to his health, asking him "What he could do to gratify him most?" Lysander replied, "Add an obol [5] to the sailors' pay." After this the pay was raised to four instead of three obols, as it hitherto had been. Nor did the liberality of Cyrus end here; he not only paid up all arrears, but further gave a month's pay in advance, so that, if the enthusiasm of the army had been great before, it was greater than ever now. The Athenians when they heard the news were proportionately depressed, and by help of Tissaphernes despatched ambassadors to Cyrus. That prince, however, refused to receive them, nor were the prayers of Tissaphernes of any avail, however much he insisted that Cyrus should adopt the policy which he himself, on the advice of Alcibiades, had persistently acted on. This was simply not to suffer any single Hellenic state to grow strong at the expense of the rest, but to keep them all weak alike, distracted by internecine strife.

Lysander, now that the organisation of his navy was arranged to his satisfaction, beached his squadron of ninety vessels at Ephesus, and sat with hands folded, whilst the vessels dried and underwent repairs. Alcibiades, being informed that Thrasybulus had come south of the Hellespont and was fortifying Phocaea, sailed across to join him, leaving his own pilot Antiochus in command of the fleet, with orders not to attack Lysander's fleet. Antiochus, however, was tempted to leave Notium and sail into the harbour of Ephesus with a couple of ships, his own and another, past the prows of Lysander's squadron. The Spartan at first contented himself with launching a few of his ships, and started in pursuit of the intruder; but when the Athenians came out with other vessels to assist Antiochus, he formed his whole squadron into line of battle, and bore down upon them, whereupon the Athenians followed suit, and getting their remaining triremes under weigh at Notium, stood out to sea as fast as each vessel could clear the point. [6] Thus it befell in the engagement which ensued, that while the enemy was in due order, the Athenians came up in scattered detachments

and without concert, and in the end were put to flight with the loss of fifteen ships of war. Of the crews, indeed, the majority escaped, though a certain number fell into the hands of the enemy. Then Lysander collected his vessels, and having erected a trophy on Cape Notium, sailed across to Ephesus, whilst the Athenians retired to Samos.

On his return to Samos a little later, Alcibiades put out to sea with the whole squadron in the direction of the harbour of Ephesus. At the mouth of the harbour he marshalled his fleet in battle order, and tried to tempt the enemy to an engagement; but as Lysander, conscious of his inferiority in numbers, refused to accept the challenge, he sailed back again to Samos. Shortly after this the Lacedaemonians captured Delphinium and Eion. [7]

But now the news of the late disaster at Notium had reached the Athenians at home, and in their indignation they turned upon Alcibiades, to whose negligence and lack of self-command they attributed the destruction of the ships. Accordingly they chose ten new generals—namely Conon, Diomedon, Leon, Pericles, Erasinides, Aristocrates, Archestratus, Protomachus, Thrasylus, and Aristogenes. Alcibiades, who was moreover in bad odour in the camp, sailed away with a single trireme to his private fortress in the Chersonese.

After this Conon, in obedience to a decree of the Athenian people, set sail from Andros with the twenty vessels under his command in that island to Samos, and took command of the whole squadron. To fill the place thus vacated by Conon, Phanosthenes was sent to Andros with four ships. That captain was fortunate enough to intercept and capture two Thurian ships of war, crews and all, and these captives were all imprisoned by the Athenians, with the exception of their leader Dorieus. He was the Rhodian, who some while back had been banished from Athens and from his native city by the Athenians, when sentence of death was passed upon him and his family. This man, who had once enjoyed the right of citizenship among them, they now took pity on and released him without ransom.

When Conon had reached Samos he found the armament in a state of great despondency. Accordingly his first measure was to man seventy ships with their full complement, instead of the former hundred and odd vessels. With this squadron he put to sea accompanied by the other generals, and confined himself to making descents first at one point and then at another of the enemy's territory, and to collecting plunder.

And so the year drew to its close: a year signalled further by an invasion of Sicily by the Carthaginians, with one hundred and twenty ships of war and a land force of one hundred and twenty thousand men, which resulted in the capture of Agrigentum. The town was finally reduced to famine after a siege of seven months, the invaders having previously been worsted in battle and forced to sit down before its walls for so long a time.

[1] About 120,000 pounds. One Euboic or Attic talent = sixty minae = six thousand drachmae = 243 pounds 15 shillings of our money.

[2] Cf. the language of Tissaphernes, Thuc. viii. 81.

[3] About 9 3/4 pence; a drachma (= six obols) would be very high pay for a sailor—indeed, just double the usual amount. See Thuc. vi. 8 and viii. 29, and Prof. Jowett ad loc. Tissaphernes had, in the winter of 412 B.C., distributed one month's pay among the Peloponnesian ships at this high rate of a drachma a day, "as his envoy had promised at Lacedaemon;" but this he proposed to reduce to half a drachma, "until he had asked the king's leave, promising that if he obtained it, he would pay the entire drachma. On the remonstrance, however, of Hermocrates, the Syracusan general, he promised to each man a payment of somewhat more than three obols."

[4] Nearly 122 pounds; and thirty minae a month to each ship (the crew of each ship being taken at two hundred) = three obols a day to each man. The terms of agreement to which Cyrus refers may have been specified in the convention mentioned above in chap. iv, which Boeotius and the rest were so proud to have obtained. But see Grote, "Hist. of Greece," vol. viii. p. 192 note (2d ed.)

[5] An obol = one-sixth of a drachma; the Attic obol = rather more than 1 1/2 pence.

[6] ως έκαστος ενοιξεν, for this nautical term see above.

[7] This should probably be Teos, in Ionia, in spite of the MSS. 'Ειονα. The place referred to cannot at any rate be the well- known Eion at the mouth of the Strymon in Thrace.

VI

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B.C. 406. In the following year—the year of the evening eclipse of the moon, and the burning of the old temple of Athena [1] at Athens [2]—the Lacedaemonians sent out Callicratidas to replace Lysander, whose period of office had now expired. [3] Lysander, when surrendering the squadron to his successor, spoke of himself as the winner of a sea fight, which had left him in undisputed mastery of the sea, and with this boast he handed over the ships to Callicratidas, who retorted, "If you will convey the fleet from Ephesus, keeping Samos [4] on your right" (that is, past where the Athenian navy lay), "and hand it over to me at Miletus, I will admit that you are master of the sea." But Lysander had no mind to interfere in the province of another officer. Thus Callicratidas assumed responsibility. He first manned, in addition to the squadron which he received from Lysander, fifty new vessels furnished by the allies from Chios and Rhodes and elsewhere. When all these contingents were assembled, they formed a total of one hundred and forty sail, and with these he began making preparations for engagement with the enemy. But it was impossible for him not to note the strong current of opposition which he encountered from the friends of Lysander. Not only was there lack of zeal in their service, but they openly disseminated an opinion in the States, that it was the greatest possible blunder on the part of the Lacedaemonians so to change their admirals. Of course, they must from time to time get officers altogether unfit for the post—men whose nautical knowledge dated from yesterday, and who, moreover, had no notion of dealing with human beings. It would be very odd if this practice of sending out people ignorant of the sea and unknown to the folk of the country did not lead to some catastrophe. Callicratidas at once summoned the

Lacedaemonians there present, and addressed them in the following terms: —

"For my part," he said, "I am content to stay at home: and if Lysander or any one else claim greater experience in nautical affairs than I possess, I have no desire to block his path. Only, being sent out by the State to take command of this fleet, I do not know what is left to me, save to carry out my instructions to the best of my ability. For yourselves, all I beg of you, in reference to my personal ambitions and the kind of charges brought against our common city, and of which you are as well aware as I am, is to state what you consider to be the best course: am I to stay where I am, or shall I sail back home, and explain the position of affairs out here?"

No one ventured to suggest any other course than that he should obey the authorities, and do what he was sent to do. Callicratidas then went up to the court of Cyrus to ask for further pay for the sailors, but the answer he got from Cyrus was that he should wait for two days. Callicratidas was annoyed at the rebuff: to dance attendance at the palace gates was little to his taste. In a fit of anger he cried out at the sorry condition of the Hellenes, thus forced to flatter the barbarian for the sake of money. "If ever I get back home," he added, "I will do what in me lies to reconcile the Athenians and the Lacedaemonians." And so he turned and sailed back to Miletus. From Miletus he sent some triremes to Lacedaemon to get money, and convoking the public assembly of the Milesians, addressed them thus:—

"Men of Miletus, necessity is laid upon me to obey the rulers at home; but for yourselves, whose neighbourhood to the barbarians has exposed you to many evils at their hands, I only ask you to let your zeal in the war bear some proportion to your former sufferings. You should set an example to the rest of the allies, and show us how to inflict the sharpest and swiftest injury on our enemy, whilst we await the return from Lacedaemon of my envoys with the necessary funds. Since one of the last acts of Lysander, before he left us, was to hand back to Cyrus the funds already on the spot,

as though we could well dispense with them. I was thus forced to turn to Cyrus, but all I got from him was a series of rebuffs; he refused me an audience, and, for my part, I could not induce myself to hang about his gates like a mendicant. But I give you my word, men of Miletus, that in return for any assistance which you can render us while waiting for these aids, I will requite you richly. Only by God's help let us show these barbarians that we do not need to worship them, in order to punish our foes."

The speech was effective; many members of the assembly arose, and not the least eagerly those who were accused of opposing him. These, in some terror, proposed a vote of money, backed by offers of further private contributions. Furnished with these sums, and having procured from Chios a further remittance of five drachmas [5] a piece as outfit for each seaman, he set sail to Methyma in Lesbos, which was in the hands of the enemy. But as the Methymnaeans were not disposed to come over to him (since there was an Athenian garrison in the place, and the men at the head of affairs were partisans of Athens), he assaulted and took the place by storm. All the property within accordingly became the spoil of the soldiers. The prisoners were collected for sale by Callicratidas in the market-place, where, in answer to the demand of the allies, who called upon him to sell the Methymnaeans also, he made answer, that as long as he was in command, not a single Hellene should be enslaved if he could help it. The next day he set at liberty the free-born captives; the Athenian garrison with the captured slaves he sold. [6] To Conon he sent word:—He would put a stop to his strumpeting the sea. [7] And catching sight of him, as he put out to sea, at break of day, he gave chase, hoping to cut him off from his passage to Samos, and prevent his taking refuge there.

But Conon, aided by the sailing qualities of his fleet, the rowers of which were the pick of several ships' companies, concentrated in a few vessels, made good his escape, seeking shelter within the harbour of

Mitylene in Lesbos, and with him two of the ten generals, Leon and Erasinides. Callicratidas, pursuing him with one hundred and seventy sail, entered the harbour simultaneously; and Conon thus hindered from further or final escape by the too rapid movements of the enemy, was forced to engage inside the harbour, and lost thirty of his ships, though the crews escaped to land. The remaining, forty in number, he hauled up under the walls of the town. Callicratidas, on his side, came to moorings in the harbour; and, having command of the exit, blocked the Athenian within. His next step was to send for the Methymnaeans in force by land, and to transport his army across from Chios. Money also came to him from Cyrus.

Conon, finding himself besieged by land and sea, without means of providing himself with corn from any quarter, the city crowded with inhabitants, and aid from Athens, whither no news of the late events could be conveyed, impossible, launched two of the fastest sailing vessels of his squadron. These he manned, before daybreak, with the best rowers whom he could pick out of the fleet, stowing away the marines at the same time in the hold of the ships and closing the port shutters. Every day for four days they held out in this fashion, but at evening as soon as it was dark he disembarked his men, so that the enemy might not suspect what they were after. On the fifth day, having got in a small stock of provisions, when it was already mid-day and the blockaders were paying little or no attention, and some of them even were taking their siesta, the two ships sailed out of the harbour: the one directing her course towards the Hellespont, whilst her companion made for the open sea. Then, on the part of the blockaders, there was a rush to the scene of action, as fast as the several crews could get clear of land, in bustle and confusion, cutting away the anchors, and rousing themselves from sleep, for, as chance would have it, they had been breakfasting on shore. Once on board, however, they were soon in hot pursuit of the ship which had started for the open sea, and ere the sun dipped they overhauled her, and after a successful engagement attached her

by cables and towed her back into harbour, crew and all. Her comrade, making for the Hellespont, escaped, and eventually reached Athens with news of the blockade. The first relief was brought to the blockaded fleet by Diomedon, who anchored with twelve vessels in the Mitylenaean Narrows. [8] But a sudden attack of Callicratidas, who bore down upon him without warning, cost him ten of his vessels, Diomedon himself escaping with his own ship and one other.

Now that the position of affairs, including the blockade, was fully known at Athens, a vote was passed to send out a reinforcement of one hundred and ten ships. Every man of ripe age, [9] whether slave or free, was impressed for this service, so that within thirty days the whole one hundred and ten vessels were fully manned and weighed anchor. Amongst those who served in this fleet were also many of the knights. [10] The fleet at once stood out across to Samos, and picked up the Samian vessels in that island. The muster-roll was swelled by the addition of more than thirty others from the rest of the allies, to whom the same principle of conscription applied, as also it did to the ships already engaged on foreign service. The actual total, therefore, when all the contingents were collected, was over one hundred and fifty vessels.

Callicratidas, hearing that the relief squadron had already reached Samos, left fifty ships, under command of Eteonicus, in the harbour of Mitylene, and setting sail with the other one hundred and twenty, hove to for the evening meal off Cape Malea in Lesbos, opposite Mitylene. It so happened that the Athenians on this day were supping on the islands of Arginusae, which lie opposite Lesbos. In the night the Spartan not only saw their watch-fires, but received positive information that "these were the Athenians;" and about midnight he got under weigh, intending to fall upon them suddenly. But a violent downpour of rain with thunder and lightning prevented him putting out to sea. By daybreak it had cleared, and he sailed towards Arginusae. On their side, the Athenian squadron stood out to meet

him, with their left wing facing towards the open sea, and drawn up in the following order:—Aristocrates, in command of the left wing, with fifteen ships, led the van; next came Diomedon with fifteen others, and immediately in rear of Aristocrates and Diomedon respectively, as their supports, came Pericles and Erasinides. Parallel with Diomedon were the Samians, with their ten ships drawn up in single line, under the command of a Samian officer named Hippeus. Next to these came the ten vessels of the taxiarchs, also in single line, and supporting them, the three ships of the navarchs, with any other allied vessels in the squadron. The right wing was entrusted to Protomachus with fifteen ships, and next to him (on the extreme right) was Thrasylus with another division of fifteen. Protomachus was supported by Lysias with an equal number of ships, and Thrasylus by Aristogenes. The object of this formation was to prevent the enemy from manouvring so as to break their line by striking them amidships, [11] since they were inferior in sailing power.

The Lacedaemonians, on the contrary, trusting to their superior seamanship, were formed opposite with their ships all in single line, with the special object of manouvring so as either to break the enemy's line or to wheel round them. Callicratidas commanded the right wing in person. Before the battle the officer who acted as his pilot, the Megarian Hermon, suggested that it might be well to withdraw the fleet as the Athenian ships were far more numerous. But Callicratidas replied that Sparta would be no worse off even if he personally should perish, but to flee would be disgraceful. [12] And now the fleets approached, and for a long space the battle endured. At first the vessels were engaged in crowded masses, and later on in scattered groups. At length Callicratidas, as his vessel dashed her beak into her antagonist, was hurled off into the sea and disappeared. At the same instant Protomachus, with his division on the right, had defeated the enemy's left, and then the flight of the Peloponnesians began towards Chios, though a very considerable body of them made for Phocaea, whilst the

Athenians sailed back again to Arginusae. The losses on the side of the Athenians were twenty-five ships, crews and all, with the exception of the few who contrived to reach dry land. On the Peloponnesian side, nine out of the ten Lacedaemonian ships, and more than sixty belonging to the rest of the allied squadron, were lost.

After consultation the Athenian generals agreed that two captains of triremes, Theramenes and Thrasybulus, accompanied by some of the taxiarchs, should take forty-seven ships and sail to the assistance of the disabled fleet and of the men on board, whilst the rest of the squadron proceeded to attack the enemy's blockading squadron under Eteonicus at Mitylene. In spite of their desire to carry out this resolution, the wind and a violent storm which arose prevented them. So they set up a trophy, and took up their quarters for the night. As to Etenoicus, the details of the engagement ware faithfully reported to him by the express despatch-boat in attendance. On receipt of the news, however, he sent the despatch-boat out again the way she came, with an injunction to those on board of her to sail off quickly without exchanging a word with any one. Then on a sudden they were to return garlanded with wreaths of victory and shouting "Callicratidas has won a great sea fight, and the whole Athenian squadron is destroyed." This they did, and Eteonicus, on his side, as soon as the despatch-boat came sailing in, proceeded to offer sacrifice of thanksgiving in honour of the good news. Meanwhile he gave orders that the troops were to take their evening meal, and that the masters of the trading ships were silently to stow away their goods on board the merchant ships and make sail as fast as the favourable breeze could speed them to Chios. The ships of war were to follow suit with what speed they might. This done, he set fire to his camp, and led off the land forces to Methymna. Conon, finding the enemy had made off, and the wind had grown comparatively mild, [13] got his ships afloat, and so fell in with the Athenian squadron, which had by this time set out from Arginusae. To these he explained the proceedings of Eteonicus.

The squadron put into Mitylene, and from Mitylene stood across to Chios, and thence, without effecting anything further, sailed back to Samos.

[1] I.e. as some think, the Erechtheion, which was built partly on the site of the old temple of Athena Polias, destroyed by the Persians. According to Dr. Dorpfeld, a quite separate building of the Doric order, the site of which (S. of the Erechtheion) has lately been discovered.

[2] The MSS. here add "in the ephorate of Pityas and the archonship of Callias at Athens;" but though the date is probably correct (cf. Leake, "Topography of Athens," vol. i. p. 576 foll.), the words are almost certainly a gloss.

[3] Here the MSS. add "with the twenty-fourth year of the war," probably an annotator's gloss; the correct date should be twenty- fifth. Pel. war 26 = B.C. 406. Pel. war 25 ended B.C. 407.

[4] Lit. on the left (or east) of Samos, looking south from Ephesus.

[5] About 4d.

[6] Grote, "Hist. of Greece," vol. viii. p. 224 (2d ed.), thinks that Callicratidas did not even sell the Athenian garrison, as if the sense of the passage were: "The next day he set at liberty the free-born captives with the Athenian garrison, contenting himself with selling the captive slaves." But I am afraid that no ingenuity of stopping will extract that meaning from the Greek words, which are, τη δ' υστεραια τους μεν ελεθερους αφηκε τουσ δε των ΄Αθηναιων φρουρους και τα ανδραποδα τα δουλα παντα απεδοτο. To spare the Athenian garrison would have been too extraordinary a proceeding even for Callicratidas. The idea probably never entered his head. It was sufficiently noble for him to refuse to sell the Methymnaeans. See the remarks of Mr. W. L. Newman, "The Pol. of Aristotle," vol. i. p. 142.

[7] I.e. the sea was Sparta's bride.

[8] Or, "Euripus."

[9] I.e. from eighteen to sixty years.

[10] See Boeckh. "P. E. A." Bk. II. chap. xxi. p. 263 (Eng. trans.)

[11] Lit. "by the diekplous." Cf. Thuc. i. 49, and Arnold's note, who says: "The 'diecplus' was a breaking through the enemy's line in order by a rapid turning of the vessel to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it." So, it seems, "the superiority of nautical skill has passed," as Grote (viii. p. 234) says, "to the Peloponnesians and their allies." Well may the historian add, "How astonished would the Athenian Admiral Phormion have been, if he could have witnessed the fleets and the order of battle at Arginusae!" See Thuc. iv. 11.

[12] For the common reading, οικειται, which is ungrammatical, various conjectures have been made, e.g.

οικιείται = "would be none the worse off for citizens,"

οικήσεται = "would be just as well administered without him,"

but as the readings and their renderings are alike doubtful, I have preferred to leave the matter vague. Cf. Cicero, "De Offic." i. 24; Plutarch, "Lac. Apophth." p. 832.

13 Or, "had changed to a finer quarter."

VII

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All the above-named generals, with the exception of Conon, were presently deposed by the home authorities. In addition to Conon two new generals were chosen, Adeimantus and Philocles. Of those concerned in the late victory two never returned to Athens: these were Protomachus and Aristogenes. The other six sailed home. Their names were Pericles, Diomedon, Lysias, Aristocrates, Thrasylus, and Erasinides. On their arrival Archidemus, the leader of the democracy at that date, who had charge of the two obol fund, [1] inflicted a fine on Erasinides, and accused him before the Dicastery [2] of having appropriated money derived from the Hellespont, which belonged to the people. He brought a further charge against him of misconduct while acting as general, and the court sentenced him to imprisonment.

These proceedings in the law court were followed by the statement of the generals before the senate [3] touching the late victory and the magnitude of the storm. Timocrates then proposed that the other five generals should be put in custody and handed over to the public assembly. [4] Whereupon the senate committed them all to prison. Then came the meeting of the public assembly, in which others, and more particularly Theramenes, formally accused the generals. He insisted that they ought to show cause why they had not picked up the shipwrecked crews. To prove that there had been no attempt on their part to attach blame to others, he might point, as conclusive testimony, to the despatch sent by the generals themselves to the senate and the people, in which they attributed the whole disaster to the storm, and nothing else. After this the generals each in turn made a defence, which was necessarily limited to a few words, since no right of addressing the assembly at length was allowed by law. Their explanation of the

occurrences was that, in order to be free to sail against the enemy themselves, they had devolved the duty of picking up the shipwrecked crews upon certain competent captains of men-of-war, who had themselves been generals in their time, to wit Theramenes and Tharysbulus, and others of like stamp. If blame could attach to any one at all with regard to the duty in question, those to whom their orders had been given were the sole persons they could hold responsible. "But," they went on to say, "we will not, because these very persons have denounced us, invent a lie, and say that Theramenes and Thrasybulus are to blame, when the truth of the matter is that the magnitude of the storm alone prevented the burial of the dead and the rescue of the living." In proof of their contention, they produced the pilots and numerous other witnesses from among those present at the engagement. By these arguments they were in a fair way to persuade the people of their innocence. Indeed many private citizens rose wishing to become bail for the accused, but it was resolved to defer decision till another meeting of the assembly. It was indeed already so late that it would have been impossible to see to count the show of hands. It was further resolved that the senate meanwhile should prepare a measure, to be introduced at the next assembly, as to the mode in which the accused should take their trial.

Then came the festival of the Aparturia, [5] with its family gatherings of fathers and kinsfolk. Accordingly the party of Theramenes procured numbers of people clad in black apparel, and close-shaven, [6] who were to go in and present themselves before the public assembly in the middle of the festival, as relatives, presumably, of the men who had perished; and they persuaded Callixenus to accuse the generals in the senate. The next step was to convoke the assembly, when the senate laid before it the proposal just passed by their body, at the instance of Callixenus, which ran as follows: "Seeing that both the parties to this case, to wit, the prosecutors of the generals on the one hand, and the accused themselves in their defence on

the other, have been heard in the late meeting of the assembly; we propose that the people of Athens now record their votes, one and all, by their tribes; that a couple of voting urns be placed for the convenience of each several tribe; and the public crier in the hearing of each several tribe proclaim the mode of voting as follows: 'Let every one who finds the generals guilty of not rescuing the heroes of the late sea fight deposit his vote in urn No. 1. Let him who is of the contrary opinion deposit his vote in urn No. 2. Further, in the event of the aforesaid generals being found guilty, let death be the penalty. Let the guilty persons be delivered over to the eleven. Let their property be confiscated to the State, with the exception of one tithe, which falls to the goddess.'"

Now there came forward in the assembly a man, who said that he had escaped drowning by clinging to a meal tub. The poor fellows perishing around him had commissioned him, if he succeeded in saving himself, to tell the people of Athens how bravely they had fought for their fatherland, and how the generals had left them there to drown.

Presently Euryptolemus, the son of Peisianax, and others served a notice of indictment on Callixenus, insisting that his proposal was unconstitutional, and this view of the case was applauded by some members of the assembly. But the majority kept crying out that it was monstrous if the people were to be hindered by any stray individual from doing what seemed to them right. And when Lysicus, embodying the spirit of those cries, formally proposed that if these persons would not abandon their action, they should be tried by the same vote along with the generals: a proposition to which the mob gave vociferous assent; and so these were compelled to abandon their summonses. Again, when some of the Prytanes [7] objected to put a resolution to the vote which was in itself unconstitutional, Callixenus again got up and accused them in the same terms, and the shouting began again. "Yes, summons all who refuse," until the Prytanes, in alarm, all agreed with one exception to permit the voting.

This obstinate dissentient was Socrates, the son of Sophroniscus, who insisted that he would do nothing except in accordance with the law. [8] After this Euryptolemus rose and spoke in behalf of the generals. He said:—

"I stand here, men of Athens, partly to accuse Pericles, though he is a close and intimate connection of my own, and Diomedon, who is my friend, and partly to urge certain considerations on their behalf, but chiefly to press upon you what seems to me the best course for the State collectively. I hold them to blame in that they dissuaded their colleagues from their intention to send a despatch to the senate and this assembly, which should have informed you of the orders given to Theramenes and Thrasybulus to take forty-seven ships of war and pick up the shipwrecked crews, and of the neglect of the two officers to carry out those orders. And it follows that though the offence was committed by one or two, the responsibility must be shared by all; and in return for kindness in the past, they are in danger at present of sacrificing their lives to the machinations of these very men, and others whom I could mention. In danger, do I say, of losing their lives? No, not so, if you will suffer me to persuade you to do what is just and right; if you will only adopt such a course as shall enable you best to discover the truth and shall save you from too late repentance, when you find you have transgressed irremediably against heaven and your own selves. In what I urge there is no trap nor plot whereby you can be deceived by me or any other man; it is a straightforward course which will enable you to discover and punish the offender by whatever process you like, collectively or individually. Let them have, if not more, at any rate one whole day to make what defence they can for themselves; and trust to your own unbiased judgment to guide you to the right conclusion.

"You know, men of Athens, the exceeding stringency of the decree of Cannonus, [9] which orders that man, whosoever he be, who is guilty of treason against the people of Athens, to be put in irons, and so to meet the charge against him before the people. If he be convicted, he is to be thrown

into the Barathron and perish, and the property of such an one is to be confiscated, with the exception of the tithe which falls to the goddess. I call upon you to try these generals in accordance with this decree. Yes, and so help me God—if it please you, begin with my own kinsman Pericles for base would it be on my part to make him of more account than the whole of the State. Or, if you prefer, try them by that other law, which is directed against robbers of temples and betrayers of their country, which says: if a man betray his city or rob a sacred temple of the gods, he shall be tried before a law court, and if he be convicted, his body shall not be buried in Attica, and his goods shall be confiscated to the State. Take your choice as between these two laws, men of Athens, and let the prisoners be tried by one or other. Let three portions of a day be assigned to each respectively, one portion wherein they shall listen to their accusation, a second wherein they shall make their defence, and a third wherein you shall meet and give your votes in due order on the question of their guilt or innocence. By this procedure the malefactors will receive the desert of their misdeeds in full, and those who are innocent will owe you, men of Athens, the recovery of their liberty, in place of unmerited destruction. [10]

"On your side, in trying the accused by recognised legal procedure, you will show that you obey the dictates of pious feeling, and can regard the sanctity of an oath, instead of joining hands with our enemies the Lacedaemonians and fighting their battles. For is it not to fight their battles, if you take their conquerors, the men who deprived them of seventy vessels, and at the moment of victory sent them to perdition untried and in the teeth of the law? What are you afraid of, that you press forward with such hot haste? Do you imagine that you may be robbed of the power of life and death over whom you please, should you condescend to a legal trial? but that you are safe if you take shelter behind an illegality, like the illegality of Callixenus, when he worked upon the senate to propose to this assembly to deal with the accused by a single vote? But consider, you may actually put

to death an innocent man, and then repentance will one day visit you too late. Bethink you how painful and unavailing remorse will then be, and more particularly if your error has cost a fellow-creature his life. What a travesty of justice it would be if in the case of a man like Aristarchus, [11] who first tried to destroy the democracy and then betrayed Oenoe to our enemy the Thebans, you granted him a day for his defence, consulting his wishes, and conceded to him all the other benefits of the law; whereas now you are proposing to deprive of these same privileges your own generals, who in every way conformed to your views and defeated your enemies. Do not you, of all men, I implore you, men of Athens, act thus. Why, these laws are your own, to them, beyond all else you owe your greatness. Guard them jealously; in nothing, I implore you, act without their sanction.

"But now, turn for a moment and consider with me the actual occurrences which have created the suspicion of misconduct on the part of our late generals. The sea-fight had been fought and won, and the ships had returned to land, when Diomedon urged that the whole squadron should sail out in line and pick up the wrecks and floating crews. Erasinides was in favour of all the vessels sailing as fast as possible to deal with the enemy's forces at Mitylene. And Thrasylus represented that both objects could be effected, by leaving one division of the fleet there, and with the rest sailing against the enemy; and if this resolution were agreed to, he advised that each of the eight generals should leave three ships of his own division with the ten vessels of the taxiarchs, the ten Samian vessels, and the three belonging to the navarchs. These added together make forty-seven, four for each of the lost vessels, twelve in number. Among the taxiarchs left behind, two were Thrasybulus and Theramenes, the men who in the late meeting of this assembly undertook to accuse the generals. With the remainder of the fleet they were to sail to attack the enemy's fleet. Everything, you must admit, was duly and admirably planned. It was only common justice, therefore, that those whose duty it was to attack the enemy should render an

account for all miscarriages of operations against the enemy; while those who were commissioned to pick up the dead and dying should, if they failed to carry out the instructions of the generals, be put on trial to explain the reasons of the failure. This indeed I may say in behalf of both parites. It was really the storm which, in spite of what the generals had planned, prevented anything being done. There are witnesses ready to attest the truth of this: the men who escaped as by a miracle, and among these one of these very generals, who was on a sinking ship and was saved. And this man, who needed picking up as much as anybody at that moment, is, they insist, to be tried by one and the same vote as those who neglected to perform their orders! Once more, I beg you, men of Athens, to accept your victory and your good fortune, instead of behaving like the desperate victims of misfortune and defeat. Recognise the finger of divine necessity; do not incur the reproach of stony-heartedness by discovering treason where there was merely powerlessness, and condemning as guilty those who were prevented by the storm from carrying out their instructions. Nay! you will better satisfy the demands of justice by crowning these conquerors with wreaths of victory than by punishing them with death at the instigation of wicked men."

At the conclusion of his speech Euryptolemus proposed, as an amendment, that the prisoners should, in accordance with the decree of Cannonus, be tried each separately, as against the proposal of the senate to try them all by a single vote.

At the show of hands the tellers gave the majority in favour of Euryptolemus's amendment, but upon the application of Menecles, who took formal exception [12] to this decision, the show of hands was gone through again, and now the verdict was in favour of the resolution of the senate. At a later date the balloting was made, and by the votes recorded the eight generals were condemned, and the six who were in Athens were put to death.

Not long after, repentance seized the Athenians, and they passed a decree authorising the public prosecution of those who had deceived the people, and the appointment of proper securities for their persons until the trial was over. Callixenus was one of those committed for trail. There were, besides Callixenus, four others against whom true bills were declared, and they were all five imprisoned by their sureties. But all subsequently effected their escape before the trial, at the time of the sedition in which Cleophon [13] was killed. Callixenus eventually came back when the party in Piraeus returned to the city, at the date of the amnesty, [14] but only to die of hunger, an object of universal detestation.

[1] Reading της διωβελιας, a happy conjecture for the MSS. της διωκελιαςs, which is inexplicable. See Grote, "Hist. of Greece," vol. viii. p. 244 note (2d ed.)

[2] I.e. a legal tribunal or court of law. At Athens the free citizens constitutionally sworn and impannelled sat as "dicasts" ("jurymen," or rather as a bench of judges) to hear cases (δικαι). Any particular board of dicasts formed a "dicastery."

[3] This is the Senate or Council of Five Hundred. One of its chief duties was to prepare measures for discussion in the assembly. It had also a certain amount of judicial power, hearing complaints and inflicting fines up to fifty drachmas. It sat daily, a "prytany" of fifty members of each of the ten tribes in rotation holding office for a month in turn.

[4] This is the great Public Assembly (the Ecclesia), consisting of all genuine Athenian citizens of more than twenty years of age.

[5] An important festival held in October at Athens, and in nearly all Ionic cities. Its objects were (1) the recognition of a common descent from Ion, the son of Apollo Patrous; and (2) the maintenance of the ties of clanship. See Grote, "Hist. of Greece," vol. viii. p. 260 foll. (2d ed.); Jebb, "Theophr." xviii. 5.

[6] I.e. in sign of mourning.

[7] Prytanes—the technical term for the senators of the presiding tribe, who acted as presidents of the assembly. Their chairman for the day was called Epistates.

[8] For the part played by Socrates see further Xenophon's "Memorabilia," I. i. 18; IV. iv. 2.

[9] "There was a rule in Attic judicial procedure, called the psephism of Kannonus (originally adopted, we do not know when, on the proposition of a citizen of that name, as a psephism or decree for some particular case, but since generalised into common practice, and grown into great prescriptive reverence), which peremptorily forbade any such collective trial or sentence, and directed that a

separate judicial vote should in all cases be taken for or against each accused party." Grote, "Hist. of Greece," vol. viii. p. 266 (2d ed.)

[10] Reading αδικως απολειται.

[11] See below, II. iii; also cf. Thuc. viii. 90, 98.

[12] For this matter cf. Schomann, "De Comitiis Athen." p. 161 foll.; also Grote, "Hist. of Grece," vol. viii. p. 276 note (2d ed.)

[13] Cleophon, the well-known demagogue. For the occasion of his death see Grote, "Hist. of Greece," vol. viii. pp. 166, 310 (2d ed.); Prof. Jebb, "Attic Orators," i. 266, ii. 288. For his character, as popularly conceived, cf. Aristoph. "Frogs," 677.

[14] B.C. 403.

BOOK II

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I

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To return to Eteonicus and his troops in Chios. During summer they were well able to support themselves on the fruits of the season, or by labouring for hire in different parts of the island, but with the approach of winter these means of subsistence began to fail. Ill-clad at the same time, and ill-shod, they fell to caballing and arranging plans to attack the city of Chios. It was agreed amongst them, that in order to gauge their numbers, every member of the conspiracy should carry a reed. Eteonicus got wind of the design, but was at a loss how to deal with it, considering the number of these reed-bearers. To make an open attack upon them seemed dangerous. It would probably lead to a rush to arms, in which the conspirators would seize the city and commence hostilities, and, in the event of their success, everything hitherto achieved would be lost. Or again, the destruction on his part of many fellow-creatures and allies was a terrible alternative, which would place the Spartans in an unenviable light with regard to the rest of Hellas, and render the soldiers ill-disposed to the cause in hand. Accordingly he took with him fifteen men, armed with daggers, and marched through the city. Falling in with one of the reed-bearers, a man suffering from ophthalmia, who was returning from the surgeon's house, he put him to death. This led to some uproar, and people asked why the man was thus slain. By Eteonicus's orders the answer was set afloat, "because he carried a reed." As the explanation circulated, one reed-bearer after another threw away the symbol, each one saying to himself, as he heard the reason given, "I have better not be seen with this." After a while Eteonicus called a meeting of the Chians, and imposed upon them a contribution of money, on the ground that with pay in their pockets the sailors would have no temptation to revolutionary projects. The Chians acquiesced. Whereupon

Eteonicus promptly ordered his crews to get on board their vessels. He then rowed alongside each ship in turn, and addressed the men at some length in terms of encouragement and cheery admonition, just as though he knew nothing of what had taken place, and so distributed a month's pay to every man on board.

After this the Chians and the other allies held a meeting in Ephesus, and, considering the present posture of affairs, determined to send ambassadors to Lacedaemon with a statement of the facts, and a request that Lysander might be sent out to take command of the fleet. Lysander's high reputation among the allies dated back to his former period of office, when as admiral he had won the naval victory of Notium. The ambassadors accordingly were despatched, accompanied by envoys also from Cyrus, charged with the same message. The Lacedaemonians responded by sending them Lysander as second in command, [1] with Aracus as admiral, since it was contrary to their custom that the same man should be admiral twice. At the same time the fleet was entrusted to Lysander. [2]

It was in this year [3] that Cyrus put Autoboesaces and Mitraeus to death. These were sons of the sister of Dariaeus [4] (the daughter of Xerxes, the father of Darius). [5] He put them to death for neglecting, when they met him, to thrust their hands into the sleeve (or "kore") which is a tribute of respect paid to the king alone. This "kore" is longer than the ordinary sleeve, so long in fact that a man with his hand inside is rendered helpless. In consequence of this act on the part of Cyrus, Hieramenes [6] and his wife urged upon Dariaeus the danger of overlooking such excessive insolence on the part of the young prince, and Dariaeus, on the plea of sickness, sent a special embassy to summon Cyrus to his bedside.

B.C. 405. In the following year [7] Lysander arrived at Ephesus, and sent for Eteonicus with his ships from Chios, and collected all other vessels elsewhere to be found. His time was now devoted to refitting the old ships and having new ones built in Antandrus. He also made a journey to the

court of Cyrus with a request for money. All Cyrus could say was, that not only the money sent by the king was spent, but much more besides; and he pointed out the various sums which each of the admirals had received, but at the same time he gave him what he asked for. Furnished with this money, Lysander appointed captains to the different men-of-war, and remitted to the sailors their arrears of pay. Meanwhile the Athenian generals, on their side, were devoting their energies to the improvements of their navy at Samos.

It was now Cyrus's turn to send for Lysander. It was the moment at which the envoy from his father had arrived with the message: "Your father is on his sick-bed and desires your presence." The king lay at Thamneria, in Media, near the territory of the Cadusians, against whom he had marched to put down a revolt. When Lysander presented himself, Cyrus was urgent with him not to engage the Athenians at sea unless he had many more ships than they. "The king," he added, "and I have plenty of wealth, so that, as far as money goes, you can man plenty of vessels." He then consigned to him all the tributes from the several cities which belonged to him personally, and gave him the ready money which he had as a gift; and finally, reminding him of the sincere friendship he entertained towards the state of Lacedaemon, as well as to himself personally, he set out up country to visit his father. Lysander, finding himself thus left with the complete control of the property of Cyrus (during the absence of that prince, so summoned to the bedside of his father), was able to distribute pay to his troops, after which he set sail for the Ceramic Gulf of Caria. Here he stormed a city in alliance with the Athenians named Cedreae, and on the following day's assault took it, and reduced the inhabitants to slavery. These were of a mixed Hellene and barbaric stock. From Cedreae he continued his voyage to Rhodes. The Athenians meanwhile, using Samos as their base of operations, were employed in devastating the king's territory, or in swooping down upon Chios and Ephesus, and in general were preparing for a naval battle, having but lately chosen three new generals in addition to

those already in office, whose names were Menander, Tydeus, and Cephisodotus. Now Lysander, leaving Rhodes, and coasting along Ionia, made his way to the Hellespont, having an eye to the passage of vessels through the Straits, and, in a more hostile sense, on the cities which had revolted from Sparta. The Athenians also set sail from Chios, but stood out to open sea, since the seaboard of Asia was hostile to them.

Lysander was again on the move; leaving Abydos, he passed up channel to Lampsacus, which town was allied with Athens; the men of Abydos and the rest of the troops advancing by land, under the command of the Lacedaemonian Thorax. They then attacked and took by storm the town, which was wealthy, and with its stores of wine and wheat and other commodities was pillaged by the soldiery. All free-born persons, however, were without exception released by Lysander. And now the Athenian fleet, following close on his heels, came to moorings at Elaeus, in the Chersonesus, one hundred and eighty sail in all. It was not until they had reached this place, and were getting their early meal, that the news of what had happened at Lampsacus reached them. Then they instantly set sail again to Sestos, and, having halted long enough merely to take in stores, sailed on further to Aegospotami, a point facing Lampsacus, where the Hellespont is not quite two miles [8] broad. Here they took their evening meal.

The night following, or rather early next morning, with the first streak of dawn, Lysander gave the signal for the men to take their breakfasts and get on board their vessels; and so, having got all ready for a naval engagement, with his ports closed and movable bulwarks attached, he issued the order that no one was to stir from his post or put out to sea. As the sun rose the Athenians drew up their vessels facing the harbour, in line of battle ready for action; but Lysander declining to come out to meet them, as the day advanced they retired again to Aegospotami. Then Lysander ordered the swiftest of his ships to follow the Athenians, and as soon as the crews had disembarked, to watch what they did, sail back, and report to

him. Until these look-outs returned he would permit no disembarkation from his ships. This performance he repeated for four successive days, and each day the Athenians put out to sea and challenged an engagement.

But now Alcibiades, from one of his fortresses, could espy the position of his fellow-countrymen, moored on an open beach beyond reach of any city, and forced to send for supplies to Sestos, which was nearly two miles distant, while their enemies were safely lodged in a harbour, with a city adjoining, and everything within reach. The situation did not please him, and he advised them to shift their anchorage to Sestos, where they would have the advantage of a harbour and a city. "Once there," he concluded, "you can engage the enemy whenever it suits you." But the generals, and more particularly Tydeus and Menander, bade him go about his business. "We are generals now—not you," they said; and so he went away. And now for five days in succession the Athenians had sailed out to offer battle, and for the fifth time retired, followed by the same swift sailors of the enemy. But this time Lysander's orders to the vessels so sent in pursuit were, that as soon as they saw the enemy's crew fairly disembarked and dispersed along the shores of the Chersonesus (a practice, it should be mentioned, which had grown upon them from day to day owing to the distance at which eatables had to be purchased, and out of sheer contempt, no doubt, of Lysander, who refused to accept battle), they were to begin their return voyage, and when in mid-channel to hoist a shield. The orders were punctually carried out, and Lysander at once signalled to his whole squadron to put across with all speed, while Thorax, with the land forces, was to march parallel with the fleet along the coast. Aware of the enemy's fleet, which he could see bearing down upon him, Conon had only time to signal to the crews to join their ships and rally to the rescue with all their might. But the men were scattered far and wide, and some of the vessels had only two out of their three banks of rowers, some only a single one, while others again were completely empty. Conon's own ship, with seven

others in attendance on him and the "Paralus," [9] put out to sea, a little cluster of nine vessels, with their full complement of men; but every one of the remaining one hundred and seventy-one vessels were captured by Lysander on the beach. As to the men themselves, the large majority of them were easily made prisoners on shore, a few only escaping to the small fortresses of the neighbourhood. Meanwhile Conon and his nine vessels made good their escape. For himself, knowing that the fortune of Athens was ruined, he put into Abarnis, the promontory of Lampsacus, and there picked up the great sails of Lysander's ships, and then with eight ships set sail himself to seek refuge with Evagoras in Cyprus, while the "Paralus" started for Athens with tidings of what had taken place.

Lysander, on his side, conveyed the ships and prisoners and all other spoil back to Lampsacus, having on board some of the Athenian generals, notably Philocles and Adeimantus. On the very day of these achievements he despatched Theopompus, a Milesian privateersman, to Lacedaemon to report what had taken place. This envoy arrived within three days and delivered his message. Lysander's next step was to convene the allies and bid them deliberate as to the treatment of the prisoners. Many were the accusations here levied against the Athenians. There was talk of crimes committed against the law of Hellas, and of cruelties sanctioned by popular decrees; which, had they conquered in the late sea-fight, would have been carried out; such as the proposal to cut off the right hand of every prisoner taken alive, and lastly the ill-treatment of two captured men-of-war, a Corinthian and an Andrian vessel, when every man on board had been hurled headlong down the cliff. Philocles was the very general of the Athenians who had so ruthlessly destroyed those men. Many other tales were told; and at length a resolution was passed to put all the Athenian prisoners, with the exception of Adeimantus, to death. He alone, it was pleaded, had taken exception to the proposal to cut off the prisoners' hands. On the other hand, he was himself accused by some people of having

betrayed the fleet. As to Philocles, Lysander put to him one question, as the officer who had thrown [10] the Corinthians and Andrians down the cliff: What fate did the man deserve to suffer who had embarked on so cruel a course of illegality against Hellenes? and so delivered him to the executioner.

[1] Epistoleus. See above.

[2] "At this date the war had lasted five-and-twenty years." So the MSS. read. The words are probably an interpolation.

[3] B.C. 406.

[4] Dariaeus, i.e. Darius, but the spelling of the name is correct, and occurs in Ctesias, though in the "Anabasis" we have the spelling Darius.

[5] These words look like the note of a foolish and ignorant scribe. He ought to have written, "The daughter of Artaxerxes and own sister of Darius, commonly so called."

[6] For Hieramenes cf. Thuc. viii. 95, and Prof. Jowett ad loc.

[7] The MSS. add "during the ephorate of Archytas and the archonship at Athens of Alexias," which, though correct enough, is probably an interpolation.

[8] Lit. fifteen stades.

[9] The "Paralus"—the Athenian sacred vessel; cf. Thuc. iii. 33 et passim.

[10] Reading ως... κατεκριμνησε.

II

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When he had set the affairs of Lampsacus in order, Lysander sailed to Byzantium and Chalcedon, where the inhabitants, having first dismissed the Athenian garrison under a flag of truce, admitted him within their walls. Those citizens of Byzantium, who had betrayed Byzantium into the hands of Alcibiades, fled as exiles into Pontus, but subsequently betaking themselves to Athens, became Athenian citizens. In dealing with the Athenian garrisons, and indeed with all Athenians wheresoever found, Lysander made it a rule to give them safe conduct to Athens, and to Athens only, in the certainty that the larger the number collected within the city and Piraeus, the more quickly the want of necessaries of life would make itself felt. And now, leaving Sthenelaus, a Laconian, as governor-general of Byzantium and Chalcedon, he sailed back himself to Lampsacus and devoted himself to refitting his ships.

It was night when the "Paralus" reached Athens with her evil tidings, on receipt of which a bitter wail of woe broke forth. From Piraeus, following the line of the long walls up to the heart of the city, it swept and swelled, as each man to his neighbour passed on the news. On that night no man slept. There was mourning and sorrow for those that were lost, but the lamentation for the dead was merged in even deeper sorrow for themselves, as they pictured the evils they were about to suffer, the like of which they themselves had inflicted upon the men of Melos, who were colonists of the Lacedaemonians, when they mastered them by siege. Or on the men of Histiaea; on Scione and Torone; on the Aeginetans, and many another Hellene city. [1] On the following day the public assembly met, and, after debate, it was resolved to block up all the harbours save one, to put the walls in a state of defence, to post guards at various points, and to make all

other necessary preparations for a siege. Such were the concerns of the men of Athens.

Lysander presently left the Hellespont with two hundred sail and arrived at Lesbos, where he established a new order of things in Mitylene and the other cities of the island. Meanwhile he despatched Eteonicus with a squadron of ten ships to the northern coasts, [2] where that officer brought about a revolution of affairs which placed the whole region in the hands of Lacedaemon. Indeed, in a moment of time, after the sea-fight, the whole of Hellas had revolted from Athens, with the solitary exception of the men of Samos. These, having massacred the notables, [3] held the state under their control. After a while Lysander sent messages to Agis at Deceleia, and to Lacedaemon, announcing his approach with a squadron of two hundred sail.

In obedience to a general order of Pausanias, the other king of Lacedaemon, a levy in force of the Lacedaemonians and all the rest of Peloponnesus, except the Argives, was set in motion for a campaign. As soon as the several contingents had arrived, the king put himself at their head and marched against Athens, encamping in the gymnasium of the Academy, [4] as it is called. Lysander had now reached Aegina, where, having got together as many of the former inhabitants as possible, he formally reinstated them in their city; and what he did in behalf of the Aeginetans, he did also in behalf of the Melians, and of the rest who had been deprived of their countries. He then pillaged the island of Salamis, and finally came to moorings off Piraeus with one hundred and fifty ships of the line, and established a strict blockade against all merchant ships entering that harbour.

The Athenians, finding themselves besieged by land and sea, were in sore perplexity what to do. Without ships, without allies, without provisions, the belief gained hold upon them that there was no way of escape. They must now, in their turn, suffer what they had themselves inflincted upon others; not in retaliation, indeed, for ills received, but out of

sheer insolence, overriding the citizens of petty states, and for no better reason than that these were allies of the very men now at their gates. In this frame of mind they enfranchised those who at any time had lost their civil rights, and schooled themselves to endurance; and, albeit many succumbed to starvation, no thought of truce or reconciliation with their foes was breathed. [5] But when the stock of corn was absolutely insufficient, they sent an embassage to Agis, proposing to become allies of the Lacedaemonians on the sole condition of keeping their fortification walls and Piraeus; and to draw up articles of treaty on these terms. Agis bade them betake themselves to Lacedaemon, seeing that he had no authority to act himself. With this answer the ambassadors returned to Athens, and were forthwith sent on to Lacedaemon. On reaching Sellasia, [6] a town in [7] Laconian territory, they waited till they got their answer from the ephors, who, having learnt their terms (which were identical to those already proposed to Agis), bade them instantly to be gone, and, if they really desired peace, to come with other proposals, the fruit of happier reflection. Thus the ambassadors returned home, and reported the result of their embassage, whereupon despondency fell upon all. It was a painful reflection that in the end they would be sold into slavery; and meanwhile, pending the return of a second embassy, many must needs fall victims to starvation. The razing of their fortifications was not a solution which any one cared to recommend. A senator, Archestratus, had indeed put the question in the senate, whether it were not best to make peace with the Lacedaemonians on such terms as they were willing to propose; but he was thrown into prison. The Laconian proposals referred to involved the destruction of both long walls for a space of more than a mile. And a decree had been passed, making it illegal to submit any such proposition about the walls. Things having reached this pass, Theramenes made a proposal in the public assembly as follows: If they chose to send him as an ambassador to Lysander, he would go and find out why the Lacedaemonians were so unyielding about the walls; whether it was they

really intended to enslave the city, or merely that they wanted a guarantee of good faith. Despatched accordingly, he lingered on with Lysander for three whole months and more, watching for the time when the Athenians, at the last pinch of starvation, would be willing to accede to any terms that might be offered. At last, in the fourth month, he returned and reported to the public assembly that Lysander had detained him all this while, and had ended by bidding him betake himself to Lacedaemon, since he had no authority himself to answer his questions, which must be addressed directly to the ephors. After this Theramenes was chosen with nine others to go to Lacedaemon as ambassadors with full powers. Meanwhile Lysander had sent an Athenian exile, named Aristoteles, in company of certain Lacedaemonians, to Sparta to report to the board of ephors how he had answered Theramenes, that they, and they alone, had supreme authority in matters of peace and war.

Theramenes and his companions presently reached Sellasia, and being there questioned as to the reason of their visit, replied that they had full powers to treat of peace. After which the ephors ordered them to be summoned to their presence. On their arrival a general assembly was convened, in which the Corinthians and Thebans more particularly, though their views were shared by many other Hellenes also, urged the meeting not to come to terms with the Athenians, but to destroy them. The Lacedaemonians replied that they would never reduce to slavery a city which was itself an integral portion of Hellas, and had performed a great and noble service to Hellas in the most perilous of emergencies. On the contrary, they were willing to offer peace on the terms now specified—namely, "That the long walls and the fortifications of Piraeus should be destroyed; that the Athenian fleet, with the exception of twelve vessels, should be surrendered; that the exiles should be restored; and lastly, that the Athenians should acknowledge the headship of Sparta in peace and war, leaving to her the choice of friends and foes, and following her lead by land

and sea." Such were the terms which Theramenes and the rest who acted with him were able to report on their return to Athens. As they entered the city, a vast crowd met them, trembling lest their mission have proved fruitless. For indeed delay was no longer possible, so long already was the list of victims daily perishing from starvation. On the day following, the ambassadors delivered their report, stating the terms upon which the Lacedaemonians were willing to make peace. Theramenes acted as spokesman, insisting that they ought to obey the Lacedaemonians and pull down the walls. A small minority raised their voice in opposition, but the majority were strongly in favour of the proposition, and the resolution was passed to accept the peace. After that, Lysander sailed into the Piraeus, and the exiles were readmitted. And so they fell to levelling the fortifications and walls with much enthusiasm, to the accompaniment of female flute-players, deeming that day the beginning of liberty to Greece.

Thus the year drew to its close [8]—during its middle months took place the accession of Dionysius, the son of Hermocrates the Syracusan, to the tyranny of Syracuse; an incident itself preceded by a victory gained over the Carthaginians by the Syracusans; the reduction of Agrigentum through famine by the Carthaginians themselves; and the exodus of the Sicilian Greeks from that city.

[1] With regard to these painful recollections, see (1) for the siege and surrender of Melos (in B.C. 416), Thuc. v. 114, 116; and cf. Aristoph. "Birds," 186; Plut. ("Lysander," 14); (2) for the ejection of the Histiaeans, an incident of the recovery of Euboea in 445 B.C., see Thuc. i. 14; Plut. ("Pericles," 23); (3) for the matter of Scione, which revolted in 423 B.C., and was for a long time a source of disagreement between the Athenians and Lacedaemonians, until finally captured by the former in 421 B.C., when the citizens were slain and the city given to the Plataeans, see Thuc. iv. 120-122, 129-133; v. 18, 32; (4) for Torone see Thuc. ib., and also v. 3; (5) for the expulsion of the Aeginetans in 431 B.C. see Thuc. ii. 27.

[2] Lit. "the Thraceward districts." See above, p. 16.

[3] Or, "since they had slain their notables, held the state under popular control." See Grote, "Hist. of Greece," vol. viii. p. 303 note 3 (2d ed.), who thinks that the incident referred to is the violent democratic revolution in Samos described in Thuc. viii. 21, B.C. 412.

[4] For this most illustrious of Athenian gymnasia, which still retains its name, see Leake, "Topography of Athens," i. 195 foll.

[5] Or, "they refused to treat for peace."

[6] Sellasia, the bulwark of Sparta in the valley of the Oenus.

[7] The MSS. have "in the neighbourhood of," which words are inappropriate at this date, though they may well have been added by some annotator after the Cleomenic war and the battle of Sellasia, B.C. 222, when Antigonus of Macedon destroyed the place in the interests of the Achaean League.

[8] For the puzzling chronology of this paragraph see Grote, "Hist. of Greece," vol. x. p 619 (2d ed.) If genuine, the words may perhaps have slipt out of their natural place in chapter i. above, in front of the words "in the following year Lysander arrived," etc. L. Dindorf brackets them as spurious. Xen., "Hist. Gr." ed. tertia, Lipsiae, MDCCCLXXII. For the incidents referred to see above; Grote, "Hist. of Greece," vol. x. pp. 582, 598 (2d ed.)

III

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B.C. 404. In the following year [1] the people passed a resolution to choose thirty men who were to draft a constitution based on the ancestral laws of the State. The following were chosen to act on this committee:—Polychares, Critias, Melobius, Hippolochus, Eucleides, Hiero, Mnesilochus, Chremo, Theramenes, Aresias, Diocles, Phaedrias, Chaereleos, Anaetius, Piso, Sophocles, Erastosthenes, Charicles, Onomacles, Theognis, Aeschines, Theogones, Cleomedes, Erasistratus, Pheido, Dracontides, Eumathes, Aristoteles, Hippomachus, Mnesitheides. After these transactions, Lysander set sail for Samos; and Agis withdrew the land force from Deceleia and disbanded the troops, dismissing the contingents to their several cities.

In was at this date, about the time of the solar eclipse, [2] that Lycophron of Pherae, who was ambitious of ruling over the whole of Thessaly, defeated those sections of the Thessalians who opposed him, such as the men of Larissa and others, and slew many of them. It was also about this date that Dionysius, now tyrant of Syracuse, was defeated by the Carthaginians and lost Gela and Camarina. And again, a little later, the men of Leontini, who previously had been amalgamated with the Syracusans, separated themselves from Syracuse and Dionysius, and asserted their independence, and returned to their native city. Another incident of this period was the sudden despatch and introduction of Syracusan horse into Catana by Dionysius.

Now the Samians, though besieged by Lysander on all sides, were at first unwilling to come to terms. But at the last moment, when Lysander was on the point of assaulting the town, they accepted the terms, which allowed every free man to leave the island, but not to carry away any part of

his property, except the clothes on his back. On these conditions they marched out. The city and all it contained was then delivered over to its ancient citizens by Lysander, who finally appointed ten governors to garrison the island. [3] After which, he disbanded the allied fleet, dismissing them to their respective cities, while he himself, with the Lacedaemonian squadron, set sail for Laconia, bringing with him the prows of the conquered vessels and the whole navy of Piraeus, with the exception of twelve ships. He also brought the crowns which he had received from the cities as private gifts, and a sum of four hundred and seventy talents [4] in silver (the surplus of the tribute money which Cyrus had assigned to him for the prosecution of the war), besides other property, the fruit of his military exploits. All these things Lysander delivered to the Lacedaemonians in the latter end of summer. [5]

The Thirty had been chosen almost immediately after the long walls and the fortifications round Piraeus had been razed. They were chosen for the express purpose of compiling a code of laws for the future constitution of the State. The laws were always on the point of being published, yet they were never forthcoming; and the thirty compilers contented themselves meanwhile with appointing a senate and the other magistracies as suited their fancy best. That done, they turned their attention, in the first instance, to such persons as were well known to have made their living as informers [6] under the democracy, and to be thorns in the side of all respectable people. These they laid hold on and prosecuted on the capital charge. The new senate gladly recorded its vote of condemnation against them; and the rest of the world, conscious of bearing no resemblance to them, seemed scarcely vexed. But the Thirty did not stop there. Presently they began to deliberate by what means they could get the city under their absolute control, in order that they might work their will upon it. Here again they proceeded tentatively; in the first instance, they sent (two of their number), Aeschines and Aristoteles, to Lacedaemon, and persuaded Lysander to support them in

getting a Lacedaemonian garrison despatched to Athens. They only needed it until they had got the "malignants" out of the way, and had established the constitution; and they would undertake to maintain these troops at their own cost. Lysander was not deaf to their persuasions, and by his co-operation their request was granted. A bodyguard, with Callibius as governor, was sent.

And now that they had got the garrison, they fell to flattering Callibius with all servile flattery, in order that he might give countenance to their doings. Thus they prevailed on him to allow some of the guards, whom they selected, to accompany them, while they proceeded to lay hands on whom they would; no longer confining themselves to base folk and people of no account, but boldly laying hands on those who they felt sure would least easily brook being thrust aside, or, if a spirit of opposition seized them, could command the largest number of partisans.

These were early days; as yet Critias was of one mind with Theramenes, and the two were friends. But the time came when, in proportion as Critias was ready to rush headlong into wholesale carnage, like one who thirsted for the blood of the democracy, which had banished him, Theramenes balked and thwarted him. It was barely reasonable, he argued, to put people to death, who had never done a thing wrong to respectable people in their lives, simply because they had enjoyed influence and honour under the democracy. "Why, you and I, Critias," he would add, "have said and done many things ere now for the sake of popularity." To which the other (for the terms of friendly intimacy still subsisted) would retort, "There is no choice left to us, since we intend to take the lion's share, but to get rid of those who are best able to hinder us. If you imagine, because we are thirty instead of one, our government requires one whit the less careful guarding than an actual tyranny, you must be very innocent."

So things went on. Day after day the list of persons put to death for no just reason grew longer. Day after day the signs of resentment were more

significant in the groups of citizens banding together and forecasting the character of this future constitution; till at length Theramenes spoke again, protesting:—There was no help for it but to associate with themselves a sufficient number of persons in the conduct of affairs, or the oligarchy would certainly come to an end. Critias and the rest of the Thirty, whose fears had already converted Theramenes into a dangerous popular idol, proceeded at once to draw up a list of three thousand citizens; fit and proper persons to have a share in the conduct of affairs. But Theramenes was not wholly satisfied, "indeed he must say, for himself, he regarded it as ridiculous, that in their effort to associate the better classes with themselves in power, they should fix on just that particular number, three thousand, as if that figure had some necessary connection with the exact number of gentlemen in the State, making it impossible to discover any respectability outside or rascality within the magic number. And in the second place," he continued, "I see we are trying to do two things, diametrically opposed; we are manufacturing a government, which is based on force, and at the same time inferior in strength to those whom we propose to govern." That was what he said, but what his colleagues did, was to institute a military inspection or review. The Three Thousand were drawn up in the Agora, and the rest of the citizens, who were not included in the list, elsewhere in various quarters of the city. The order to take arms was given; [7] but while the men's backs were turned, at the bidding of the Thirty, the Laconian guards, with those of the citizens who shared their views, appeared on the scene and took away the arms of all except the Three Thousand, carried them up to the Acropolis, and safely deposited them in the temple.

The ground being thus cleared, as it were, and feeling that they had it in their power to do what they pleased, they embarked on a course of wholesale butchery, to which many were sacrificed to the merest hatred, many to the accident of possessing riches. Presently the question rose, How they were to get money to pay their guards? and to meet this difficulty a

resolution was passed empowering each of the committee to seize on one of the resident aliens apiece, to put his victim to death, and to confiscate his property. Theramenes was invited, or rather told to seize some one or other. "Choose whom you will, only let it be done." To which he made answer, it hardly seemed to him a noble or worthy course on the part of those who claimed to be the elite of society to go beyond the informers [8] in injustice. "Yesterday they, to-day we; with this difference, the victim of the informer must live as a source of income; our innocents must die that we may get their wealth. Surely their method was innocent in comparison with ours."

The rest of the Thirty, who had come to regard Theramenes as an obstacle to any course they might wish to adopt, proceeded to plot against him. They addressed themselves to the members of the senate in private, here a man and there a man, and denounced him as the marplot of the constitution. Then they issued an order to the young men, picking out the most audacious characters they could find, to be present, each with a dagger hidden in the hollow of the armpit; and so called a meeting of the senate. When Theramenes had taken his place, Critias got up and addressed the meeting:

"If," said he, "any member of this council, here seated, imagines that an undue amount of blood has been shed, let me remind him that with changes of constitution such things can not be avoided. It is the rule everywhere, but more particularly at Athens it was inevitable there should be found a specially large number of persons sworn foes to any constitutional change in the direction of oligarchy, and this for two reasons. First, because the population of this city, compared with other Hellenic cities, is enormously large; and again, owing to the length of time during which the people has battened upon liberty. Now, as to two points we are clear. The first is that democracy is a form of government detestable to persons like ourselves—to us and to you; the next is that the people of Athens could never be got to be friendly to our friends and saviours, the Lacedaemonians. But on the loyalty

of the better classes the Lacedaemonians can count. And that is our reason for establishing an oligarchical constitution with their concurrence. That is why we do our best to rid us of every one whom we perceive to be opposed to the oligarchy; and, in our opinion, if one of ourselves should elect to undermine this constitution of ours, he would deserve punishment. Do you not agree? And the case," he continued, "is no imaginary one. The offender is here present—Theramenes. And what we say of him is, that he is bent upon destroying yourselves and us by every means in his power. These are not baseless charges; but if you will consider it, you will find them amply established in this unmeasured censure of the present posture of affairs, and his persistent opposition to us, his colleagues, if ever we seek to get rid of any of these demagogues. Had this been his guiding principle of action from the beginning, in spite of hostility, at least he would have escaped all imputation of villainy. Why, this is the very man who originated our friendly and confidential relations with Lacedaemon. This is the very man who authorised the abolition of the democracy, who urged us on to inflict punishment on the earliest batch of prisoners brought before us. But to-day all is changed; now you and we are out of odour with the people, and he accordingly has ceased to be pleased with our proceedings. The explanation is obvious. In case of a catastrophe, how much pleasanter for him once again to light upon his legs, and leave us to render account for our past performances.

"I contend that this man is fairly entitled to render his account also, not only as an ordinary enemy, but as a traitor to yourselves and us. And let us add, not only is treason more formidable than open war, in proportion as it is harder to guard against a hidden assassin than an open foe, but it bears the impress of a more enduring hostility, inasmuch as men fight their enemies and come to terms with them again and are fast friends; but whoever heard of reconciliation with a traitor? There he stands unmasked; he has forfeited our confidence for evermore. But to show you that these are

no new tactics of his, to prove to you that he is a traitor in grain, I will recall to your memories some points in his past history.

"He began by being held in high honour by the democracy; but taking a leaf out of his father's, Hagnon's, book, he next showed a most headlong anxiety to transform the democracy into the Four Hundred, and, in fact, for a time held the first place in that body. But presently, detecting the formation of rival power to the oligarchs, round he shifted; and we find him next a ringleader of the popular party in assailing them. It must be admitted, he has well earned his nickname 'Buskin.' [9] Yes, Theramenes! clever you may be, but the man who deserves to live should not show his cleverness in leading on his associates into trouble, and when some obstacle presents itself, at once veer round; but like a pilot on shipboard, he ought then to redouble his efforts, until the wind is fair. Else, how in the name of wonderment are those mariners to reach the haven where they would be, if at the first contrary wind or tide they turn about and sail in the opposite direction? Death and destruction are concomitants of constitutional changes and revolution, no doubt; but you are such an impersonation of change, that, as you twist and turn and double, you deal destruction on all sides. At one swoop you are the ruin of a thousand oligarchs at the hands of the people, and at another of a thousand democrats at the hands of the better classes. Why, sirs, this is the man to whom the orders were given by the generals, in the sea-fight off Lesbos, to pick up the crews of the disabled vessels; and who, neglecting to obey orders, turned round and accused the generals; and to save himself murdered them! What, I ask you, of a man who so openly studied the art of self-seeking, deaf alike to the pleas of honour and to the claims of friendship? Would not leniency towards such a creature be misplaced? Can it be our duty at all to spare him? Ought we not rather, when we know the doublings of his nature, to guard against them, lest we enable him presently to practise on ourselves? The case is clear. We therefore hereby cite this man before you, as a conspirator and traitor

against yourselves and us. The reasonableness of our conduct, one further reflection may make clear. No one, I take it, will dispute the splendour, the perfection of the Laconian constitution. Imagine one of the ephors there in Sparta, in lieu of devoted obedience to the majority, taking on himself to find fault with the government and to oppose all measures. Do you not think that the ephors themselves, and the whole commonwealth besides, would hold this renegade worthy of condign punishment? So, too, by the same token, if you are wise, do you spare yourselves, not him. For what does the alternative mean? I will tell you. His preservation will cause the courage of many who hold opposite views to your own to rise; his destruction will cut off the last hopes of all your enemies, whether within or without the city."

With these words he sat down, but Theramenes rose and said: "Sirs, with your permission I will first touch upon the charge against me which Critias has mentioned last. The assertion is that as the accuser of the generals I was their murderer. Now I presume it was not I who began the attack upon them, but it was they who asserted that in spite of the orders given me I had neglected to pick up the unfortunates in the sea-fight off Lesbos. All I did was to defend myself. My defence was that the storm was too violent to permit any vessel to ride at sea, much more therefore to pick up the men, and this defence was accepted by my fellow-citizens as highly reasonable, while the generals seemed to be condemned out of their own mouths. For while they kept on asserting that it was possible to save the men, the fact still remained that they abandoned them to their fate, set sail, and were gone.

"However, I am not surprised, I confess, at this grave misconception on the part of Critias, for at the date of these occurrences he was not in Athens. He was away in Thessaly, laying the foundations of a democracy with Prometheus, and arming the Penestae [11] against their masters. Heaven forbid that any of his transactions there should be re-enacted here. However,

I must say, I do heartily concur with him on one point. Whoever desires to exclude you from the government, or to strength the hands of your secret foes, deserves and ought to meet with condign punishment; but who is most capable of so doing? That you will best discover, I think, by looking a little more closely into the past and the present conduct of each of us. Well, then! up to the moment at which you were formed into a senatorial body, when the magistracies were appointed, and certain notorious 'informers' were brought to trial, we all held the same views. But later on, when our friends yonder began to hale respectable honest folk to prison and to death, I, on my side, began to differ from them. From the moment when Leon of Salamis, [12] a man of high and well-deserved reputation, was put to death, though he had not committed the shadow of a crime, I knew that all his equals must tremble for themselves, and, so trembling, be driven into opposition to the new constitution. In the same way, when Niceratus, [13] the son of Nicias, was arrested; a wealthy man, who, no more than his father, had never done anything that could be called popular or democratic in his life; it did not require much insight to discover that his compeers would be converted into our foes. But to go a step further: when it came to Antiphon [14] falling at our hands—Antiphon, who during the war contributed two fast-sailing men-of-war out of his own resources, it was then plain to me, that all who had ever been zealous and patriotic must eye us with suspicion. Once more I could not help speaking out in opposition to my colleagues when they suggested that each of us ought to seize some one resident alien. [15] For what could be more certain than that their death-warrant would turn the whole resident foreign population into enemies of the constitution. I spoke out again when they insisted on depriving the populace of their arms; it being no part of my creed that we ought to take the strength out of the city; nor, indeed, so far as I could see, had the Lacedaemonians stept between us and destruction merely that we might become a handful of people, powerless to aid them in the day of need. Had that been their object, they

might have swept us away to the last man. A few more weeks, or even days, would have sufficed to extinguish us quietly by famine. Nor, again, can I say that the importation of mercenary foreign guards was altogether to my taste, when it would have been so easy for us to add to our own body a sufficient number of fellow-citizens to ensure our supremacy as governors over those we essayed to govern. But when I saw what an army of malcontents this government had raised up within the city walls, besides another daily increasing host of exiles without, I could not but regard the banishment of people like Thrasybulus and Anytus and Alcibiades [16] as impolitic. Had our object been to strengthen the rival power, we could hardly have set about it better than by providing the populace with the competent leaders whom they needed, and the would-be leaders themselves with an army of willing adherents.

"I ask then is the man who tenders such advice in the full light of day justly to be regarded as a traitor, and not as a benefactor? Surely Critias, the peacemaker, the man who hinders the creation of many enemies, whose counsels tend to the acquistion of yet more friends, [17] cannot be accused of strengthening the hands of the enemy. Much more truly may the imputation be retorted on those who wrongfully appropriate their neighbours' goods and put to death those who have done no wrong. These are they who cause our adversaries to grow and multiply, and who in very truth are traitors, not to their friends only, but to themselves, spurred on by sordid love of gain.

"I might prove the truth of what I say in many ways, but I beg you to look at the matter thus. With which condition of affairs here in Athens do you think will Thrasybulus and Anytus and the other exiles be the better pleased? That which I have pictured as desirable, or that which my colleagues yonder are producing? For my part I cannot doubt but that, as things now are, they are saying to themselves, 'Our allies muster thick and fast.' But were the real strength, the pith and fibre of this city, kindly

disposed to us, they would find it an uphill task even to get a foothold anywhere in the country.

"Then, with regard to what he said of me and my propensity to be for ever changing sides, let me draw your attention to the following facts. Was it not the people itself, the democracy, who voted the constitution of the Four Hundred? This they did, because they had learned to think that the Lacedaemonians would trust any other form of government rather than a democracy. But when the efforts of Lacedaemon were not a whit relaxed, when Aristoteles, Melanthius, and Aristarchus, [18] and the rest of them acting as generals, were plainly minded to construct an intrenched fortress on the mole for the purpose of admitting the enemy, and so getting the city under the power of themselves and their associates; [19] because I got wind of these schemes, and nipped them in the bud, is that to be a traitor to one's friends?

"Then he threw in my teeth the nickname 'Buskin,' as descriptive of an endeavour on my part to fit both parties. But what of the man who pleases neither? What in heaven's name are we to call him? Yes! you—Critias? Under the democracy you were looked upon as the most arrant hater of the people, and under the aristocracy you have proved yourself the bitterest foe of everything respectable. Yes! Critias, I am, and ever have been, a foe of those who think that a democracy cannot reach perfection until slaves and those who, from poverty, would sell the city for a drachma, can get their drachma a day. [20] But not less am I, and ever have been, a pronounced opponent of those who do not think there can possibly exist a perfect oligarchy until the State is subjected to the despotism of a few. On the contrary, my own ambition has been to combine with those who are rich enough to possess a horse and shield, and to use them for the benefit of the State. [21] That was my ideal in the old days, and I hold to it without a shadow of turning still. If you can imagine when and where, in conjunction with despots or demagogues, I have set to my hand to deprive honest

gentlefolk of their citizenship, pray speak. If you can convict me of such crimes at present, or can prove my perpetration of them in the past, I admit that I deserve to die, and by the worst of deaths."

With these words he ceased, and the loud murmur of the applause which followed marked the favourable impression produced upon the senate. It was plain to Critias, that if he allowed his adversary's fate to be decided by formal voting, Theramenes would escape, and life to himself would become intolerable. Accordingly he stepped forward and spoke a word or two in the ears of the Thirty. This done, he went out and gave an order to the attendants with the daggers to stand close to the bar in full view of the senators. Again he entered and addressed the senate thus: "I hold it to be the duty of a good president, when he sees the friends about him being made the dupes of some delusion, to intervene. That at any rate is what I propose to do. Indeed our friends here standing by the bar say that if we propose to acquit a man so openly bent upon the ruin of the oligarchy, they do not mean to let us do so. Now there is a clause in the new code forbidding any of the Three Thousand to be put to death without your vote; but the Thirty have power of life and death over all outside that list. Accordingly," he proceeded, "I herewith strike this man, Theramenes, off the list; and this with the concurrence of my colleagues. And now," he continued, "we condemn him to death."

Hearing these words Theramenes sprang upon the altar of Hestia, exclaiming: "And I, sirs, supplicate you for the barest forms of law and justice. Let it not be in the power of Critias to strike off either me, or any one of you whom he will. But in my case, in what may be your case, if we are tried, let our trial be in accordance with the law they have made concerning those on the list. I know," he added, "but too well, that this altar will not protect me; but I will make it plain that these men are as impious towards the gods as they are nefarious towards men. Yet I do marvel, good sirs and honest gentlemen, for so you are, that you will not help yourselves,

and that too when you must see that the name of every one of you is as easily erased as mine."

But when he had got so far, the voice of the herald was heard giving the order to the Eleven to seize Theramenes. They at that instant entered with their satellites—at their head Satyrus, the boldest and most shameless of the body—and Critias exclaimed, addressing the Eleven, "We deliver over to you Theramenes yonder, who has been condemned according to the law. Do you take him and lead him away to the proper place, and do there with him what remains to do." As Critias uttered the words, Satyrus laid hold upon Theramenes to drag him from the altar, and the attendants lent their aid. But he, as was natural, called upon gods and men to witness what was happening. The senators the while kept silence, seeing the companions of Satyrus at the bar, and the whole front of the senate house crowded with the foreign guards, nor did they need to be told that there were daggers in reserve among those present.

And so Theramenes was dragged through the Agora, in vehement and loud tones proclaiming the wrongs that he was suffering. One word, which is said to have fallen from his lips, I cite. It is this: Satyrus, bade him "Be silent, or he would rue the day;" to which he made answer, "And if I be silent, shall I not rue it?" Also, when they brought him the hemlock, and the time was come to drink the fatal draught, they tell how he playfully jerked out the dregs from the bottom of the cup, like one who plays "Cottabos," [22] with the words, "This to the lovely Critias." These are but "apophthegms" [23] too trivial, it may be thought, to find a place in history. Yet I must deem it an admirable trait in this man's character, if at such a moment, when death confronted him, neither his wits forsook him, nor could the childlike sportiveness vanish from his soul.

[1] The MSS. here add "it was that year of the Olympiad cycle in which Crocinas, a Thessalian, won the Stadium; when Endius was ephor at Sparta, and Pythodorus archon at Athens, though the

Athenians indeed do not call the year by that archon's name, since he was elected during the oligarchy, but prefer to speak of the year of 'anarchy'; the aforesaid oligarchy originated thus,"—which, though correct, probably was not written by Xenophon. The year of anarchy might perhaps be better rendered "the year without archons."

2 This took place on 2d September B.C. 404.

3 A council of ten, or "decarchy." See Grote, "H. G." viii. 323 (1st ed.)

4 About 112,800 pounds.

5 The MSS. add "a summer, the close of which coincided with the termination of a war which had lasted twenty-eight and a half years, as the list of annual ephors, appended in order, serves to show. Aenesias is the first name. The war began during his ephorate, in the fifteenth year of the thirty years' truce after the capture of Euboea. His successors were Brasidas, Isanor, Sostratidas, Exarchus, Agesistratus, Angenidas, Onomacles, Zeuxippus, Pityas, Pleistolas, Cleinomachus, Harchus, Leon, Chaerilas, Patesiadas, Cleosthenes, Lycarius, Eperatus, Onomantius, Alexippidas, Misgolaidas, Isias, Aracus, Euarchippus, Pantacles, Pityas, Archytas, and lastly, Endius, during whose year of office Lysander sailed home in triumph, after performing the exploits above recorded,"—the interpolation, probably, of some editor or copyist, the words "twenty-eight and a half" being probably a mistake on his part for "twenty-seven and a half." Cf. Thuc. v. 26; also Buchsenschutz, Einleitung, p. 8 of his school edition of the "Hellenica."

6 Lit. "by sycophancy," i.e. calumnious accusation—the sycophant's trade. For a description of this pest of Athenian life cf. "Dem." in Arist. 1, S. 52; quoted in Jebb, "Attic Orators," chap. xxix. 14; cf. Aristoph. "Ach." 904; Xen. "Mem." II. ix. 1.

7 Or, "a summons to the 'place d'armes' was given; but." Or, "the order to seize the arms was given, and." It is clear from Aristoph. "Acharn." 1050, that the citizens kept their weapons at home. On the other hand, it was a custom not to come to any meeting in arms. See Thuc. vi. 58. It seems probable that while the men were being reviewed in the market-place and elsewhere, the ruling party gave orders to seize their weapons (which they had left at home), and this was done except in the case of the Three Thousand. Cf. Arnold, "Thuc." II. 2. 5; and IV. 91.

8 See above.

9 An annotator seems to have added here the words, occurring in the MSS., "the buskin which seems to fit both legs equally, but is constant to neither," unless, indeed, they are an original "marginal note" of the author. For the character of Theramenes, as popularly conceived, cf. Aristoph. "Frogs," 538, 968 foll., and Thuc. viii. 92; and Prof. Jowett, "Thuc." vol. ii. pp. 523, 524.

11 I.e. serfs—Penestae being the local name in Thessaly for the villein class. Like the Εἵλωτες in Laconia, they were originally a conquered tribe, afterwards increased by prisoners of war, and formed a link between the freemen and born slaves.

12 Cf. "Mem." IV. iv. 3; Plat. "Apol." 8. 32.

13 Cf. Lysias, "Or." 18. 6.

14 Probably the son of Lysidonides. See Thirlwall, "Hist. of Greece," vol. iv. p. 179 (ed. 1847); also Lysias, "Or." 12. contra Eratosth. According to Lysias, Theramenes, when a member of the first

Oligarchy, betrayed his own closest friends, Antiphon and Archeptolemus. See Prof. Jebb, "Attic Orators," I. x. p. 266.

15 The resident aliens, or μετοικοι, "metics," so technically called.

16 Isocr. "De Bigis," 355; and Prof. Jebb's "Attic Orators," ii. 230. In the defence of his father's career, which the younger Alcibiades, the defendant in this case (B.C. 397 probably) has occasion to make, he reminds the court, that under the Thirty, others were banished from Athens, but his father was driven out of the civilised world of Hellas itself, and finally murdered. See Plutarch, "Alcibiades," ad fin.

17 Or, "the peacemaker, the healer of differences, the cementer of new alliances, cannot," etc.

18 Cf. Thuc. viii. 90-92, for the behaviour of the Lacedaemonian party at Athens and the fortification of Eetioneia in B.C. 411.

19 I.e. of the political clubs.

20 I.e. may enjoy the senatorial stipend of a drachma a day = 9 3/4 pence.

21 See Thuc. viii. 97, for a momentary realisation of that "duly attempered compound of Oligarchy and Democracy" which Thucydides praises, and which Theramenes here refers to. It threw the power into the hands of the wealthier upper classes to the exclusion of the ναυτικός όχλος. See Prof. Jowett, vol. ii. note, ad loc. cit.

22 "A Sicilian game much in vogue at the drinking parties of young men at Athens. The simplest mode was when each threw the wine left in his cup so as to strike smartly in a metal basin, at the same time invoking his mistress's name; if all fell into the basin and the sound was clear, it was a sign he stood well with her."— Liddell and Scott, sub. v. For the origin of the game compare curiously enough the first line of the first Elegy of Critias himself, who was a poet and political philosopher, as well as a politician:—

"Κοτταβος εκ Σικελης εστι χθονος ευπρεπες εγον
δν σκοπον ες λαταγων τοξα καθισταμεθα.}" Bergk. "Poetae Lyr. Graec." Pars II. xxx.

23 Or, "these are sayings too slight, perhaps, to deserve record; yet," etc. By an "apophthegm" was meant originally a terse (sententious) remark, but the word has somewhat altered in meaning.

IV

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So Theramenes met his death; and, now that this obstacle was removed, the Thirty, feeling that they had it in their power to play the tyrant without fear, issued an order forbidding all, whose names were not on the list, to set foot within the city. Retirement in the country districts was no protection, thither the prosecutor followed them, and thence dragged them, that their farms and properties might fall to the possession of the Thirty and their friends. Even Piraeus was not safe; of those who sought refuge there, many were driven forth in similar fashion, until Megara and Thebes overflowed with the crowd of refugees.

Presently Thrasybulus, with about seventy followers, sallied out from Thebes, and made himself master of the fortress of Phyle. [1] The weather was brilliant, and the Thirty marched out of the city to repel the invader; with them were the Three Thousand and the Knights. When they reached the place, some of the young men, in the foolhardiness of youth, made a dash at the fortress, but without effect; all they got was wounds, and so retired. The intention of the Thirty now was to blockade the place; by shutting off all the avenues of supplies, they thought to force the garrison to capitulate. But this project was interrupted by a steady downfall of snow that night and the following day. Baffled by this all-pervading enemy they beat a retreat to the city, but not without the sacrifice of many of their camp-followers, who fell a prey to the men in Phyle. The next anxiety of the government in Athens was to secure the farms and country houses against the plunderings and forays to which they would be exposed, if there were no armed force to protect them. With this object a protecting force was despatched to the "boundary estates," [2] about two miles south of Phyle. This corps consisted of the Lacedaemonian guards, or nearly all of them, and

two divisions of horse. [3] They encamped in a wild and broken district, and the round of their duties commenced.

But by this time the small garrison above them had increased tenfold, until there were now something like seven hundred men collected in Phyle; and with these Thrasybulus one night descended. When he was not quite half a mile from the enemy's encampment he grounded arms, and a deep silence was maintained until it drew towards day. In a little while the men opposite, one by one, were getting to their legs or leaving the camp for necessary purposes, while a suppressed din and murmur arose, caused by the grooms currying and combing their horses. This was the moment for Thrasybulus and his men to snatch up their arms and make a dash at the enemy's position. Some they felled on the spot; and routing the whole body, pursued them six or seven furlongs, killing one hundred and twenty hoplites and more. Of the cavalry, Nicostratus, "the beautiful," as men called him, and two others besides were slain; they were caught while still in their beds. Returning from the pursuit, the victors set up a trophy, got together all the arms they had taken, besides baggage, and retired again to Phyle. A reinforcement of horse sent from the city could not discover the vestige of a foe; but waited on the scene of battle until the bodies of the slain had been picked up by their relatives, when they withdrew again to the city.

After this the Thirty, who had begun to realise the insecurity of their position, were anxious to appropriate Eleusis, so that an asylum might be ready for them against the day of need. With this view an order was issued to the Knights; and Critias, with the rest of the Thirty, visited Eleusis. There they held a review of the Eleusians in the presence of the Knights; [4] and, on the pretext of wishing to discover how many they were, and how large a garrison they would further require, they ordered the townsfolk to enter their names. As each man did so he had to retire by a postern leading to the sea. But on the sea-beach this side there were lines of cavalry drawn up in waiting, and as each man appeared he was handcuffed by the satellites of

the Thirty. When all had so been seized and secured, they gave orders to Lysimachus, the commander of the cavalry, to take them off to the city and deliver them over to the Eleven. Next day they summoned the heavy armed who were on the list, and the rest of the Knights [5] to the Odeum, and Critias rose and addressed them. He said: "Sirs, the constitution, the lines of which we are laying down, is a work undertaken in your interests no less than ours; it is incumbent on you therefore to participate in its dangers, even as you will partake of its honours. We expect you therefore, in reference to these Eleusians here, who have been seized and secured, to vote their condemnation, so that our hopes and fears may be identical." Then, pointing to a particular spot, he said peremptorily, "You will please deposit your votes there within sight of all." It must be understood that the Laconian guards were present at the time, and armed to the teeth, and filling one-half of the Odeum. As to the proceedings themselves, they found acceptance with those members of the State, besides the Thirty, who could be satisfied with a simple policy of self-aggrandisement.

But now Thrasybulus at the head of his followers, by this time about one thousand strong, descended from Phyle and reached Piraeus in the night. The Thirty, on their side, informed of this new move, were not slow to rally to the rescue, with the Laconian guards, supported by their own cavalry and hoplites. And so they advanced, marching down along the broad carriage road which leads into Piraeus. The men from Phyle seemed at first inclined to dispute their passage, but as the wide circuit of the walls needed a defence beyond the reach of their still scanty numbers, they fell back in a compact body upon Munychia. [6] Then the troops from the city poured into the Agora of Hippodmus. [7] Here they formed in line, stretching along and filling the street which leads to the temple of Artemis and the Bendideum. [8] This line must have been at least fifty shields deep; and in this formation they at once began to march up. As to the men of Phyle, they too blocked the street at the opposite end, and facing the foe. They

presented only a thin line, not more than ten deep, though behind these, certainly, were ranged a body of targeteers and light-armed javelin men, who were again supported by an artillery of stone-throwers—a tolerably numerous division drawn from the population of the port and district itself. While his antagonists were still advancing, Thrasybulus gave the order to ground their heavy shields, and having done so himself, whilst retaining the rest of his arms, he stood in the midst, and thus addressed them: "Men and fellow-citizens, I wish to inform some, and to remind others of you, that of the men you see advancing beneath us there, the right division are the very men we routed and pursued only five days ago; while on the extreme left there you see the Thirty. These are the men who have not spared to rob us of our city, though we did no wrong; who have hounded us from our homes; who have set the seal of proscription on our dearest friends. But to-day the wheel of fortune has revolved; that has come about which least of all they looked for, which most of all we prayed for. Here we stand with our good swords in our hands, face to face with our foes; and the gods themselves are with us, seeing that we were arrested in the midst of our peaceful pursuits; at any moment, whilst we supped, or slept, or marketed, sentence of banishment was passed upon us: we had done no wrong—nay, many of us were not even resident in the country. To-day, therefore, I repeat, the gods do visibly fight upon our side; the great gods, who raise a tempest even in the midst of calm for our benefit, and when we lay to our hand to fight, enable our little company to set up the trophy of victory over the multitude of our foes. On this day they have brought us hither to a place where the steep ascent must needs hinder our foes from reaching with lance or arrow further than our foremost ranks; but we with our volley of spears and arrows and stones cannot fail to reach them with terrible effect. Had we been forced to meet them vanguard to vanguard, on an equal footing, who could have been surprised? But as it is, all I say to you is, let fly your missiles with a will in right brave style. No one can miss his mark when the

road is full of them. To avoid our darts they must be for ever ducking and skulking beneath their shields; but we will rain blows upon them in their blindness; we will leap upon them and lay them low. But, O sirs! let me call upon you so to bear yourselves that each shall be conscious to himself that victory was won by him and him alone. Victory—which, God willing, shall this day restore to us the land of our fathers, our homes, our freedom, and the rewards of civic life, our children, if children we have, our darlings, and our wives! Thrice happy those among us who as conquerors shall look upon this gladdest of all days. Nor less fortunate the man who falls to-day. Not all the wealth in the world shall purchase him a monument so glorious. At the right instant I will strike the keynote of the paean; then, with an invocation to the God of battle, [9] and in return for the wanton insults they put upon us, let us with one accord wreak vengeance on yonder men."

Having so spoken, he turned round, facing the foemen, and kept quiet, for the order passed by the soothsayer enjoined on them, not to charge before one of their side was slain or wounded. "As soon as that happens," said the seer, "we will lead you onwards, and the victory shall be yours; but for myself, if I err not, death is waiting." And herein he spoke truly, for they had barely resumed their arms when he himself as though he were driven by some fatal hand, leapt out in front of the ranks, and so springing into the midst of the foe, was slain, and lies now buried at the passage of the Cephisus. But the rest were victorious, and pursued the routed enemy down to the level ground. There fell in this engagement, out of the number of the Thirty, Critias himself and Hippomachus, and with them Charmides, [10] the son of Glaucon, one of the ten archons in Piraeus, and of the rest about seventy men. The arms of the slain were taken; but, as fellow-citizens, the conquerors forebore to despoil them of their coats. This being done, they proceeded to give back the dead under cover of a truce, when the men, on either side, in numbers stept forward and conversed with one another. Then Cleocritus (he was the Herald of the Initiated, [11] a truly "sweet-voiced

herald," if ever there was), caused a deep silence to reign, and addressed their late combatants as follows: "Fellow-citizens—Why do you drive us forth? why would you slay us? what evil have we wrought you at any time? or is it a crime that we have shared with you in the most solemn rites and sacrifices, and in festivals of the fairest: we have been companions in the chorus, the school, the army. We have braved a thousand dangers with you by land and sea in behalf of our common safety, our common liberty. By the gods of our fathers, by the gods of our mothers, by the hallowed names of kinship, intermarriage, comradeship, those three bonds which knit the hearts of so many of us, bow in reverence before God and man, and cease to sin against the land of our fathers: cease to obey these most unhallowed Thirty, who for the sake of private gain have in eight months slain almost more men than the Peloponnesians together in ten years of warfare. See, we have it in our power to live as citizens in peace; it is only these men, who lay upon us this most foul burthen, this hideous horror of fratricidal war, loathed of God and man. Ah! be well assured, for these men slain by our hands this day, ye are not the sole mourners. There are among them some whose deaths have wrung from us also many a bitter tear."

So he spoke, but the officers and leaders of the defeated army who were left, unwilling that their troops should listen to such topics at that moment, led them back to the city. But the next day the Thirty, in deep down-heartedness and desolation, sat in the council chamber. The Three Thousand, wherever their several divisions were posted, were everywhere a prey to discord. Those who were implicated in deeds of violence, and whose fears could not sleep, protested hotly that to yield to the party in Piraeus were preposterous. Those on the other hand who had faith in their own innocence, argued in their own minds, and tried to convince their neighbours that they could well dispense with most of their present evils. "Why yield obedience to these Thirty?" they asked, "Why assign to them the privilege of destroying the State?" In the end they voted a resolution to

depose the government, and to elect another. This was a board of ten, elected one from each tribe.

B.C. 403. As to the Thirty, they retired to Eleusis; but the Ten, assisted by the cavalry officers, had enough to do to keep watch over the men in the city, whose anarchy and mutual distrust were rampant. The Knights did not return to quarters at night, but slept out in the Odeum, keeping their horses and shields close beside them; indeed the distrust was so great that from evening onwards they patrolled the walls on foot with their shields, and at break of day mounted their horses, at every moment fearing some sudden attack upon them by the men in Piraeus. These latter were now so numerous, and of so mixed a company, that it was difficult to find arms for all. Some had to be content with shields of wood, others of wicker-work, which they spent their time in coating with whitening. Before ten days had elapsed guarantees were given, securing full citizenship, with equality of taxation and tribute to all, even foreigners, who would take part in the fighting. Thus they were presently able to take the field, with large detachments both of heavy infantry and light-armed troops, besides a division of cavalry, about seventy in number. Their system was to push forward foraging parties in quest of wood and fruits, returning at nightfall to Piraeus. Of the city party no one ventured to take the field under arms; only, from time to time, the cavalry would capture stray pillagers from Piraeus or inflict some damage on the main body of their opponents. Once they fell in with a party belonging to the deme Aexone, [12] marching to their own farms in search of provisions. These, in spite of many prayers for mercy and the strong disapprobation of many of the knights, were ruthlessly slaughtered by Lysimachus, the general of cavalry. The men of Piraeus retaliated by putting to death a horseman, named Callistratus, of the tribe Leontis, whom they captured in the country. Indeed their courage ran so high at present that they even meditated an assault upon the city walls. And here perhaps the reader will pardon the record of a somewhat ingenious device on the part of

the city engineer, who, aware of the enemy's intention to advance his batteries along the racecourse, which slopes from the Lyceum, had all the carts and waggons which were to be found laden with blocks of stone, each one a cartload in itself, and so sent them to deposit their freights "pele-mele" on the course in question. The annoyance created by these separate blocks of stone was enormous, and quite out of proportion to the simplicity of the contrivance.

But it was to Lacedaemon that men's eyes now turned. The Thirty despatched one set of ambassadors from Eleusis, while another set representing the government of the city, that is to say the men on the list, was despatched to summon the Lacedaemonians to their aid, on the plea that the people had revolted from Sparta. At Sparta, Lysander, taking into account the possibility of speedily reducing the party in Piraeus by blockading them by land and sea, and so cutting them off from all supplies, supported the application, and negotiated the loan of one hundred talents [13] to his clients, backed by the appointment of himself as harmost on land, and of his brother, Libys, as admiral of the fleet. And so proceeding to the scene of action at Eleusis, he got together a large body of Peloponnesian hoplites, whilst his brother, the admiral, kept watch and ward by sea to prevent the importation of supplies into Piraeus by water. Thus the men in Piraeus were soon again reduced to their former helplessness, while the ardour of the city folk rose to a proportionally high pitch under the auspices of Lysander.

Things were progressing after this sort when King Pausanias intervened. Touched by a certain envy of Lysander—(who seemed, by a final stroke of achievement, about to reach the pinnacle of popularity, with Athens laid like a pocket dependency at his feet)—the king persuaded three of the ephors to support him, and forthwith called out the ban. With him marched contingents of all the allied States, except the Boeotians and Corinthians. These maintained, that to undertake such an expedition against the Athenians, in whose conduct they saw nothing contrary to the treaty, was

inconsistent with their oaths. But if that was the language held by them, the secret of their behaviour lay deeper; they seemed to be aware of a desire on the part of the Lacedaemonians to annex the soil of the Athenians and to reduce the state to vassalage. Pausanias encamped on the Halipedon, [14] as the sandy flat is called, with his right wing resting on Piraeus, and Lysander and his mercenaries forming the left. His first act was to send an embassage to the party in Piraeus, calling upon them to retire peacably to their homes; when they refused to obey, he made, as far as mere noise went, the semblance of an attack, with sufficient show of fight to prevent his kindly disposition being too apparent. But gaining nothing by the feint, he was forced to retire. Next day he took two Laconian regiments, with three tribes of Athenian horse, and crossed over to the Mute [15] Harbour, examining the lie of the ground to discover how and where it would be easiest to draw lines of circumvallation round Piraeus. As he turned his back to retire, a party of the enemy sallied out and caused him annoyance. Nettled at the liberty, he ordered the cavalry to charge at the gallop, supported by the ten-year-service [16] infantry, whilst he himself, with the rest of the troops, followed close, holding quietly back in reserve. They cut down about thirty of the enemy's light troops and pursued the rest hotly to the theatre in Piraeus. Here, as chance would have it, the whole light and heavy infantry of the Piraeus men were getting under arms; and in an instant their light troops rushed out and dashed at the assailants; thick and fast flew missiles of all sorts—javelins, arrows and sling stones. The Lacedaemonians finding the number of their wounded increasing every minute, and sorely called, slowly fell back step by step, eyeing their opponents. These meanwhile resolutely pressed on. Here fell Chaeron and Thibrachus, both polemarchs, here also Lacrates, an Olympic victor, and other Lacedaemonians, all of whom now lie entombed before the city gates in the Ceramicus. [17]

Watching how matters went, Thrasybulus began his advance with the whole of his heavy infantry to support his light troops and quickly fell into

line eight deep, acting as a screen to the rest of his troops. Pausanias, on his side, had retired, sorely pressed, about half a mile towards a bit of rising ground, where he sent orders to the Lacedaemonians and the other allied troops to bring up reinforcements. Here, on this slope, he reformed his troops, giving his phalanx the full depth, and advanced against the Athenians, who did not hesitate to receive him at close quarters, but presently had to give way; one portion being forced into the mud and clay at Halae, [18] while the others wavered and broke their line; one hundred and fifty of them were left dead on the field, whereupon Pausanias set up a trophy and retired. Not even so, were his feelings embittered against his adversary. On the contrary he sent secretly and instructed the men of Piraeus, what sort of terms they should propose to himself and the ephors in attendance. To this advice they listened. He also fostered a division in the party within the city. A deputation, acting on his orders, sought an audience of him and the ephors. It had all the appearance of a mass meeting. In approaching the Spartan authorities, they had no desire or occasion, they stated, to look upon the men of Piraeus as enemies, they would prefer a general reconciliation and the friendship of both sides with Lacedaemon. The propositions were favourably received, and by no less a person than Nauclidas. He was present as ephor, in accordance with the custom which obliges two members of that board to serve on all military expeditions with the king, and with his colleague shared the political views represented by Pausanias, rather than those of Lysander and his party. Thus the authorities were quite ready to despatch to Lacedaemon the representatives of Piraeus, carrying their terms of truce with the Lacedaemonians, as also two private individuals belonging to the city party, whose names were Cephisophon and Meletus. This double deputation, however, had no sooner set out to Lacedaemon than the "de facto" government of the city followed suit, by sending a third set of representatives to state on their behalf: that they were prepared to deliver up themselves and the fortifications in their possession

to the Lacedaemonians, to do with them what they liked. "Are the men of Piraeus," they asked, "prepared to surrender Piraeus and Munychia in the same way? If they are sincere in their profession of friendship to Lacedaemon, they ought to do so." The ephors and the members of assembly at Sparta [19] gave audience to these several parties, and sent out fifteen commissioners to Athens empowered, in conjunction with Pausanias, to discover the best settlement possible. The terms [20] arrived at were that a general peace between the rival parties should be established, liberty to return to their own homes being granted to all, with the exception of the Thirty, the Eleven, and the Ten who had been governors in Piraeus; but a proviso was added, enabling any of the city party who feared to remain at Athens to find a home in Eleusis.

And now that everything was happily concluded, Pausanias disbanded his army, and the men from Piraeus marched up under arms into the acropolis and offered sacrifice to Athena. When they were come down, the generals called a meeting of the Ecclesia, [21] and Thrasybulus made a speech in which, addressing the city party, he said: "Men of the city! I have one piece of advice I would tender to you; it is that you should learn to know yourselves, and towards the attainment of that self-knowledge I would have you make a careful computation of your good qualities and satisfy yourselves on the strength of which of these it is that you claim to rule over us. Is it that you are more just than ourselves? Yet the people, who are poorer—have never wronged you for the purposes of plunder; but you, whose wealth would outweight the whole of ours, have wrought many a shameful deed for the sake of gain. If, then, you have no monopoly of justice, can it be on the score of courage that you are warranted to hold your heads so high? If so, what fairer test of courage will you propose than the arbitrament of war—the war just ended? Or do you claim superiority of intelligence?—you, who with all your wealth of arms and walls, money and Peloponnesian allies, have been paralysed by men who had none of these

things to aid them! Or is it on these Laconian friends of yours that you pride yourselves? What! when these same friends have dealt by you as men deal by vicious dogs. You know how that is. They put a heavy collar round the neck of the brutes and hand them over muzzled to their masters. So too have the Lacedaemonians handed you over to the people, this very people whom you have injured; and now they have turned their backs and are gone. But" (turning to the mass) "do not misconceive me. It is not for me, sirs, coldly to beg of you, in no respect to violate your solemn undertakings. I go further; I beg you, to crown your list of exploits by one final display of virtue. Show the world that you can be faithful to your oaths, and flawless in your conduct." By these and other kindred arguments he impressed upon them that there was no need for anarchy or disorder, seeing that there were the ancient laws ready for use. And so he broke up [22] the assembly.

At this auspicious moment, then, they reappointed the several magistrates; the constitution began to work afresh, and civic life was recommenced. At a subsequent period, on receiving information that the party at Eleusis were collecting a body of mercenaries, they marched out with their whole force against them, and put to death their generals, who came out to parley. These removed, they introduced to the others their friends and connections, and so persuaded them to come to terms and be reconciled. The oath they bound themselves by consisted of a simple asseveration: "We will remember past offences no more;" and to this day [23] the two parties live amicably together as good citizens, and the democracy is steadfast to its oaths.

[1] "A strong fortress (the remains of which still exist) commanding the narrow pass across Mount Parnes, through which runs the direct road from Thebes to Athens, past Acharnae. The precipitous rock on which it stands can only be approached by a ridge on the eastern side. The height commands a magnificent view of the whole Athenian plain, of the city itself, of Mount Hymettus, and the Saronic Gulf,"—"Dict. of Geog., The demi of the Diacria and Mount Parnes."

[2] Cf. Boeckh, "P. E. A." p. 63, Eng. ed.

[3] Lit. tribes, each of the ten tribes furnishing about one hundred horse.

[4] Or, "in the cavalry quarters," cf. εν τοις ιχθυσιν = in the fish market. Or, "at the review of the horse."

[5] For the various Odeums at Athens vide Prof. Jebb, "Theophr." xviii. 235, 236. The one here named was near the fountain Callirhoe by the Ilissus.

[6] The citadel quarter of Piraeus.

[7] Named after the famous architect Hippodamus, who built the town. It was situated near where the two long walls joined the wall of Piraeus; a broad street led from it up to the citadel of Munychia.

[8] I.e. the temple of Bendis (the Thracian Artemis). Cf. Plat. "Rep." 327, 354; and Prof. Jowett, "Plato," vol. iii. pp. 193, 226.

[9] Lit. "Enyalius," in Homer an epithet of Ares; at another date (cf. Aristoph. "Peace," 456) looked upon as a distinct divinity.

[10] He was cousin to Critias, and uncle by the mother's side to Plato, who introduces him in the dialogue, which bears his name (and treats of Temperance), as a very young man at the beginning of the Peloponnesian War. We hear more of him also from Xenophon himself in the "Memorabilia," iii. 6. 7; and as one of the interlocutors in the "Symposium."

[11] I.e. of the Eleusinian mysteries. He had not only a loud voice, but a big body. Cf. Aristoph. "Frogs," 1237.

[12] On the coast south of Phalerum, celebrated for its fisheries. Cf. "Athen." vii. 325.

[13] 24,375 pounds, reckoning one tal. = 243 pounds 15 shillings.

[14] The Halipedon is the long stretch of flat sandy land between Piraeus Phalerum and the city.

[15] Perhaps the landlocked creek just round the promontory of Eetioneia, as Leake conjectures, "Topog. of Athens," p. 389. See also Prof. Jowett's note, "Thuc." v. 2; vol. ii. p. 286.

[16] I.e. who had already seen ten years of service, i.e. over twenty- eight, as the Spartan was eligible to serve at eighteen. Cf. Xen. "Hell." III. iv. 23; VI. iv. 176.

[17] The outer Ceramicus, "the most beautiful spot outside the walls." Cf. Thuc. ii. 34; through it passes the street of the tombs on the sacred road; and here was the place of burial for all persons honoured with a public funeral. Cf. Arist. "Birds," 395.

[18] Halae, the salt marshy ground immediately behind the great harbour of Piraeus, but outside the fortification lines.

[19] Cf. "Hell." VI. iii. 3, οι εκκλητοι.

[20] Cf. Prof. Jebb, "Orators," i. 262, note 2.

[21] I.e. the Public Assembly, see above; and reading with Sauppe after Cobet εκκλησιαν εποιησαν, which words are supposed to have dropt out of the MSS. Or, keeping to the MSS., translate "When the generals were come down, Thrasybulus," etc. See next note.

[22] The Greek words are αντεστησε την εκκλησιαν (an odd phrase for the more technical ελυσε or (διελυσε την εκκλησιαν). Or, accepting the MSS. reading above (see last note), translate "he set up (i.e. restored) the Assembly." So Mr. J. G. Philpotts, Mr. Herbert Hailstone, and others.

[23] It would be interesting to know the date at which the author penned these words. Was this portion of the "Hellenica" written before the expedition of Cyrus? i.e. in the interval between the formal restoration of the Democracy, September B.C. 403, and March B.C. 401. The remaining books of the "Hellenica" were clearly written after that expedition, since reference is made to it quite early in Bk. III. i. 2. Practically, then, the first volume of Xenophon's "History of Hellenic Affairs" ends here. This history is resumed in Bk. III. i. 3. after the Cyreian expedition (of which episode we have a detailed account in the "Anabasis" from March B.C. 401 down to March B.C. 399, when the remnant of the Ten Thousand was handed over to the Spartan general Thibron in Asia). Some incidents belonging to B.C. 402 are referred to in the opening paragraphs of "Hellenica," III. i. 1, 2, but only as an introduction to the new matter; and with regard to the historian himself, it is clear that "a change has come o'er the spirit of his dream." This change of view is marked by a change of style in writing. I have thought it legitimate, under the circumstances, to follow the chronological order of events, and instead of continuing the "Hellenica," at this point to insert the "Anabasis." My next volume will contain the remaining books of the "Hellenica" and the rest of Xenophon's "historical" writings.

BOOK III

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I

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B.C. 403-402. Thus the civil strife at Athens had an end. At a subsequent date Cyrus sent messengers to Lacedaemon, claiming requital in kind for the service which he had lately rendered in the war with Athens. [1] The demand seemed to the ephorate just and reasonable. Accordingly they ordered Samius, [2] who was admiral at the time, to put himself at the disposition of Cyrus for any service which he might require. Samius himself needed no persuasion to carry out the wishes of Cyrus. With his own fleet, accompanied by that of Cyrus, he sailed round to Cilicia, and so made it impossible for Syennesis, the ruler of that province, to oppose Cyrus by land in his advance against the king his brother.

B.C. 401. The particulars of the expedition are to be found in the pages of the Syracusan Themistogenes, [3] who describes the mustering of the armament, and the advance of Cyrus at the head of his troops; and then the battle, and death of Cyrus himself, and the consequent retreat of the Hellenes while effecting their escape to the sea. [4]

B.C. 400. It was in recognition of the service which he had rendered in this affair, that Tissaphernes was despatched to Lower Asia by the king his master. He came as satrap, not only of his own provinces, but of those which had belonged to Cyrus; and he at once demanded the absolute submission of the Ionic cities, without exception, to his authority. These communities, partly from a desire to maintain their freedom, and partly from fear of Tissaphernes himself, whom they had rejected in favour of Cyrus during the lifetime of that prince, were loth to admit the satrap within their gates. They thought it better to send an embassy to the Lacedaemonians, calling upon them as representatives and leaders [5] of the Hellenic world to look to the interests of their petitioners, who were

Hellenes also, albeit they lived in Asia, and not to suffer their country to be ravaged and themselves enslaved.

In answer to this appeal, the Lacedaemonians sent out Thibron [6] as governor, providing him with a body of troops, consisting of one thousand neodamodes [7] (i.e. enfranchised helots) and four thousand Peloponnesians. In addition to these, Thibron himself applied to the Athenians for a detachment of three hundred horse, for whose service-money he would hold himself responsible. The Athenians in answer sent him some of the knights who had served under the Thirty, [8] thinking that the people of Athens would be well rid of them if they went abroad and perished there.

B.C. 400-399. On their arrival in Asia, Thibron further collected contingents from the Hellenic cities on the continent; for at this time the word of a Lacedaemonian was law. He had only to command, and every city must needs obey. [9] But although he had this armament, Thibron, when he saw the cavalry, had no mind to descend into the plain. If he succeeded in protecting from pillage the particular district in which he chanced to be, he was quite content. It was only when the troops [10] who had taken part in the expedition of Cyrus had joined him on their safe return, that he assumed a bolder attitude. He was now ready to confront Tissaphernes, army against army, on the level ground, and won over a number of cities. Pergamum came in of her own accord. So did Teuthrania and Halisarna. These were under the government of Eurysthenes and Procles, [11] the descendants of Demaratus the Lacedaemonian, who in days of old had received this territory as a gift from the Persian monarch in return for his share in the campaign against Hellas. Gorgion and Gongylus, two brothers, also gave in their adhesion; they were lords, the one of Gambreum and Palae-Gambreum, the other of Myrina and Gryneum, four cities which, like those above named, had originally been gifts from the king to an earlier Gongylus —the sole Eretrian who "joined the Mede," and in consequence was banished. Other cities which were too weak to resist, Thibron took by force

of arms. In the case of one he was not so successful. This was the Egyptian [12] Larisa, as it is called, which refused to capitulate, and was forthwith invested and subjected to a regular siege. When all other attempts to take it failed, he set about digging a tank or reservoir, and in connection with the tank an underground channel, by means of which he proposed to draw off the water supply of the inhabitants. In this he was baffled by frequent sallies of the besieged, and a continual discharge of timber and stones into the cutting. He retaliated by the construction of a wooden tortoise which he erected over the tank; but once more the tortoise was burnt to a cinder in a successful night attack on the part of the men of Larisa. These ineffectual efforts induced the ephors to send a despatch bidding Thibron give up Larisa and march upon Caria.

He had already reached Ephesus, and was on the point of marching into Caria, when Dercylidas arrived to take command of his army. The new general was a man whose genius for invention had won him the nickname of Sisyphus. Thus it was that Thibron returned home, where on his arrival he was fined and banished, the allies accusing him of allowing his troops to plunder their friends.

Dercylidas was not slow to perceive and turn to account the jealousy which subsisted between Tissaphernes and Pharnabazus. Coming to terms with the former, he marched into the territory of the latter, preferring, as he said, to be at war with one of the pair at a time, rather than the two together. His hostility, indeed, to Pharnabazus was an old story, dating back to a period during the naval command [13] of Lysander, when he was himself governor in Abydos; where, thanks to Pharnabazus, he had got into trouble with his superior officer, and had been made to stand "with his shield on his arm"—a stigma on his honour which no true Lacedaemonian would forgive, since this is the punishment of insubordination. [14] For this reason, doubtless, Dercylidas had the greater satisfaction in marching against Pharnabazus. From the moment he assumed command there was a marked

difference for the better between his methods and those of his predecessor. Thus he contrived to conduct his troops into that portion of the Aeolid which belonged to Pharnabazus, through the heart of friendly territory without injury to the allies.

This district of Aeolis belonged to Pharnabazus, [15] but had been held as a satrapy under him by a Dardanian named Zenis whilst he was alive; but when Zenis fell sick and died, Pharnabazus made preparation to give the satrapy to another. Then Mania the wife of Zenis, herself also a Dardanian, fitted out an expedition, and taking with her gifts wherewith to make a present to Pharnabazus himself, and to gratify his concubines and those whose power was greatest with Pharnabazus, set forth on her journey. When she had obtained audience with him she spoke as follows: "O Pharnabazus, thou knowest that thy servant my husband was in all respects friendly to thee; moreover, he paid my lord the tributes which were thy due, so that thou didst praise and honour him. Now therefore, if I do thee service as faithfully as my husband, why needest thou to appoint another satrap?—nay but, if in any matter I please thee not, is it not in thy power to take from me the government on that day, and to give it to another?" When he had heard her words, Pharnabazus decided that the woman ought to be satrap. She, as soon as she was mistress of the territory, never ceased to render the tribute in due season, even as her husband before her had done. Moreover, whenever she came to the court of Pharnabazus she brought him gifts continually, and whenever Pharnabazus went down to visit her provinces she welcomed him with all fair and courteous entertainment beyond what his other viceroys were wont to do. The cities also which had been left to her by her husband, she guarded safely for him; while of those cities that owed her no allegiance, she acquired, on the seaboard, Larisa and Hamaxitus and Colonae—attacking their walls by aid of Hellenic mercenaries, whilst she herself sat in her carriage and watched the spectacle. Nor was she sparing of her gifts to those who won her

admiration; and thus she furnished herself with a mercenary force of exceptional splendour. She also went with Pharnabazus on his campaigns, even when, on pretext of some injury done to the king's territory, Mysians or Pisidians were the object of attack. In requital, Pharnabazus paid her magnificent honour, and at times invited her to assist him with her counsel. [16]

Now when Mania was more than forty years old, the husband of her own daughter, Meidias—flustered by the suggestions of certain people who said that it was monstrous a woman should rule and he remain a private person [17]—found his way into her presence, as the story goes, and strangled her. For Mania, albeit she carefully guarded herself against all ordinary comers, as behoved her in the exercise of her "tyranny," trusted in Meidias, and, as a woman might her own son-in-law, was ready to greet him at all times with open arms. He also murdered her son, a youth of marvellous beauty, who was about seventeen years of age. He next seized upon the strong cities of Scepsis and Gergithes, in which lay for the most part the property and wealth of Mania. As for the other cities of the satrapy, they would not receive the usurper, their garrisons keeping them safely for Pharnabazus. Thereupon Meidias sent gifts to Pharnabazus, and claimed to hold the district even as Mania had held it; to whom the other answered, "Keep your gifts and guard them safely until that day when I shall come in person and take both you and them together"; adding, "What care I to live longer if I avenge not myself for the murder of Mania!"

Just at the critical moment Dercylidas arrived, and in a single day received the adhesion of the three seaboard cities Larisa, Hamaxitus, and Colonae—which threw open their gates to him. Then he sent messengers to the cities of the Aeolid also, offering them freedom if they would receive him within their walls and become allies. Accordingly the men of Neandria and Ilium and Cocylium lent willing ears; for since the death of Mania their Hellenic garrisons had been treated but ill. But the commander of the

garrison in Cebrene, a place of some strength, bethinking him that if he should succeed in guarding that city for Pharnabazus, he would receive honour at his hands, refused to admit Dercylidas. Whereupon the latter, in a rage, prepared to take the place by force; but when he came to sacrifice, on the first day the victims would not yield good omens; on the second, and again upon the third day, it was the same story. Thus for as many as four days he persevered in sacrificing, cherishing wrath the while—for he was in haste to become master of the whole Aeolid before Pharnabazus came to the succour of the district.

Meanwhile a certain Sicyonian captain, Athenadas by name, said to himself: "Dercylidas does but trifle to waste his time here, whilst I with my own hand can draw off their water from the men of Cybrene"; wherewith he ran forward with his division and essayed to choke up the spring which supplied the city. But the garrison sallied out and covered the Sicyonian himself with wounds, besides killing two of his men. Indeed, they plied their swords and missiles with such good effect that the whole company was forced to beat a retreat. Dercylidas was not a little annoyed, thinking that now the spirit of the besiegers would certainly die away; but whilst he was in this mood, behold! there arrived from the beleaguered fortress emissaries of the Hellenes, who stated that the action taken by the commandant was not to their taste; for themselves, they would far rather be joined in bonds of fellowship with Hellenes than with barbarians. While the matter was still under discussion there came a messenger also from the commandant, to say that whatever the former deputation had proposed he, on his side, was ready to endorse. Accordingly Dercylidas, who, it so happened, had at length obtained favourable omens on that day, marched his force without more ado up to the gates of the city, which were flung open by those within; and so he entered. [18] Here, then, he was content to appoint a garrison, and without further stay advanced upon Scepsis and Gergithes.

And now Meidias, partly expecting the hostile advance of Pharnabazus, and partly mistrusting the citizens—for to such a pass things had come—sent to Dercylidas, proposing to meet him in conference provided he might take security of hostages. In answer to this suggestion the other sent him one man from each of the cities of the allies, and bade him take his pick of these, whichsoever and how many soever he chose, as hostages for his own security. Meidias selected ten, and so went out. In conversation with Dercylidas, he asked him on what terms he would accept his alliance. The other answered: "The terms are that you grant the citizens freedom and self-government." The words were scarcely out of his mouth before he began marching upon Scepsis. Whereupon Meidias, perceiving it was vain to hinder him in the teeth of the citizens, suffered him to enter. That done, Dercylidas offered sacrifice to Athena in the citadel of the Scepsians, turned out the bodyguards of Meidias, and handed over the city to the citizens. And so, having admonished them to regulate their civic life as Hellenes and free men ought, he left the place and continued his advance against Gergithes. On this last march he was escorted by many of the Scepsians themselves; such was the honour they paid him and so great their satisfaction at his exploits. Meidias also followed close at his side, petitioning that he would hand over the city of Gergithians to himself. To whom Dercylidas only made reply, that he should not fail to obtain any of his just rights. And whilst the words were yet upon his lips, he was drawing close to the gates, with Meidias at his side. Behind him followed the troops, marching two and two in peaceful fashion. The defenders of Gergithes from their towers—which were extraordinarily high—espied Meidias in company of the Spartan, and abstained from shooting. And Dercylidas said: "Bid them open the gates, Meidias, when you shall lead the way, and I will enter the temple along with you and do sacrifice to Athena." And Meidias, though he shrank from opening the gates, yet in terror of finding himself on a sudden seized, reluctantly gave the order to open the gates. As soon as he was entered in,

the Spartan, still taking Meidias with him, marched up to the citadel and there ordered the main body of his soldiers to take up their position round the walls, whilst he with those about him did sacrifice to Athena. When the sacrifice was ended he ordered Meidias's bodyguard to pile arms [19] in the van of his troops. Here for the future they would serve as mercenaries, since Meidias their former master stood no longer in need of their protection. The latter, being at his wits' end what to do, exclaimed: "Look you, I will now leave you; I go to make preparation for my guest." But the other replied: "Heaven forbid! Ill were it that I who have offered sacrifice should be treated as a guest by you. I rather should be the entertainer and you the guest. Pray stay with us, and while the supper is preparing, you and I can consider our obligations, and perform them."

When they were seated Dercylidas put certain questions: "Tell me, Meidias, did your father leave you heir to his estates?" "Certainly he did," answered the other. "And how many dwelling-houses have you? what landed estates? how much pasturage?" The other began running off an inventory, whilst some of the Scepsians who were present kept interposing, "He is lying to you, Dercylidas." "Nay, you take too minute a view of matters," replied the Spartan. When the inventory of the paternal property was completed, he proceeded: "Tell me, Meidias, to whom did Mania belong?" A chorus of voices rejoined, "To Pharnabazus." "Then must her property have belonged to Pharnabazus too." "Certainly," they answered. "Then it must now be ours," he remarked, "by right of conquest, since Pharnabazus is at war with us. Will some one of you escort me to the place where the property of Mania and Pharnabazus lies?" So the rest led the way to the dwelling-place of Mania which Meidias had taken from her, and Meidias followed too. When he was entered, Dercylidas summoned the stewards, and bidding his attendants seize them, gave them to understand that, if detected stealing anything which belonged to Mania, they would lose their heads on the spot. The stewards proceeded to point out the

treasures, and he, when he had looked through the whole store, bolted and barred the doors, affixing his seal, and setting a watch. As he went out he found at the doors certain of the generals [20] and captains, and said to them: "Here, sirs, we have pay ready made for the army—a year's pay nearly for eight thousand men—and if we can win anything besides, there will be so much the more." This he said, knowing that those who heard it would be all the more amenable to discipline, and would yield him a more flattering obedience. Then Meidias asked, "And where am I to live, Dercylidas?" "Where you have the very best right to live," replied the other, "in your native town of Scepsis, and in your father's house."

[1] Lit. "what Cyrus himself had been to the Lacedaemonians let the Lacedaemonians in their turn be to Cyrus."

[2] Samius (Diod. Sic. xiv. 19). But see "Anab." I. iv. 2, where Pythagoras is named as admiral. Possibly the one officer succeeded the other.

[3] Lit. "as to how then Cyrus collected an army and with it went up against his brother, and how the battle was fought and how he died, and how in the sequel the Hellenes escaped to the sea (all this), is written by (or 'for,' or 'in honour of') Themistogenes the Syracusan." My impression is that Xenophon's "Anabasis," or a portion of the work so named, was edited originally by Themistogenes. See "Philol. Museum," vol. i. p. 489; L. Dindorf,

(Xen. Ell.), Ox. MDCCCLIII., node ad loc. Θεμιστογενει. Cf. Diod. Sic. xiv. 19-31, 37, after Ephorus and Theopompus probably.

[4] At Trapezus, March 10, B.C. 400.

[5] Προστάται, "patrons and protectors."

[6] "As harmost." See "Anab." ad fin.

[7] See "Hell." I. iii. 15; Thuc. vii. 58.

[8] See "Hell." II. iv. 2.

[9] See "Anab." VI. vi. 12.

[10] March B.C. 399. See the final sentence of the "Anabasis."

[11] See "Anab." VII. viii. 8-16.

[12] Seventy stades S.E. of Cyme in the Aeolid. See Strabo, xiii. 621. For the origin of the name cf. "Cyrop." VII. i. 45.

[13] Technically "navarchy," in B.C. 408-407. "Hell." I. v. 1.

[14] See Plut. "Aristid." 23 (Clough, ii. p. 309).

[15] I.e. as suzerain.

[16] Grote, "H. G." ix. 292; cf. Herod. viii. 69.

[17] Or, "his brains whimsied with insinuations."

[18] Grote ("H. G." ix. 294) says: "The reader will remark how Xenophon shapes the narrative in such a manner as to inculcate the pious duty in a general of obeying the warnings furnished by the sacrifice—either for action or for inaction.... Such an inference is never (I believe) to be found suggested in Thucydides." See Brietenbach, "Xen. Hell." I et II, praef. in alteram ed. p. xvii.

[19] I.e. take up a position, or "to order arms," whilst he addressed them; not probably "to ground arms," as if likely to be mutinous.

[20] Lit. "of the taxiarchs and lochagoi."

II

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Such were the exploits of Dercylidas: nine cities taken in eight days. Two considerations now began to occupy his mind: how was he to avoid falling into the fatal error of Thibron and becoming a burthen to his allies, whilst wintering in a friendly country? how, again, was he to prevent Pharnabazus from overriding the Hellenic states in pure contempt with his cavalry? Accordingly he sent to Pharnabazus and put it to him point-blank: Which will you have, peace or war? Whereupon Pharnabazus, who could not but perceive that the whole Aeolid had now been converted practically into a fortified base of operations, which threatened his own homestead of Phrygia, chose peace.

B.C. 399-398. This being so, Dercylidas advanced into Bithynian Thrace, and there spent the winter; nor did Pharnabazus exhibit a shadow of annoyance, since the Bithynians were perpetually at war with himself. For the most part, Dercylidas continued to harry [1] Bithynia in perfect security, and found provisions without stint. Presently he was joined from the other side of the straits by some Odrysian allies sent by Seuthes; [2] they numbered two hundred horse and three hundred peltasts. These fellows pitched upon a site a little more than a couple of miles [3] from the Hellenic force, where they entrenched themselves; then having got from Dercylidas some heavy infantry soldiers to act as guards of their encampment, they devoted themselves to plundering, and succeeded in capturing an ample store of slaves and other wealth. Presently their camp was full of prisoners, when one morning the Bithynians, having ascertained the actual numbers of the marauding parties as well as of the Hellenes left as guards behind, collected in large masses of light troops and cavalry, and attacked the garrison, who were not more than two hundred strong. As soon as they came close

enough, they began discharging spears and other missiles on the little body, who on their side continued to be wounded and shot down, but were quite unable to retaliate, cooped up as they were within a palisading barely six feet high, until in desperation they tore down their defences with their own hands, and dashed at the enemy. These had nothing to do but to draw back from the point of egress, and being light troops easily escaped beyond the grasp of heavy-armed men, while ever and again, from one point of vantage or another, they poured their shower of javelins, and at every sally laid many a brave man low, till at length, like sheep penned in a fold, the defenders were shot down almost to a man. A remnant, it is true, did escape, consisting of some fifteen who, seeing the turn affairs were taking, had already made off in the middle of the fighting. Slipping through their assailants' fingers, [4] to the small concern of the Bithynians, they reached the main Hellenic camp in safety. The Bithynians, satisfied with their achievement, part of which consisted in cutting down the tent guards of the Odrysian Thracians and recovering all their prisoners, made off without delay; so that by the time the Hellenes got wind of the affair and rallied to the rescue, they found nothing left in the camp save only the stripped corpses of the slain. When the Odrysians themselves returned, they fell to burying their own dead, quaffing copious draughts of wine in their honour and holding horse-races; but for the future they deemed it advisable to camp along with the Hellenes. Thus they harried and burned Bithynia the winter through.

B.C. 398. With the commencement of spring Dercylidas turned his back upon the Bithynians and came to Lampsacus. Whilst at this place envoys reached him from the home authorities. These were Aracus, Naubates, and Antisthenes. They were sent to inquire generally into the condition of affairs in Asia, and to inform Dercylidas of the extension of his office for another year. They had been further commissioned by the ephors to summon a meeting of the soldiers and inform them that the ephors held

them to blame for their former doings, though for their present avoidance of evil conduct they must needs praise them; and for the future they must understand that while no repetition of misdoing would be tolerated, all just and upright dealing by the allies would receive its meed of praise. The soldiers were therefore summoned, and the envoys delivered their message, to which the leader of the Cyreians answered: "Nay, men of Lacedaemon, listen; we are the same to-day as we were last year; only our general of to-day is different from our general in the past. If to-day we have avoided our offence of yesterday, the cause is not far to seek; you may discover it for yourselves."

Aracus and the other envoys shared the hospitality of Dercylidas's tent, and one of the party chanced to mention how they had left an embassy from the men of Chersonese in Lacedaemon. According to their statement, he added, it was impossible for them to till their land nowadays, so perpetually were they robbed and plundered by the Thracians; whereas the peninsula needed only to be walled across from sea to sea, and there would be abundance of good land to cultivate—enough for themselves and as many others from Lacedaemon as cared to come. "So that it would not surprise us," continued the envoys, "if a Lacedaemonian were actually sent out from Sparta with a force to carry out the project." Dercylidas kept his ears open but his counsel close, and so sent forward the commissioners to Ephesus. [5] It pleased him to picture their progress through the Hellenic cities, and the spectacle of peace and prosperity which would everywhere greet their eyes. When he knew that his stay was to be prolonged, he sent again to Pharnabazus and offered him once more as an alternative either the prolongation of the winter truce or war. And once again Pharnabazus chose truce. It was thus that Dercylidas was able to leave the cities in the neighbourhood of the satrap [6] in peace and friendship. Crossing the Hellespont himself he brought his army into Europe, and marching through

Thrace, which was also friendly, was entertained by Seuthes, [7] and so reached the Chersonese.

This district, he soon discovered, not only contained something like a dozen cities, [8] but was singularly fertile. The soil was of the best, but ruined by the ravages of the Thracians, precisely as he had been told. Accordingly, having measured and found the breadth of the isthmus barely four miles, [9] he no longer hesitated. Having offered sacrifice, he commenced his line of wall, distributing the area to the soldiers in detachments, and promising to award them prizes for their industry—a first prize for the section first completed, and the rest as each detachment of workers might deserve. By this means the whole wall begun in spring was finished before autumn. Within these lines he established eleven cities, with numerous harbours, abundance of good arable land, and plenty of land under plantation, besides magnificent grazing grounds for sheep and cattle of every kind.

Having finished the work, he crossed back again into Asia, and on a tour of inspection, found the cities for the most part in a thriving condition; but when he came to Atarneus he discovered that certain exiles from Chios had got possession of the stronghold, which served them as a convenient base for pillaging and plundering Ionia; and this, in fact, was their means of livelihood. Being further informed of the large supplies of grain which they had inside, he proceeded to draw entrenchments around the place with a view to a regular investment, and by this means he reduced it in eight months. Then having appointed Draco of Pellene [10] commandant, he stocked the fortress with an abundance of provisions of all sorts, to serve him as a halting-place when he chanced to pass that way, and so withdrew to Ephesus, which is three days' journey from Sardis.

B.C. 397. Up to this date peace had been maintained between Tissaphernes and Dercylidas, as also between the Hellenes and the barbarians in those parts. But the time came when an embassy arrived at Lacedaemon from the Ionic cities, protesting that Tissaphernes might, if he

chose, leave the Hellenic cities independent. "Our idea," they added, "is, that if Caria, the home of Tissaphernes, felt the pinch of war, the satrap would very soon agree to grant us independence." The ephors, on hearing this, sent a despatch to Dercylidas, and bade him cross the frontier with his army into Caria, whilst Pharax the admiral coasted round with the fleet. These orders were carried out. Meanwhile a visitor had reached Tissaphernes. This was not less a person than Pharnabazus. His coming was partly owing to the fact that Tissaphernes had been appointed general-in-chief, and party in order to testify his readiness to make common cause with his brother satrap in fighting and expelling the Hellenes from the king's territory; for if his heart was stirred by jealousy on account of the generalship bestowed upon his rival, he was not the less aggrieved at finding himself robbed of the Aeolid. Tissaphernes, lending willing ears to the proposal, had answered: "First cross over with me in Caria, and then we will take counsel on these matters." But being arrived in Caria, they determined to establish garrisons of some strength in the various fortresses, and so crossed back again into Ionia.

Hearing that the satraps had recrossed the Maeander, Dercylidas grew apprehensive for the district which lay there unprotected. "If Tissaphernes and Pharnabazus," he said to Pharax, "chose to make a descent, they could harry the country right and left." In this mind he followed suit, and recrossed the frontier too. And now as they marched on, preserving no sort of battle order—on the supposition that the enemy had got far ahead of them into the district of Ephesus—suddenly they caught sight of his scouts perched on some monumental structures facing them. To send up scouts into similar edifices and towers on their own side was the work of a few moments, and before them lay revealed the long lines of troops drawn up just where their road lay. These were the Carians, with their white shields, and the whole Persian troops there present, with all the Hellenic contingents belonging to either satrap. Besides these there was a great cloud of cavalry:

on the right wing the squadrons of Tissaphernes, and on the left those of Pharnabazus.

Seeing how matters lay, Dercylidas ordered the generals of brigade and captains to form into line as quickly as possible, eight deep, placing the light infantry on the fringe of battle, with the cavalry—such cavalry, that is, and of such numerical strength, as he chanced to have. Meanwhile, as general, he sacrificed. [11] During this interval the troops from Peloponnese kept quiet in preparation as for battle. Not so the troops from Priene and Achilleum, from the islands and the Ionic cities, some of whom left their arms in the corn, which stood thick and deep in the plain of the Maeander, and took to their heels; while those who remained at their posts gave evident signs that their steadiness would not last. Pharnabazus, it was reported, had given orders to engage; but Tissaphernes, who recalled his experience of his own exploits with the Cyreian army, and assumed that all other Hellenes were of similar mettle, had no desire to engage, but sent to Dercylidas saying, he should be glad to meet him in conference. So Dercylidas, attended by the pick of his troops, horse and foot, in personal attendance on himself, [12] went forward to meet the envoys. He told them that for his own part he had made his preparations to engage, as they themselves might see, but still, if the satraps were minded to meet in conference, he had nothing to say against it—"Only, in that case, there must be mutual exchange of hostages and other pledges."

When this proposal had been agreed to and carried out, the two armies retired for the night—the Asiatics to Tralles in Caria, the Hellenes to Leucophrys, where was a temple [13] of Artemis of great sanctity, and a sandy-bottomed lake more than a furlong in extent, fed by a spring of ever-flowing water fit for drinking and warm. For the moment so much was effected. On the next day they met at the place appointed, and it was agreed that they should mutually ascertain the terms on which either party was willing to make peace. On his side, Dercylidas insisted that the king should

grant independence to the Hellenic cities; while Tissaphernes and Pharnabazus demanded the evacuation of the country by the Hellenic army, and the withdrawal of the Lacedaemonian governors from the cities. After this interchange of ideas a truce was entered into, so as to allow time for the reports of the proceedings to be sent by Dercylidas to Lacedaemon, and by Tissaphernes to the king.

B.C. 401 (?). Whilst such was the conduct of affairs in Asia under the guidance of Dercylidas, the Lacedaemonians at home were at the same time no less busily employed with other matters. They cherished a long-standing embitterment against the Eleians, the grounds of which were that the Eleians had once [14] contracted an alliance with the Athenians, Argives, and Mantineans; moreover, on pretence of a sentence registered against the Lacedaemonians, they had excluded them from the horse-race and gymnastic contests. Nor was that the sum of their offending. They had taken and scourged Lichas, [15] under the following circumstances:—Being a Spartan, he had formally consigned his chariot to the Thebans, and when the Thebans were proclaimed victors he stepped forward to crown his charioteer; whereupon, in spite of his grey hairs, the Eleians put those indignities upon him and expelled him from the festival. Again, at a date subsequent to that occurrence, Agis being sent to offer sacrifice to Olympian Zeus in accordance with the bidding of an oracle, the Eleians would not suffer him to offer prayer for victory in war, asserting that the ancient law and custom [16] forbade Hellenes to consult the god for war with Hellenes; and Agis was forced to go away without offering the sacrifice.

In consequence of all these annoyances the ephors and the Assembly determined "to bring the men of Elis to their senses." Thereupon they sent an embassy to that state, announcing that the authorities of Lacedaemon deemed it just and right that they should leave the country [17] townships in the territory of Elis free and independent. This the Eleians flatly refused to do. The cities in question were theirs by right of war. Thereupon the ephors

called out the ban. The leader of the expedition was Agis. He invaded Elis through Achaia [18] by the Larisus; but the army had hardly set foot on the enemy's soil and the work of devastation begun, when an earthquake took place, and Agis, taking this as a sign from Heaven, marched back again out of the country and disbanded his army. Thereat the men of Elis were much more emboldened, and sent embassies to various cities which they knew to be hostile to the Lacedaemonians.

The year had not completed its revolution [19] ere the ephors again called out the ban against Elis, and the invading host of Agis was this time swelled by the rest of the allies, including the Athenians; the Boeotians and Corinthians alone excepted. The Spartan king now entered through Aulon, [20] and the men of Lepreum [21] at once revolted from the Eleians and gave in their adhesion to the Spartan, and simultaneously with these the Macistians and their next-door neighbours the Epitalians. As he crossed the river further adhesions followed, on the part of the Letrinians, the Amphidolians, and the Marganians.

B.C. 400 (?). Upon this he pushed on into Olympian territory and did sacrifice to Olympian Zeus. There was no attempt to stay his proceedings now. After sacrifice he marched against the capital, [22] devastating and burning the country as he went. Multitudes of cattle, multitudes of slaves, were the fruits of conquest yielded, insomuch that the fame thereof spread, and many more Arcadians and Achaeans flocked to join the standard of the invader and to share in the plunder. In fact, the expedition became one enormous foray. Here was the chance to fill all the granaries of Peloponnese with corn. When he had reached the capital, the beautiful suburbs and gymnasia became a spoil to the troops; but the city itself, though it lay open before him a defenceless and unwalled town, he kept aloof from. He would not, rather than could not, take it. Such was the explanation given. Thus the country was a prey to devastation, and the invaders massed round Cyllene.

Then the friends of a certain Xenias—a man of whom it was said that he might measure the silver coin, inherited from his father, by the bushel—wishing to be the leading instrument in bringing over the state to Lacedaemon, rushed out of the house, sword in hand, and began a work of butchery. Amongst other victims they killed a man who strongly resembled the leader of the democratic party, Thrasydaeus. [23] Everyone believed it was really Thrasydaeus who was slain. The popular party were panic-stricken, and stirred neither hand nor foot. On their side, the cut-throats poured their armed bands into the market-place. But Thrasydaeus was laid asleep the while where the fumes of wine had overpowered him. When the people came to discover that their hero was not dead, they crowded round his house this side and that, [24] like a swarm of bees clinging to their leader; and as soon as Thrasydaeus had put himself in the van, with the people at his back, a battle was fought, and the people won. And those who had laid their hands to deeds of butchery went as exiles to the Lacedaemonians.

After a while Agis himself retired, recrossing the Alpheus; but he was careful to leave a garrison in Epitalium near that river, with Lysippus as governor, and the exiles from Elis along with him. Having done so, he disbanded his army and returned home himself.

B.C. 400-399 (?). [25] During the rest of the summer and the ensuing winter the territory of the Eleians was ravaged and ransacked by Lysippus and his troops, until Thrasydaeus, the following summer, sent to Lacedaemon and agreed to dismantle the walls of Phea and Cyllene, and to grant autonomy to the Triphylian townships [26]—together with Phrixa and Epitalium, the Letrinians, Amphidolians, and Marganians; and besides these to the Acroreians and to Lasion, a place claimed by the Arcadians. With regard to Epeium, a town midway between Heraea and Macistus, the Eleians claimed the right to keep it, on the plea that they had purchased the whole district from its then owners, for thirty talents, [27] which sum they had actually paid. But the Lacedaemonians, acting on the principle "that a

purchase which forcibly deprives the weaker party of his possession is no more justifiable than a seizure by violence," compelled them to emancipate Epeium also. From the presidency of the temple of Olympian Zeus, however, they did not oust them; not that it belonged to Elis of ancient right, but because the rival claimants, [28] it was felt, were "villagers," hardly equal to the exercise of the presidency. After these concessions, peace and alliance between the Eleians and the Lacedaemonians were established, and the war between Elis and Sparta ceased.

[1] Φερων και αγων, i.e. "there was plenty of live stock to lift and chattels to make away with."

[2] For Seuthes see "Anab." VII. i. 5; and below, IV. viii. 26.

[3] Lit. "twenty stades."

[4] Or, "slipping through the enemy's fingers, who took no heed of them, they," etc.

[5] See Grote, "H. G." ix. 301.

[6] Or, reading after Cobet, τας περί εκείνα πόλεις—"the cities of that neighbourhood."

[7] See "Anab." VII. vii. 51.

[8] Lit. "eleven or twelve cities." For the natural productivity, see "Anab." V. vi. 25.

[9] Lit. "thirty-seven stades." Mod. Gallipoli. See Herod. vi. 36; Plut. "Pericl." xix.

[10] Cf. Isocr. "Panegyr." 70; Jebb. "Att. Or." ii. p. 161. Of Pellene (or Pellana) in Laconia, not Pellene in Achaia? though that is the opinion of Grote and Thirlwall.

[11] I.e. according to custom on the eve of battle. See "Pol. Lac." xiii. 8.

[12] Lit. "they were splendid fellows to look at." See "Anab." II. iii. 3.

[13] Lately unearthed. See "Class. Rev." v. 8, p. 391.

[14] In 421 B.C. (see Thuc. v. 31); for the second charge, see Thuc. v. 49 foll.

[15] See "Mem." I. ii. 61; Thuc. v. 50; and Jowett, note ad loc. vol. ii. p. 314.

[16] See Grote, "H. G." ix. 311 note.

[17] Lit. "perioecid."

[18] From the north. The Larisus is the frontier stream between Achaia and Elis. See Strabo, viii. 387.

[19] Al. "on the coming round of the next year." See Jowett (note to Thuc. i. 31), vol. ii. p. 33.

[20] On the south. For the history, see Busolt, "Die Laked." pp. 146-200. "The river" is the Alpheus.

[21] See below, VI. v. 11; Paus. IV. xv. 8.

[22] I.e. Elis, of which Cyllene is the port town. For the wealth of the district, see Polyb. iv. 73; and below, VII. iv. 33.

[23] See Paus. III. viii. 4. He was a friend of Lysias ("Vit. X. Orat. 835").

[24] The house was filled to overflowing by the clustering close- packed crowd.

[25] Grote ("H. G." ix. 316) discusses the date of this war between Elis and Sparta, which he thinks, reaches over three different years, 402-400 B.C. But Curtius (vol. iv. Eng. tr. p. 196) disagrees: "The Eleian war must have occurred in 401-400 B.C., and Grote rightly conjectures that the Eleians were anxious to bring it to a close before the celebration of the festival. But he errs in extending its duration over three years." See Diod. xiv. 17. 24; Paus. III. viii. 2 foll.

[26] Grote remarks: "There is something perplexing in Xenophon's description of the Triphylian townships which the Eleians surrendered" ("H. G." ix. 315). I adopt Grote's emend. και Φριξαν. See Busolt, op. cit. p. 176.

[27] = 7,312 pounds: 10 shillings.

[28] I.e. the men of the Pisatid. See below, VII. iv. 28; Busolt, op. cit. p 156.

III

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After this Agis came to Delphi and offered as a sacrifice a tenth of the spoil. On his return journey he fell ill at Heraea—being by this time an old man—and was carried back to Lacedaemon. He survived the journey, but being there arrived, death speedily overtook him. He was buried with a sepulchre transcending in solemnity the lot of ordinary mortality. [1]

When the holy days of mourning were accomplished, and it was necessary to choose another king, there were rival claimants to the throne. Leotychides claimed it as the son, Agesilaus as the brother, of Agis. Then Leotychides protested: "Yet consider, Agesilaus, the law bids not 'the king's brother,' but 'the king's son' to be king; only if there chance to be no son, in that case shall the brother of the king be king." Agesilaus: "Then must I needs be king." Leotychides: "How so, seeing that I am not dead?" Agesilaus: "Because he whom you call your father denied you, saying, 'Leotychides is no son of mine.'" Leotychides: "Nay, but my mother, who would know far better than he, said, and still to-day says, I am." Agesilaus: "Nay, but the god himself, Poteidan, laid his finger on thy falsity when by his earthquake he drove forth thy father from the bridal chamber into the light of day; and time, 'that tells no lies,' as the proverb has it, bare witness to the witness of the god; for just ten months from the moment at which he fled and was no more seen within that chamber, you were born." [2] So they reasoned together.

Diopethes, [3] a great authority upon oracles, supported Leotychides. There was an oracle of Apollo, he urged, which said "Beware of the lame reign." But Diopethes was met by Lysander, who in behalf of Agesilaus demurred to this interpretation put upon the language of the god. If they were to beware of a lame reign, it meant not, beware lest a man stumble and

halt, but rather, beware of him in whose veins flows not the blood of Heracles; most assuredly the kingdom would halt, and that would be a lame reign in very deed, whensoever the descendants of Heracles should cease to lead the state. Such were the arguments on either side, after hearing which the city chose Agesilaus to be king.

Now Agesilaus had not been seated on the throne one year when, as he sacrificed one of the appointed sacrifices in behalf of the city, [4] the soothsayer warned him, saying: "The gods reveal a conspiracy of the most fearful character"; and when the king sacrificed a second time, he said: "The aspect of the victims is now even yet more terrible"; but when he had sacrificed for the third time, the soothsayer exclaimed: "O Agesilaus, the sign is given to me, even as though we were in the very midst of the enemy." Thereupon they sacrificed to the deities who avert evil and work salvation, and so barely obtained good omens and ceased sacrificing. Nor had five days elapsed after the sacrifices were ended, ere one came bringing information to the ephors of a conspiracy, and named Cinadon as the ringleader; a young man robust of body as of soul, but not one of the peers. [5] Accordingly the ephors questioned their informant: "How say you the occurrence is to take place?" and he who gave the information answered: "Cinadon took me to the limit of the market-place, and bade me count how many Spartans there were in the market-place; and I counted—'king, ephors, and elders, and others—maybe forty. But tell me, Cinadon,' I said to him, 'why have you bidden me count them?' and he answered me: 'Those men, I would have you know, are your sworn foes; and all those others, more than four thousand, congregated there are your natural allies.' Then he took and showed me in the streets, here one and there two of 'our enemies,' as we chanced to come across them, and all the rest 'our natural allies'; and so again running through the list of Spartans to be found in the country districts, he still kept harping on that string: 'Look you, on each estate one foeman—the master—and all the rest allies.'" The ephors asked: "How

many do you reckon are in the secret of this matter?" The informant answered: "On that point also he gave me to understand that there were by no means many in their secret who were prime movers of the affair, but those few to be depended on; 'and to make up,' said he, 'we ourselves are in their secret, all the rest of them—helots, enfranchised, inferiors, provincials, one and all. [6] Note their demeanour when Spartans chance to be the topic of their talk. Not one of them can conceal the delight it would give him if he might eat up every Spartan raw.'" [7] Then, as the inquiry went on, the question came: "And where did they propose to find arms?" The answer followed: "He explained that those of us, of course, who are enrolled in regiments have arms of our own already, and as for the mass—he led the way to the war foundry, and showed me scores and scores of knives, of swords, of spits, hatchets, and axes, and reaping-hooks. 'Anything or everything,' he told me, 'which men use to delve in earth, cut timber, or quarry stone, would serve our purpose; nay, the instruments used for other arts would in nine cases out of ten furnish weapons enough and to spare, especially when dealing with unarmed antagonists.'" Once more being asked what time the affair was to come off, he replied his orders were "not to leave the city."

As the result of their inquiry the ephors were persuaded that the man's statements were based upon things he had really seen, [8] and they were so alarmed that they did not even venture to summon the Little Assembly, [9] as it was named; but holding informal meetings among themselves—a few senators here and a few there—they determined to send Cinadon and others of the young men to Aulon, with instructions to apprehend certain of the inhabitants and helots, whose names were written on the scytale (or scroll). [10] He had further instructions to capture another resident in Aulon; this was a woman, the fashionable beauty of the place—supposed to be the arch-corruptress of all Lacedaemonians, young and old, who visited Aulon. It was not the first mission of the sort on which Cinadon had been employed

by the ephors. It was natural, therefore, that the ephors should entrust him with the scytale on which the names of the suspects were inscribed; and in answer to his inquiry which of the young men he was to take with him, they said: "Go and order the eldest of the Hippagretae [11] (or commanders of horse) to let you have six or seven who chance to be there." But they had taken care to let the commander know whom he was to send, and that those sent should also know that their business was to capture Cinadon. Further, the authorities instructed Cinadon that they would send three waggons to save bringing back his captives on foot—concealing as deeply as possible the fact that he, and he alone, was the object of the mission. Their reason for not securing him in the city was that they did not really know the extent of the mischief; and they wished, in the first instance, to learn from Cinadon who his accomplices were before these latter could discover they were informed against and effect their escape. His captors were to secure him first, and having learnt from him the names of his confederates, to write them down and send them as quickly as possible to the ephors. The ephors, indeed, were so much concerned about the whole occurrence that they further sent a company of horse to assist their agents at Aulon. [12] As soon as the capture was effected, and one of the horsemen was back with the list of names taken down on the information of Cinadon, they lost no time in apprehending the soothsayer Tisamenus and the rest who were the principals in the conspiracy. When Cinadon [13] himself was brought back and cross-examined, and had made a full confession of the whole plot, his plans, and his accomplices, they put to him one final question: "What was your object in undertaking this business?" He answered: "I wished to be inferior to no man in Lacedaemon." Let that be as it might, his fate was to be taken out forthwith in irons, just as he was, and to be placed with his two hands and his neck in the collar, and so under scourge and goad to be driven, himself and his accomplices, round the city. Thus upon the heads of those was visited the penalty of their offences.

[1] See "Ages." xi. 16; "Pol. Lac." xv. 9.

[2] I have followed Sauppe as usual, but see Hartman ("Anal. Xen." p. 327) for a discussion of the whole passage. He thinks Xenophon wrote εξ ου γαρ τοι εφυγεν (ο σος πατήρ, i.e. adulterer) εκ το θαλαμο δεκατο μενη του εφυς. The Doric ηκ το θαλαμο was corrupted into εν το θαλαμο and και εφανε inserted. This corrupt reading Plutarch had before him, and hence his distorted version of the story.

[3] See Plut. "Ages." ii. 4; "Lys." xxii. (Clough, iv. 3; iii. 129); Paus. III. viii. 5.

[4] "Pol. Lac." xv. 2.

[5] For the όμοιοι, see Muller, "Dorians," iii. 5, 7 (vol. ii. p. 84); Grote, "H. G." ix. 345, note 2.

[6] For the neodamodes, hypomeiones, perioeci, see Arnold, "Thuc." v. 34; Muller, "Dorians," ii. 43, 84, 18; Busolt, op. cit. p 16.

[7] See "Anab." IV. viii. 14; and Hom. "Il." iv. 34.

[8] "And pointed to a well-concerted plan."

[9] See Grote, "H. G." ix. 348.

[10] See Thuc. i. 131; Plut. "Lys." 19 (Clough, iii. p. 125).

[11] "The Hippagretes (or commander of the three hundred guards called horsemen, though they were not really mounted)." Grote, "H. G." vol. ix. p. 349; see "Pol. Lac." iv. 3.

[12] Or, "to those on the way to Aulon."

[13] See for Cinadon's case, Arist. "Pol." v. 7, 3.

IV

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B.C. 397. [1] It was after the incidents just recorded that a Syracusan named Herodas brought news to Lacedaemon. He had chanced to be in Phoenicia with a certain shipowner, and was struck by the number of Phoenician triremes which he observed, some coming into harbour from other ports, others already there with their ships' companies complete, while others again were still completing their equipments. Nor was it only what he saw, but he had heard say further that there were to be three hundred of these vessels all told; whereupon he had taken passage on the first sailing ship bound for Hellas. He was in haste to lay this information before the Lacedaemonians, feeling sure that the king and Tissaphernes were concerned in these preparations—though where the fleet was to act, or against whom, he would not venture to predict.

These reports threw the Lacedaemonians into a flutter of expectation and anxiety. They summoned a meeting of the allies, and began to deliberate as to what ought to be done. Lysander, convinced of the enormous superiority of the Hellenic navy, and with regard to land forces drawing an obvious inference from the exploits and final deliverance of the troops with Cyrus, persuaded Agesilaus, to undertake a campaign into Asia, provided the authorities would furnish him with thirty Spartans, two thousand of the enfranchised, [2] and contingents of the allies amounting to six thousand men. Apart from these calculations, Lysander had a personal object: he wished to accompany the king himself, and by his aid to re-establish the decarchies originally set up by himself in the different cities, but at a later date expelled through the action of the ephors, who had issued a fiat re-establishing the old order of constitution.

B.C. 396. To this offer on the part of Agesilaus to undertake such an expedition the Lacedaemonians responded by presenting him with all he asked for, and six months' provisions besides. When the hour of departure came he offered all such sacrifices as are necessary, and lastly those "before crossing the border," [3] and so set out. This done, he despatched to the several states [4] messengers with directions as to the numbers to be sent from each, and the points of rendezvous; but for himself he was minded to go and do sacrifice at Aulis, even as Agamemnon had offered sacrifice in that place ere he set sail for Troy. But when he had reached the place and had begun to sacrifice, the Boeotarchs [5] being apprised of his design, sent a body of cavalry and bade him desist from further sacrificing; [6] and lighting upon victims already offered, they hurled them from off the altars, scattering the fragments. Then Agesilaus, calling the gods to witness, got on board his trireme in bitter indignation, and sailed away. Arrived at Geraestus, he there collected as large a portion of his troops as possible, and with the armada made sail for Ephesus.

When he had reached that city the first move was made by Tissaphernes, who sent asking, "With what purpose he was come thither?" And the Spartan king made answer: "With the intention that the cities in Asia shall be independent even as are the cities in our quarter of Hellas." In answer to this Tissaphernes said: "If you on your part choose to make a truce whilst I send ambassadors to the king, I think you may well arrange the matter, and sail back home again, if so you will." "Willing enough should I be," replied Agesilaus, "were I not persuaded that you are cheating me." "Nay, but it is open to you," replied the satrap, "to exact a surety for the execution of the terms... 'Provided always that you, Tissaphernes, carry out what you say without deceit, we on our side will abstain from injuring your dominion in any respect whatever during the truce.'" [7] Accordingly in the presence of three commissioners—Herippidas, Dercylidas, and Megillus—Tissaphernes took an oath in the words prescribed: "Verily and indeed, I

will effect peace honestly and without guile." To which the commissioners, on behalf of Agesilaus, swore a counter-oath: "Verily and indeed, provided Tissaphernes so acts, we on our side will observe the truce."

Tissaphernes at once gave the lie to what he had sworn. Instead of adhering to peace he sent up to demand a large army from the king, in addition to what he already had. But Agesilaus, though he was fully alive to these proceedings, adhered as rigidly as ever to the truce.

To keep quiet and enjoy leisure was his duty, in the exercise of which he wore away the time at Ephesus. But in reference to the organisation of the several states it was a season of vehement constitutional disturbance in the several cities; that is to say, there were neither democracies as in the old days of the Athenians, nor yet were there decarchies as in the days of Lysander. But here was Lysander back again. Every one recognised him, and flocked to him with petitions for one favour or another, which he was to obtain for them from Agesilaus. A crowd of suitors danced attendance on his heels, and formed so conspicuous a retinue that Agesilaus, any one would have supposed, was the private person and Lysander the king. All this was maddening to Agesilaus, as was presently plain. As to the rest of the Thirty, jealousy did not suffer them to keep silence, and they put it plainly to Agesilaus that the super-regal splendour in which Lysander lived was a violation of the constitution. So when Lysander took upon himself to introduce some of his petitioners to Agesilaus, the latter turned them a deaf ear. Their being aided and abetted by Lysander was sufficient; he sent them away discomfited. At length, as time after time things turned out contrary to his wishes, Lysander himself perceived the position of affairs. He now no longer suffered that crowd to follow him, and gave those who asked him help in anything plainly to understand that they would gain nothing, but rather be losers, by his intervention. But being bitterly annoyed at the degradation put upon him, he came to the king and said to him: "Ah, Agesilaus, how well you know the art of humbling your friends!" "Ay,

indeed," the king replied; "those of them whose one idea it is to appear greater than myself; if I did not know how also to requite with honour those who work for my good, I should be ashamed." And Lysander said: "maybe there is more reason in your doings than ever guided my conduct;" adding, "Grant me for the rest one favour, so shall I cease to blush at the loss of my influence with you, and you will cease to be embarrassed by my presence. Send me off on a mission somewhere; wherever I am I will strive to be of service to you." Such was the proposal of Lysander. Agesilaus resolved to act upon it, and despatched Lysander to the Hellespont. And this is what befell. [8] Lysander, being made aware of a slight which had been put upon Spithridates the Persian by Pharnabazus, got into conversation with the injured man, and so worked upon him that he was persuaded to bring his children and his personal belongings, and with a couple of hundred troops to revolt. The next step was to deposit all the goods safely in Cyzicus, and the last to get on shipboard with Spithridates and his son, and so to present himself with his Persian friends to Agesilaus. Agesilaus, on his side, was delighted at the transaction, and set himself at once to get information about Pharnabazus, his territory and his government.

Meanwhile Tissaphernes had waxed bolder. A large body of troops had been sent down by the king. On the strength of that he declared war against Agesilaus, if he did not instantly withdraw his troops from Asia. The Lacedaemonians there [9] present, no less than the allies, received the news with profound vexation, persuaded as they were that Agesilaus had no force capable of competing with the king's grand armament. But a smile lit up the face of Agesilaus as he bade the ambassadors return to Tissaphernes and tell him that he was much in his debt for the perjury by which he had won the enmity of Heaven and made the very gods themselves allies of Hellas. He at once issued a general order to the troops to equip themselves for a forward movement. He warned the cities through which he must pass in an advance upon Caria, to have markets in readiness, and lastly, he despatched a

message to the Ionian, Aeolian, and Hellespontine communities to send their contingents to join him at Ephesus.

Tissaphernes, putting together the facts that Agesilaus had no cavalry and that Caria was a region unadapted to that arm, and persuaded in his own mind also that the Spartan could not but cherish wrath against himself personally for his chicanery, felt convinced that he was really intending to invade Caria, and that the satrap's palace was his final goal. Accordingly he transferred the whole of his infantry to that province, and proceeded to lead his cavalry round into the plain of the Maeander. Here he conceived himself capable of trampling the Hellenes under foot with his horsemen before they could reach the craggy districts where no cavalry could operate.

But, instead of marching straight into Caria, Agesilaus turned sharp off in the opposite direction towards Phrygia. Picking up various detachments of troops which met him on his march, he steadily advanced, laying cities prostrate before him, and by the unexpectedness of his attack reaping a golden harvest of spoil. As a rule the march was prosecuted safely; but not far from Dascylium his advanced guard of cavalry were pushing on towards a knoll to take a survey of the state of things in front, when, as chance would have it, a detachment of cavalry sent forward by Pharnabazus—the corps, in fact, of Rhathines and his natural brother Bagaeus—just about equal to the Hellenes in number, also came galloping up to the very knoll in question. The two bodies found themselves face to face not one hundred and fifty yards [10] apart, and for the first moment or two stood stock still. The Hellenic horse were drawn up like an ordinary phalanx four deep, the barbarians presenting a narrow front of twelve or thereabouts, and a very disproportionate depth. There was a moment's pause, and then the barbarians, taking the initiative, charged. There was a hand-to-hand tussle, in which any Hellene who succeeded in striking his man shivered his lance with the blow, while the Persian troopers, armed with cornel-wood javelins, speedily despatched a dozen men and a couple of horses. [11] At this point the

Hellenic cavalry turned and fled. But as Agesilaus came up to the rescue with his heavy infantry, the Asiatics were forced in their turn to withdraw, with the loss of one man slain. This cavalry engagement gave them pause. Agesilaus on the day following it offered sacrifice. "Was he to continue his advance?" But the victims proved hopeless. [12] There was nothing for it after this manifestation but to turn and march towards the sea. It was clear enough to his mind that without a proper cavalry force it would be impossible to conduct a campaign in the flat country. Cavalry, therefore, he must get, or be driven to mere guerilla warfare. With this view he drew up a list of all the wealthiest inhabitants belonging to the several cities of those parts. Their duty would be to support a body of cavalry, with the proviso, however, that any one contributing a horse, arms, and rider, up to the standard, would be exempted from personal service. The effect was instantaneous. The zeal with which the recipients of these orders responded could hardly have been greater if they had been seeking substitutes to die for them.

B.C. 395. After this, at the first indication of spring, he collected the whole of his army at Ephesus. But the army needed training. With that object he proposed a series of prizes—prizes to the heavy infantry regiments, to be won by those who presented their men in the best condition; prizes for the cavalry regiments which could ride best; prizes for those divisions of peltasts and archers which proved most efficient in their respective duties. And now the gymnasiums were a sight to see, thronged as they were, one and all, with warriors stripping for exercise; or again, the hippodrome crowded with horses and riders performing their evolutions; or the javelin men and archers going through their peculiar drill. In fact, the whole city where he lay presented under his hands a spectacle not to be forgotten. The market-place literally teemed with horses, arms, and accoutrements of all sorts for sale. The bronze-worker, the carpenter, the smith, the leather-cutter, the painter and embosser, were all busily engaged

in fabricating the implements of war; so that the city of Ephesus itself was fairly converted into a military workshop. [13] It would have done a man's heart good to see those long lines of soldiers with Agesilaus at their head, as they stepped gaily be-garlanded from the gymnasiums to dedicate their wreaths to the goddess Artemis. Nor can I well conceive of elements more fraught with hope than were here combined. Here were reverence and piety towards Heaven; here practice in war and military training; here discipline with habitual obedience to authority. But contempt for one's enemy will infuse a kind of strength in battle. So the Spartan leader argued; and with a view to its production he ordered the quartermasters to put up the prisoners who had been captured by his foraging bands for auction, stripped naked; so that his Hellenic soldiery, as they looked at the white skins which had never been bared to sun and wind, the soft limbs unused to toil through constant riding in carriages, came to the conclusion that war with such adversaries would differ little from a fight with women.

By this date a full year had elapsed since the embarkation of Agesilaus, and the time had come for the Thirty with Lysander to sail back home, and for their successors, with Herippidas, to arrive. Among these Agesilaus appointed Xenocles and another to the command of the cavalry, Scythes to that of the heavy infantry of the enfranchised, [14] Herippidas to that of the Cyreians, and Migdon to that of the contingents from the states. Agesilaus gave them to understand that he intended to lead them forthwith by the most expeditious route against the stronghold of the country, [15] so that without further ceremony they might prepare their minds and bodies for the tug of battle. Tissaphernes, however, was firmly persuaded that this was only talk intended to deceive him; Agesilaus would this time certainly invade Caria. Accordingly he repeated his former tactics, transporting his infantry bodily into Caria and posting his cavalry in the valley of the Maeander. But Agesilaus was as good as his word, and at once invaded the district of Sardis. A three days' march through a region denuded of the enemy threw

large supplies into his hands. On the fourth day the cavalry of the enemy approached. Their general ordered the officer in charge of his baggage-train to cross the Pactolus and encamp, while his troopers, catching sight of stragglers from the Hellenic force scattered in pursuit of booty, put several of them to the sword. Perceiving which, Agesilaus ordered his cavalry to the rescue; and the Persians on their side, seeing their advance, collected together in battle order to receive them, with dense squadrons of horse, troop upon troop. The Spartan, reflecting that the enemy had as yet no infantry to support him, whilst he had all branches of the service to depend upon, concluded that the critical moment had arrived at which to risk an engagement. In this mood he sacrificed, and began advancing his main line of battle against the serried lines of cavalry in front of him, at the same time ordering the flower of his heavy infantry—the ten-years-service men [16]—to close with them at a run, and the peltasts to bring up their supports at the double. The order passed to his cavalry was to charge in confidence that he and the whole body of his troops were close behind them. The cavalry charge was received by the Persians without flinching, but presently finding themselves environed by the full tide of war they swerved. Some found a speedy grave within the river, but the mass of them gradually made good their escape. The Hellenes followed close on the heels of the flying foe and captured his camp. here the peltasts not unnaturally fell to pillaging; whereupon Agesilaus planted his troops so as to form a cordon enclosing the property of friends and foes alike. The spoil taken was considerable; it fetched more than seventy talents, [17] not to mention the famous camels, subsequently brought over by Agesilaus into Hellas, which were captured here. At the moment of the battle Tissaphernes lay in Sardis. Hence the Persians argued that they had been betrayed by the satrap. And the king of Persia, coming to a like conclusion himself that Tissaphernes was to blame for the evil turn of his affairs, sent down Tithraustes and beheaded him. [18]

This done, Tithraustes sent an embassy to Agesilaus with a message as follows: "The author of all our trouble, yours and ours, Agesilaus, has paid the penalty of his misdoings; the king therefore asks of you first that you should sail back home in peace; secondly, that the cities in Asia secured in their autonomy should continue to render him the ancient tribute." To this proposition Agesilaus made answer that "without the authorities at home he could do nothing in the matter." "Then do you, at least," replied Tithraustes, "while awaiting advice from Lacedaemon, withdraw into the territory of Pharnabazus. Have I not avenged you of your enemy?" "While, then, I am on my way thither," rejoined Agesilaus, "will you support my army with provisions?" On this wise Tithraustes handed him thirty talents, [19] which the other took, and forthwith began his march into Phrygia (the Phrygia of Pharnabazus). He lay in the plain district above Cyme, [20] when a message reached him from the home authorities, giving him absolute disposal of the naval forces, [21] with the right to appoint the admiral of his choice. This course the Lacedaemonians were led to adopt by the following considerations: If, they argued, the same man were in command of both services, the land force would be greatly strengthened through the concentration of the double force at any point necessary; and the navy likewise would be far more useful through the immediate presence and co-operation of the land force where needed. Apprised of these measures, Agesilaus in the first instance sent an order to the cities on the islands and the seaboard to fit out as many ships of war as they severally might deem desirable. The result was a new navy, consisting of the vessels thus voluntarily furnished by the states, with others presented by private persons out of courtesy to their commander, and amounting in all to a fleet of one hundred and twenty sail. The admiral whom he selected was Peisander, his wife's brother, a man of genuine ambition and of a vigorous spirit, but not sufficiently expert in the details of equipment to achieve a great naval

success. Thus while Peisander set off to attend to naval matters, Agesilaus continued his march whither he was bound to Phrygia.

1 See Grote, "H. G." ix. 353, for chronology, etc.

2 Technically, "neodamodes."

3 "Pol. Lac." xiii. 2 foll.

4 Or, "To the several cities he had already despatched messengers with directions," etc.; see Paus. III. ix. 1-3.

5 See Freeman, "Hist. of Federal Government," ch. iv. "Constitution of the Boeotian League," pp. 162, 163. The Boeotarchs, as representatives of the several Boeotian cities, were the supreme military commanders of the League, and, as it would appear, the general administrators of Federal affairs. "The Boeotarchs of course command at Delion, but they also act as administrative magistrates of the League by hindering Agesilaus from sacrificing at Aulis."

6 Plut. "Ages." vi.; "Pelop." xxi. See Breitenb. op. cit. Praef. p. xvi.; and below, III. v. 5; VI. iv. 23.

7 For this corrupt passage, see Hartman, "Anal. Xen." p. 332; also Otto Keller's critical edition of the "Hellenica" (Lips, MDCCCLXXX.)

8 See "Ages." iii. 3; "Anab." VI. v. 7.

9 I.e. at Ephesus.

10 Lit. "four plethra."

11 See Xenophon's treatise "On Horsemanship," xii. 12.

12 Lit. "lobeless," i.e. with a lobe of the liver wanting—a bad sign.

13 See Plut. "Marc." (Clough, ii. 262); Polyb. "Hist." x. 20.

14 The neodamodes.

15 I.e. Lydia. See Plut. "Ages." x. (Clough, iv. 11).

16 See note to "Hell." II. iv. 32.

17 = 17,062 pounds: 10 shillings.

18 See Diod. xiv. 80.

19 = 7,312 pounds: 10 shillings.

20 See "Cyrop." VII. i. 45.

21 See Grote, "H. G." ix. 327, note 3; Arist. "Pol." ii. 9, 33.

V

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But now Tithraustes seemed to have discovered in Agesilaus a disposition to despise the fortunes of the Persian monarch—he evidently had no intention to withdraw from Asia; on the contrary, he was cherishing hopes vast enough to include the capture of the king himself. Being at his wits' end how to manage matters, he resolved to send Timocrates the Rhodian to Hellas with a gift of gold worthy fifty silver talents, [1] and enjoined upon him to endeavour to exchange solemn pledges with the leading men in the several states, binding them to undertake a war against Lacedaemon. Timocrates arrived and began to dole out his presents. In Thebes he gave gifts to Androcleidas, Ismenias, and Galaxidorus; in Corinth to Timolaus and Polyanthes; in Argos to Cylon and his party. The Athenians, [2] though they took no share of the gold, were none the less eager for the war, being of opinion that empire was theirs by right. [3] The recipients of the moneys forthwith began covertly to attack the Lacedaemonians in their respective states, and, when they had brought these to a sufficient pitch of hatred, bound together the most important of them in a confederacy.

But it was clear to the leaders in Thebes that, unless some one struck the first blow, the Lacedaemonians would never be brought to break the truce with their allies. They therefore persuaded the Opuntian Locrians [4] to levy moneys on a debatable district, [5] jointly claimed by the Phocians and themselves, when the Phocians would be sure to retaliate by an attack on Locris. These expectations were fulfilled. The Phocians immediately invaded Locris and seized moneys on their side with ample interest. Then Androcleidas and his friends lost no time in persuading the Thebans to assist the Locrians, on the ground that it was no debatable district which had been entered by the Phocians, but the admittedly friendly and allied

territory of Locris itself. The counter-invasion of Phocis and pillage of their country by the Thebans promptly induced the Phocians to send an embassy to Lacedaemon. In claiming assistance they explained that the war was not of their own seeking, but that they had attacked the Locrians in self-defence. On their side the Lacedaemonians were glad enough to seize a pretext for marching upon the Thebans, against whom they cherished a long-standing bitterness. They had not forgotten the claim which the Thebans had set up to a tithe for Apollo in Deceleia, [6] nor yet their refusal to support Lacedaemon in the attack on Piraeus; [7] and they accused them further of having persuaded the Corinthians not to join that expedition. Nor did they fail to call to mind some later proceedings of the Thebans—their refusal to allow Agesilaus to sacrifice in Aulis; [8] their snatching the victims already offered and hurling them from the altars; their refusal to join the same general in a campaign directed even against Asia. [9] The Lacedaemonians further reasoned that now, if ever, was the favourable moment to conduct an expedition against the Thebans, and once for all to put a stop to their insolent behaviour towards them. Affairs in Asia were prospering under the strong arm of Agesilaus, and in Hellas they had no other war on hand to trammel their movements. Such, therefore, being the general view of the situation adopted at Lacedaemon, the ephors proceeded to call out the ban. Meanwhile they despatched Lysander to Phocis with orders to put himself at the head of the Phocians along with the Oetaeans, Heracleotes, Melians, and Aenianians, and to march upon Haliartus; before the walls of which place Pausanias, the destined leader of the expedition, undertook to present himself at the head of the Lacedaemonians and other Peloponnesian forces by a specified date. Lysander not only carried out his instructions to the letter, but going a little beyond them, succeeded in detaching Orchomenus from Thebes. [10] Pausanias, on the other hand, after finding the sacrifice for crossing the frontier favourable, sat down at Tegea and set about despatching to and fro the commandants of allied troops

whilst contentedly awaiting the soldiers from the provincial [11] districts of Laconia.

And now that it was fully plain to the Thebans that the Lacedaemonians would invade their territory, they sent ambassadors to Athens, who spoke as follows:—

"Men of Athens, it is a mistake on your part to blame us for certain harsh resolutions concerning Athens at the conclusion of the war. [12] That vote was not authorised by the state of Thebes. It was the utterance merely of one man, [13] who was at that time seated in the congress of the allies. A more important fact is that when the Lacedaemonians summoned us to attack Piraeus [14] the collective state of Thebes passed a resolution refusing to join in the campaign. As then you are to a large extent the cause of the resentment which the Lacedaemonians feel towards us, we consider it only fair that you in your turn should render us assistance. Still more do we demand of you, sirs, who were of the city party at that date, to enter heart and soul into war with the Lacedaemonians. For what were their services to you? They first deliberately converted you into an oligarchy and placed you in hostility to the democracy, and then they came with a great force under guise of being your allies, and delivered you over to the majority, so that, for any service they rendered you, you were all dead men; and you owe your lives to our friends here, the people of Athens. [15]

"But to pass on—we all know, men of Athens, that you would like to recover the empire which you formerly possessed; and how can you compass your object better than by coming to the aid yourselves of the victims of Lacedaemonian injustice? Is it their wide empire of which you are afraid? Let not that make cowards of you—much rather let it embolden you as you lay to heart and ponder your own case. When your empire was widest then the crop of your enemies was thickest. Only so long as they found no opportunity to revolt did they keep their hatred of you dark; but no sooner had they found a champion in Lacedaemon than they at once

showed what they really felt towards you. So too to-day. Let us show plainly that we mean to stand shoulder to shoulder [16] embattled against the Lacedaemonians; and haters enough of them—whole armies—never fear, will be forthcoming. To prove the truth of this assertion you need only to count upon your fingers. How many friends have they left to them to-day? The Argives have been, are, and ever will be, hostile to them. Of course. But the Eleians? Why, the Eleians have quite lately [17] been robbed of so much territory and so many cities that their friendship is converted into hatred. And what shall we say of the Corinthians? the Arcadians? the Achaeans? In the war which Sparta waged against you, there was no toil, no danger, no expense, which those peoples did not share, in obedience to the dulcet coaxings [18] and persuasions of that power. The Lacedaemonians gained what they wanted, and then not one fractional portion of empire, honour, or wealth did these faithful followers come in for. That is not all. They have no scruple in appointing their helots [19] as governors, and on the free necks of their alies, in the day of their good fortune, they have planted the tyrant's heel.

"Then again take the case of those whom they have detached from yourselves. In the most patent way they have cajoled and cheated them; in place of freedom they have presented them with a twofold slavery. The allies are tyrannised over by the governor and tyrannised over by the ten commissioners set up by Lysander over every city. [20] And to come lastly to the great king. In spite of all the enormous contributions with which he aided them to gain a mastery over you, is the lord of Asia one whit better off to-day than if he had taken exactly the opposite course and joined you in reducing them?

"Is it not clear that you have only to step forward once again as the champions of this crowd of sufferers from injustice, and you will attain to a pinnacle of power quite unprecedented? In the days of your old empire you were leaders of the maritime powers merely—that is clear; but your new

empire to-day will be universal. You will have at your backs not only your former subjects, but ourselves, and the Peloponnesians, and the king himself, with all that mighty power which is his. We do not deny that we were serviceable allies enough to Lacedaemon, as you will bear us witness; but this we say:—If we helped the Lacedaemonians vigorously in the past, everything tends to show that we shall help you still more vigorously to-day; for our swords will be unsheathed, not in behalf of islanders, or Syracusans, or men of alien stock, as happened in the late war, but of ourselves, suffering under a sense of wrong. And there is another important fact which you ought to realise: this selfish system of organised greed which is Sparta's will fall more readily to pieces than your own late empire. Yours was the proud assertion of naval empire over subjects powerless by sea. Theirs is the selfish sway of a minority asserting dominion over states equally well armed with themselves, and many times more numerous. Here our remarks end. Do not forget, however, men of Athens, that as far as we can understand the matter, the field to which we invite you is destined to prove far richer in blessings to your own state of Athens than to ours, Thebes."

With these words the speaker ended. Among the Athenians, speaker after speaker spoke in favour of the proposition, [21] and finally a unanimous resolution was passed voting assistance to the Thebans. Thrasybulus, in an answer communicating the resolution, pointed out with pride that in spite of the unfortified condition of Piraeus, Athens would not shrink from repaying her former debt of gratitude to Thebes with interest. "You," he added, "refused to join in a campaign against us; we are prepared to fight your battles with you against the enemy, if he attacks you." Thus the Thebans returned home and made preparations to defend themselves, whilst the Athenians made ready to assist them.

And now the Lacedaemonians no longer hesitated. Pausanias the king advanced into Boeotia with the home army and the whole of the

Peloponnesian contingents, saving only the Corinthians, who declined to serve. Lysander, at the head of the army supplied by Phocis and Orchomenus and the other strong places in those parts, had already reached Haliartus, in front of Pausanias. Being arrived, he refused to sit down quietly and await the arrival of the army from Lacedaemon, but at once marched with what troops he had against the walls of Haliartus; and in the first instance he tried to persuade the citizens to detach themselves from Thebes and to assume autonomy, but the intention was cut short by certain Thebans within the fortress. Whereupon Lysander attacked the place. The Thebans were made aware, [22] and hurried to the rescue with heavy infantry and cavalry. Then, whether it was that the army of relief fell upon Lysander unawares, or that with clear knowledge of his approach he preferred to await the enemy, with intent to crush him, is uncertain. This only is clear: a battle was fought beside the walls, and a trophy still exists to mark the victory of the townsfolk before the gates of Haliartus. Lysander was slain, and the rest fled to the mountains, the Thebans hotly pursuing. But when the pursuit had led them to some considerable height, and they were fairly environed and hemmed in by difficult ground and narrow space, then the heavy infantry turned to bay, and greeted them with a shower of darts and missiles. First two or three men dropped who had been foremost of the pursuers, and then upon the rest they poured volleys of stones down the precipitous incline, and pressed on their late pursuers with much zeal, until the Thebans turned tail and quitted the deadly slope, leaving behind them more than a couple of hundred corpses.

On this day, thereafter, the hearts of the Thebans failed them as they counted their losses and found them equal to their gains; but the next day they discovered that during the night the Phocians and the rest of them had made off to their several homes, whereupon they fell to pluming themselves highly on their achievement. But presently Pausanias appeared at the head of the Lacedaemonian army, and once more their dangers seemed to thicken

round them. Deep, we are told, was the silence and abasement which reigned in their host. It was not until the third day, when the Athenians arrived [23] and were duely drawn up beside them, whilst Pausanias neither attacked nor offered battle, that at length the confidence of the Thebans took a larger range. Pausanias, on his side, having summoned his generals and commanders of fifties, [24] deliberated whether to give battle or to content himself with picking up the bodies of Lysander and those who fell with him, under cover of a truce.

The considerations which weighed upon the minds of Pausanias and the other high officers of the Lacedaemonians seem to have been that Lysander was dead and his defeated army in retreat; while, as far as they themselves were concerned, the Corinthian contingent was absolutely wanting, and the zeal of the troops there present at the lowest ebb. They further reasoned that the enemy's cavalry was numerous and theirs the reverse; whilst, weightiest of all, there lay the dead right under the walls, so that if they had been ever so much stronger it would have been no easy task to pick up the bodies within range of the towers of Haliartus. On all these grounds they determined to ask for a flag of truce, in order to pick up the bodies of the slain. These, however, the Thebans were not disposed to give back unless they agreed to retire from their territory. The terms were gladly accepted by the Lacedaemonians, who at once picked up the corpses of the slain, and prepared to quit the territory of Boeotia. The preliminaries were transacted, and the retreat commenced. Despondent indeed was the demeanour of the Lacedaemonians, in contrast with the insolent bearing of the Thebans, who visited the slightest attempt to trespass on their private estates with blows and chased the offenders back on to the high roads unflinchingly. Such was the conclusion of the campaign of the Lacedaemonians.

As for Pausanias, on his arrival at home he was tried on the capital charge. The heads of indictment set forth that he had failed to reach Haliartus as soon as Lysander, in spite of his undertaking to be there on the

same day: that, instead of using any endeavour to pick up the bodies of the slain by force of arms, he had asked for a flag of truce: that at an earlier date, when he had got the popular government of Athens fairly in his grip at Piraeus, he had suffered it to slip through his fingers and escape. Besides this, [25] he failed to present himself at the trial, and a sentence of death was passed upon him. He escaped to Tegea and there died of an illness whilst still in exile. Thus closes the chapter of events enacted on the soil of Hellas. To return to Asia and Agesilaus.

[1] = 12,187 pounds: 10 shillings.

[2] See Paus. III. ix. 8; Plut. "Ages." xv.

[3] Reading νομίζοντες αυτον το αρχειν with Sauppe; or if, as Breitinbach suggests, ενομιζον δε ουκη ουτον το αρκηεστχαι, translate "but thought it was not for them to take the initiative."

[4] For an alliance between Athens and the Locrians, B.C. 395, see Hicks, 67; and below, IV. ii. 17.

[5] Lit. "the." See Paus. III. ix. 9.

[6] See Grote, "H. G." ix. 309, 403; viii. 355.

[7] "Hell." II. iv. 30, B.C. 403.

[8] See above, III. iv. 3; and below, VII. i. 34.

[9] See Paus. III. ix. 1-3.

[10] See Freeman, op. cit. p. 167, "Ill feeling between Thebes and other towns."—"Against Thebes, backed by Sparta, resistance was hopeless. It was not till long after that, at last (in 395 B.C.), on a favourable opportunity during the Corinthian war, Orchomenos openly seceded." And for the prior "state of disaffection towards Thebes on the part of the smaller cities," see "Mem." III. v. 2, in reference to B.C. 407.

[11] Lit. "perioecid."

[12] See "Hell." II. ii. 19; and below, VI. v. 35.

[13] Plut. "Lys." xv. "Erianthus the Theban gave his vote to pull down the city, and turn the country into sheep-pasture."—Clough, iii. 121.

[14] See "Hell." II. iv. 30.

[15] See "Hell." II. iv. 38, 40, 41.

16 Lit. "shield to shield."

17 Lit. "to-day," "nowadays."

18 μαλα λιπαρουμενοι. See Thuc. i. 66 foll.; vi. 88.

19 See "Pol. Lac." xiv.

20 Grote ("H. G." ix. 323), referring to this passage, and to "Hell." VI. iii. 8-11, notes the change in Spartan habits between 405 and 394 B.C. (i.e. between the victory of Aegospotami and the defeat of Cnidos), when Sparta possessed a large public revenue derived from the tribute of the dependent cities. For her earlier condition, 432 B.C., cf. Thuc. i. 80. For her subsequent condition, 334 B.C., cf. Arist. "Pol." ii. 6, 23.

21 For the alliance between Boeotia and Athens, B.C. 395, see Kohler, "C. I. A." ii. 6; Hicks, op. cit. 65; Lys. "pro Man." S. 13; Jebb, "Att. Or." i. p. 247; and the two speeches of the same orator Lysias against Alcibiades (son of the famous Alcibiades), on a Charge of Desertion ("Or." xiv.), and on a Charge of Failure to Serve ("Or." xv.)—Jebb, op. cit. i. p. 256 foll.

22 See Plut. "Lys." xxviii. (Clough, iii. 137).

23 See Dem. "On the Crown," 258.

24 Lit. "polemarchs and penteconters"—"colonels and lieutenants." See "Pol. Lac." xi.

25 Or, add, "as a further gravamen."

BOOK IV

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I

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B.C. 395. With the fall of the year Agesilaus reached Phrygia—the Phrygia of Pharnabazus—and proceeded to burn and harry the district. City after city was taken, some by force and some by voluntary surrender. To a proposal of Spithridates to lead him into Paphlagonia, [1] where he would introduce the king of the country to him in conference and obtain his alliance, he readily acceded. It was a long-cherished ambition of Agesilaus to alienate some one of the subject nations from the Persian monarch, and he pushed forward eagerly.

On his arrival in Paphlagonia, King Otys [2] came, and an alliance was made. (The fact was, he had been summoned by the king to Susa and had not gone up.) More than that, through the persuasion of Spithridates he left behind as a parting gift to Agesilaus one thousand cavalry and a couple of thousand peltasts. Agesilaus was anxious in some way to show his gratitude to Spithridates for such help, and spoke as follows:—"Tell me," he said to Spithridates, "would you not like to give your daughter to King Otys?" "Much more would I like to give her," he answered, "than he to take her—I an outcast wanderer, and he lord of a vast territory and forces." Nothing more was said at the time about the marriage; but when Otys was on the point of departure and came to bid farewell, Agesilaus, having taken care that Spithridates should be out of the way, in the presence of the Thirty broached the subject: [3] "Can you tell me, Otys, to what sort of family Spithridates belongs?" "To one of the noblest in Persia," replied the king. Agesilaus: "Have you observed how beautiful his son is?" Otys: "To be sure; last evening I was supping with him." Agesilaus: "And they tell me his daughter is yet more beautiful." Otys: "That may well be; beautiful she is." Agesilaus: "For my part, as you have proved so good a friend to us, I should

like to advise you to take this girl to wife. Not only is she very beautiful—and what more should a husband ask for?—but her father is of noble family, and has a force at his back large enough to retaliate on Pharnabazus for an injury. He has made the satrap, as you see, a fugitive and a vagabond in his own vast territory. I need not tell you," he added, "that a man who can so chastise an enemy is well able to benefit a friend; and of this be assured: by such an alliance you will gain not the connection of Spithridates alone, but of myself and the Lacedaemonians, and, as we are the leaders of Hellas, of the rest of Hellas also. And what a wedding yours will be! Were ever nuptials celebrated on so grand a scale before? Was ever bride led home by such an escort of cavalry and light-armed troops and heavy infantry, as shall escort your wife home to your palace?" Otys asked: "Is Spithridates of one mind with you in this proposal?" and Agesilaus answered: "In good sooth he did not bid me make it for him. And for my own part in the matter, though it is, I admit, a rare pleasure to requite an enemy, yet I had far rather at any time discover some good fortune for my friends." Otys: "Why not ask if your project pleases Spithridates too?" Then Agesilaus, turning to Herippidas and the rest of the Thirty, bade them go to Spithridates; "and give him such good instruction," he added, "that he shall wish what we wish." The Thirty rose and retired to administer their lesson. But they seemed to tarry a long time, and Agesilaus asked: "What say you, King Otys—shall we summon him hither ourselves? You, I feel certain, are better able to persuade him than the whole Thirty put together." Thereupon Agesilaus summoned Spithridates and the others. As they came forward, Herippidas promptly delivered himself thus: "I spare you the details, Agesilaus. To make a long story short, Spithridates says, 'He will be glad to do whatever pleases you.'" Then Agesilaus, turning first to one and then to the other: "What pleases me," said he, "is that you should wed a daughter—and you a wife—so happily. [4] But," he added, "I do not see how we can well bring home the bride by land till spring." "No, not by land," the suitor

answered, "but you might, if you chose, conduct her home at once by sea." Thereupon they exchanged pledges to ratify the compact; and so sent Otys rejoicing on his way.

Agesilaus, who had not failed to note the king's impatience, at once fitted out a ship of war and gave orders to Callias, a Lacedaemonian, to escort the maiden to her new home; after which he himself began his march on Dascylium. Here was the palace of Pharnabazus. It lay in the midst of abundant supplies. Here, too, were most fair hunting grounds, offering the hunter choice between enclosed parks [5] and a wide expanse of field and fell; and all around there flowed a river full of fish of every sort; and for the sportsman versed in fowling, winged game in abundance.

In these quarters the Spartan king passed the winter, collecting supplies for the army either on the spot or by a system of forage. On one of these occasions the troops, who had grown reckless and scornful of the enemy through long immunity from attack, whilst engaged in collecting supplies were scattered over the flat country, when Pharnabazus fell upon them with two scythe-chariots and about four hundred horse. Seeing him thus advancing, the Hellenes ran together, mustering possibly seven hundred men. The Persian did not hesitate, but placing his chariots in front, supported by himself and the cavalry, he gave the command to charge. The scythe-chariots charged and scattered the compact mass, and speedily the cavalry had laid low in the dust about a hundred men, while the rest retreated hastily, under cover of Agesilaus and his hoplites, who were fortunately near.

It was the third or fourth day after this that Spithridates made a discovery: Pharnabazus lay encamped in Caue, a large village not more than eighteen miles [6]away. This news he lost no time in reporting to Herippidas. The latter, who was longing for some brilliant exploit, begged Agesilaus to furnish him with two thousand hoplites, an equal number of peltasts, and some cavalry—the latter to consist of the horsemen of Spithridates, the

Paphlagonians, and as many Hellene troopers as he might perchance persuade to follow him. Having got the promise of them from Agesilaus, he proceeded to take the auspices. Towards late afternoon he obtained favourable omens and broke off the sacrifice. Thereupon he ordered the troops to get their evening meal, after which they were to present themselves in front of the camp. But by the time darkness had closed in, not one half of them had come out. To abandon the project was to call down the ridicule of the rest of the Thirty. So he set out with the force to hand, and about daylight, falling on the camp of Pharnabazus, put many of his advanced guard of Mysians to the sword. The men themselves made good their escape in different directions, but the camp was taken, and with it divers goblets and other gear such as a man like Pharnabazus would have, not to speak of much baggage and many baggage animals. It was the dread of being surrounded and besieged, if he should establish himself for long at any one spot, which induced Pharnabazus to flee in gipsy fashion from point to point over the country, carefully obliterating his encampments. Now as the Paphlagonians and Spithridates brought back the captured property, they were met by Herippidas with his brigadiers and captains, who stopped them and [7] relieved them of all they had; the object being to have as large a list as possible of captures to deliver over to the officers who superintended the sale of booty. [8] This treatment the Asiatics found intolerable. They deemed themselves at once injured and insulted, got their kit together in the night, and made off in the direction of Sardis to join Ariaeus without mistrust, seeing that he too had revolted and gone to war with the king. On Agesilaus himself no heavier blow fell during the whole campaign than the desertion of Spithridates and Megabates and the Paphlagonians.

Now there was a certain man of Cyzicus, Apollophanes by name; he was an old friend of Pharnabazus, and at this time had become a friend also of Agesilaus. [9] This man informed Agesilaus that he thought he could bring

about a meeting between him and Pharnabazus, which might tend to friendship; and having so got ear of him, he obtained pledges of good faith between his two friends, and presented himself with Pharnabazus at the trysting-place, where Agesilaus with the Thirty around him awaited their coming, reclined upon a grassy sward. Pharnabazus presently arrived clad in costliest apparel; but just as his attendants were about to spread at his feet the carpets on which the Persians delicately seat themselves, he was touched with a sense of shame at his own luxury in sight of the simplicity of Agesilaus, and he also without further ceremony seated himself on the bare ground. And first the two bade one another hail, and then Pharnabazus stretched out his right hand and Agesilaus his to meet him, and the conversation began. Pharnabazus, as the elder of the two, spoke first. "Agesilaus," he said, "and all you Lacedaemonians here present, while you were at war with the Athenians I was your friend and ally; it was I who furnished the wealth that made your navy strong on sea; on land I fought on horseback by your side, and pursued your enemies into the sea. [10] As to duplicity like that of Tissaphernes, I challenge you to accuse me of having played you false by word or deed. Such have I ever been; and in return how am I treated by yourselves to-day?—in such sort that I cannot even sup in my own country unless, like the wild animals, I pick up the scraps you chance to leave. The beautiful palaces which my father left me as an heirloom, the parks [11] full of trees and beasts of the chase in which my heart rejoiced, lie before my eyes hacked to pieces, burnt to ashes. Maybe I do not comprehend the first principles of justice and holiness; do you then explain to me how all this resembles the conduct of men who know how to repay a simple debt of gratitude." He ceased, and the Thirty were ashamed before him and kept silence. [12]

At length, after some pause, Agesilaus spoke. "I think you are aware," he said, "Pharnabazus, that within the states of Hellas the folk of one community contract relations of friendship and hospitality with one another;

[13] but if these states should go to war, then each man will side with his fatherland, and friend will find himself pitted against friend in the field of battle, and, if it so betide, the one may even deal the other his death-blow. So too we to-day, being at war with your sovereign lord the king, must needs regard as our enemy all that he calls his; not but that with yourself personally we should esteem it our high fortune to be friends. If indeed it were merely an exchange of service—were you asked to give up your lord the king and to take us as your masters in his stead, I could not so advise you; but the fact is, by joining with us it is in your power to-day to bow your head to no man, to call no man master, to reap the produce of your own domain in freedom—freedom, which to my mind is more precious than all riches. Not that we bid you to become a beggar for the sake of freedom, but rather to use our friendship to increase not the king's authority, but your own, by subduing those who are your fellow-slaves to-day, and who to-morrow shall be your willing subjects. Well, then, freedom given and wealth added—what more would you desire to fill the cup of happiness to overflowing?" Pharnabazus replied: "Shall I tell you plainly what I will do?" "That were but kind and courteous on your part," he answered. "Thus it stands with me, then," said Pharnabazus. "If the king should send another general, and if he should wish to rank me under this new man's orders, I, for my part, am willing to accept your friendship and alliance; but if he offers me the supreme command—why, then, I plainly tell you, there is a certain something in the very name ambition which whispers me that I shall war against you to the best of my ability." [14] When he heard that, Agesilaus seized the satrap's hand, exclaiming: "Ah, best of mortals, may the day arrive which sends us such a friend! Of one thing rest assured. This instant I leave your territory with what haste I may, and for the future—even in case of war—as long as we can find foes elsewhere our hands shall hold aloof from you and yours."

And with these words he broke up the meeting. Pharnabazus mounted his horse and rode away, but his son by Parapita, who was still in the bloom of youth, lingered behind; then, running up to Agesilaus, he exclaimed: "See, I choose you as my friend." "And I accept you," replied the king. "Remember, then," the lad answered, and with the word presented the beautiful javelin in his hand to Agesilaus, who received it, and unclasping a splendid trapping [15] which his secretary, Idaeus, had round the neck of his charger, he gave it in return to the youth; whereupon the boy leapt on his horse's back and galloped after his father. [16] At a later date, during the absence of Pharnabazus abroad, this same youth, the son of Parapita, was deprived of the government by his brother and driven into exile. Then Agesilaus took great interest in him, and as he had a strong attachment to the son of Eualces, an Athenian, Agesilaus did all he could to have this friend of his, who was the tallest of the boys, admitted to the two hundred yards race at Olympia.

B.C. 394. But to return to the actual moment. Agesilaus was as good as his word, and at once marched out of the territory of Pharnabazus. The season verged on spring. Reaching the plain of Thebe, [17] he encamped in the neighbourhood of the temple of Artemis of Astyra, [18] and there employed himself in collecting troops from every side, in addition to those which he already had, so as to form a complete armament. These preparations were pressed forward with a view to penetrating as far as possible into the interior. He was persuaded that every tribe or nation placed in his rear might be considered as alienated from the king.

[1] See Hartman ("An. Xen." p. 339), who suggests Οτυν αυτο for σθν αυτο.

[2] See "Ages." iii. 4, where he is called Cotys.

[3] I.e. "Spartan counsellors."

[4] Or, "and may the wedding be blest!"

[5] Lit. "paradises." See "Anab." I. ii. 7; "Cyrop." I. iv. 11.

[6] Lit. "one hundred and sixty stades."

[7] Or, "captains posted to intercept them, who relieved..." See "Anab." IV. i. 14.

[8] See "Pol. Lac." xiii. 11, for these officers.

[9] "Ages." v. 4; Plut. "Ages." xi. (Clough, iv. p. 14).

[10] See "Hell." I. i. 6.

[11] Lit. "paradises."

[12] Theopompus of Chios, the historian (b. B.C. 378, fl. B.C. 333), "in the eleventh book (of his Συνταξεις Ελλενικον) borrowed Xenophon's lively account of the interview between Agesilaus and Pharnabazus (Apollonius apud Euseb. B, "Praep. Evang." p. 465)." See "Hist. Lit. of Anc. Gr.," Muller and Donaldson, ii. p. 380.

[13] Or, add, "we call them guest friends."

[14] Or, "so subtle a force, it seems, is the love of honour that." Grote, "H. G." ix. 386; cf. Herod. iii. 57 for "ambition," φιλοτιμια.

[15] φαλαρα, bosses of gold, silver, or other metals, cast or chased, with some appropriate device in relief, which were worn as an ornamental trapping for horses, affixed to the head-stall or to a throat-collar, or to a martingale over the chest.—Rich's "Companion to Lat. Dict. and Greek Lex.," s.v.

[16] See Grote, ix. 387; Plut. "Ages." xiv. (Clough, iv. 15); "Ages." iii. 5. The incident is idealised in the "Cyrop." I. iv. 26 foll. See "Lyra Heroica": CXXV. A Ballad of East and West—the incident of the "turquoise-studded rein."

[17] "Anab." VII. viii. 7.

[18] Vide Strab. xiii. 606, 613. Seventy stades from Thebe.

II

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Such were the concerns and projects of Agesilaus. Meanwhile the Lacedaemonians at home were quite alive to the fact that moneys had been sent into Hellas, and that the bigger states were leagued together to declare war against them. It was hard to avoid the conclusion that Sparta herself was in actual danger, and that a campaign was inevitable. While busy, therefore, with preparations themselves, they lost no time in despatching Epicydidas to fetch Agesilaus. That officer, on his arrival, explained the position of affairs, and concluded by delivering a peremptory summons of the state recalling him to the assistance of the fatherland without delay. The announcement could not but come as a grievous blow to Agesilaus, as he reflected on the vanished hopes, and the honours plucked from his grasp. Still, he summoned the allies and announced to them the contents of the despatch from home. "To aid our fatherland," he added, "is an imperative duty. If, however, matters turn out well on the other side, rely upon it, friends and allies, I will not forget you, but I shall be back anon to carry out your wishes." When they heard the announcement many wept, and they passed a resolution, one and all, to assist Agesilaus in assisting Lacedaemon; if matters turned out well there, they undertook to take him as their leader and come back again to Asia; and so they fell to making preparations to follow him.

Agesilaus, on his side, determined to leave behind him in Asia Euxenus as governor, and with him a garrison numbering no less than four thousand troops, which would enable him to protect the states in Asia. But for himself, as on the one hand he could see that the majority of the soldiers would far rather stay behind than undertake service against fellow-Hellenes, and on the other hand he wished to take as fine and large an army with him

as he could, he offered prizes first to that state or city which should continue the best corps of troops, and secondly to that captain of mercenaries who should join the expedition with the best equipped battalion of heavy infantry, archers, and light infantry. On the same principle he informed the chief cavalry officers that the general who succeeded in presenting the best accoutred and best mounted regiment would receive from himself some victorious distinction. "The final adjudication," he said, "would not be made until they had crossed from Asia into Europe and had reached the Chersonese; and this with a view to impress upon them that the prizes were not for show but for real campaigners." [1] These consisted for the most part of infantry or cavalry arms and accoutrements tastefully furnished, besides which there were chaplets of gold. The whole, useful and ornamental alike, must have cost nearly a thousand pounds, [2] but as the result of this outlay, no doubt, arms of great value were procured for the expedition. [3] When the Hellespont was crossed the judges were appointed. The Lacedaemonians were represented by Menascus, Herippidas, and Orsippus, and the allies by one member from each state. As soon as the adjudication was complete, the army commenced its march with Agesilaus at its head, following the very route taken by the great king when he invaded Hellas.

Meanwhile the ephors had called out the ban, and as Agesipolis was still a boy, the state called upon Aristodemus, who was of the royal family and guardian of the young king, to lead the expedition; and now that the Lacedaemonians were ready to take the field and the forces of their opponents were duly mustered, the latter met [4] to consider the most advantageous method of doing battle.

Timolaus of Corinth spoke: "Soldiers of the allied forces," he said, "the growth of Lacedaemon seems to me just like that of some mighty river—at its sources small and easily crossed, but as it farther and farther advances, other rivers discharge themselves into its channel, and its stream grows ever

more formidable. So is it with the Lacedaemonians. Take them at the starting-point and they are but a single community, but as they advance and attach city after city they grow more numerous and more resistless. I observe that when people wish to take wasps' nests—if they try to capture the creatures on the wing, they are liable to be attacked by half the hive; whereas, if they apply fire to them ere they leave their homes, they will master them without scathe themselves. On this principle I think it best to bring about the battle within the hive itself, or, short of that, as close to Lacedaemon as possible." [5]

The arguments of the speaker were deemed sound, and a resolution was passed in that sense; but before it could be carried out there were various arrangements to be made. There was the question of headship. Then, again, what was the proper depth of line to be given to the different army corps? for if any particular state or states gave too great a depth to their battle line they would enable the enemy to turn their flank. Whilst they were debating these points, the Lacedaemonians had incorporated the men of Tegea and the men of Mantinea, and were ready to debouch into the bimarine region. [6] And as the two armies advanced almost at the same time, the Corinthians and the rest reached the Nemea, [7] and the Lacedaemonians and their allies occupied Sicyon. The Lacedaemonians entered by Epieiceia, and at first were severely handled by the light-armed troops of the enemy, who discharged stones and arrows from the vantage-ground on their right; but as they dropped down upon the Gulf of Corinth they advanced steadily onwards through the flat country, felling timber and burning the fair land. Their rivals, on their side, after a certain forward movement, [8] paused and encamped, placing the ravine in front of them; but still the Lacedaemonians advanced, and it was only when they were within ten furlongs [9] of the hostile position that they followed suit and encamped, and then they remained quiet.

And here I may state the numbers on either side. The Lacedaemonian heavy-armed infantry levies amounted to six thousand men. Of Eleians, Triphylians, Acroreians, and Lasionians, there must have been nearly three thousand, with fifteen hundred Sicyonians, while Epidaurus, Troezen, Hermione, and Halieis [10] contributed at least another three thousand. To these heavy infantry troops must be added six hundred Lacedaemonian cavalry, a body of Cretan archers about three hundred strong, besides another force of slingers, at least four hundred in all, consisting of Marganians, Letrinians, and Amphidolians. The men of Phlius were not represented. Their plea was they were keeping "holy truce." That was the total of the forces on the Lacedaemonian side. There was collected on the enemy's side six thousand Athenian heavy infantry, with about, as was stated, seven thousand Argives, and in the absence of the men of Orchomenus something like five thousand Boeotians. There were besides three thousand Corinthians, and again from the whole of Euboea at least three thousand. These formed the heavy infantry. Of cavalry the Boeotians, again in the absence of the Orchomenians, furnished eight hundred, the Athenians [11] six hundred, the Chalcidians of Euboea one hundred, the Opuntian Locrians [12] fifty. Their light troops, including those of the Corinthians, were more numerous, as the Ozolian Locrians, the Melians, and Arcarnanians [13] helped to swell their numbers.

Such was the strength of the two armies. The Boeotians, as long as they occupied the left wing, showed no anxiety to join battle, but after a rearrangement which gave them the right, placing the Athenians opposite the Lacedaemonians, and themselves opposite the Achaeans, at once, we are told, [14] the victims proved favourable, and the order was passed along the lines to prepare for immediate action. The Boeotians, in the first place, abandoning the rule of sixteen deep, chose to give their division the fullest possible depth, and, moreover, kept veering more and more to their right, with the intention of overlapping their opponent's flank. The consequence

was that the Athenians, to avoid being absolutely severed, were forced to follow suit, and edged towards the right, though they recognised the risk they ran of having their flank turned. For a while the Lacedaemonians had no idea of the advance of the enemy, owing to the rough nature of the ground, [15] but the notes of the paean at length announced to them the fact, and without an instant's delay the answering order "prepare for battle" ran along the different sections of their army. As soon as their troops were drawn up, according to the tactical disposition of the various generals of foreign brigades, the order was passed to "follow the lead," and then the Lacedaemonians on their side also began edging to their right, and eventually stretched out their wing so far that only six out of the ten regimental divisions of the Athenians confronted the Lacedaemonians, the other four finding themselves face to face with the men of Tegea. And now when they were less than a furlong [16] apart, the Lacedaemonians sacrificed in customary fashion a kid to the huntress goddess, [17] and advanced upon their opponents, wheeling round their overlapping columns to outflank his left. As the two armies closed, the allies of Lacedaemon were as a rule fairly borne down by their opponents. The men of Pellene alone, steadily confronting the Thespiaeans, held their ground, and the dead of either side strewed the position. [18] As to the Lacedaemonians themselves: crushing that portion of the Athenian troops which lay immediately in front of them, and at the same time encircling them with their overlapping right, they slew man after man of them; and, absolutely unscathed themselves, their unbroken columns continued their march, and so passed behind the four remaining divisions [19] of the Athenians before these latter had returned from their own victorious pursuit. Whereby the four divisions in question also emerged from battle intact, except for the casualties inflicted by the Tegeans in the first clash of the engagement. The troops next encountered by the Lacedaemonians were the Argives retiring. These they fell foul of, and the senior polemarch was just on the point of closing with them "breast

to breast" when some one, it is said, shouted, "Let their front ranks pass." This was done, and as the Argives raced past, their enemies thrust at their unprotected [20] sides and killed many of them. The Corinthians were caught in the same way as they retired, and when their turn had passed, once more the Lacedaemonians lit upon a portion of the Theban division retiring from the pursuit, and strewed the field with their dead. The end of it all was that the defeated troops in the first instance made for safety to the walls of their city, but the Corinthians within closed the gates, whereupon the troops took up quarters once again in their old encampment. The Lacedaemonians on their side withdrew to the point at which they first closed with the enemy, and there set up a trophy of victory. So the battle ended.

[1] Or, "that the perfection of equipment was regarded as anticipative of actual service in the field." Cobet suggests for ευκρίνειν διευκρίνειν; cf. "Oecon." viii. 6.

[2] Lit. "at least four talents" = 975 pounds.

[3] Or, "beyond which, the arms and material to equip the expedition were no doubt highly costly."

[4] At Corinth. See above, III. iv. 11; below, V. iv. 61, where the victory of Nixos is described but not localised.

[5] Or, "if not actually at Lacedaemon, then at least as near as possible to the hornet's nest."

[6] I.e. "the shores of the Corinthian Gulf." Or, "upon the strand or coast road or coast land of Achaia" (aliter τεν αιγιαλων(?) the Strand of the Corinthian Gulf, the old name of this part of Achaia).

[7] Or, "the district of Nemea."

[8] επελθόντες, but see Grote ("H. G." ix. 425 note), who prefers απελθοντες = retreated and encamped.

[9] Lit. "ten stades." For the numbers below, see Grote, "H. G." ix. 422, note 1.

[10] Halieis, a seafaring people (Strabo, viii. 373) and town on the coast of Hermionis; Herod. vii. 137; Thuc. i. 105, ii. 56, iv. 45; Diod. xi. 78; "Hell." VI. ii. 3.

[11] For a treaty between Athens and Eretria, B.C. 395, see Hicks, 66; and below, "Hell." IV. iii. 15; Hicks, 68, 69; Diod. xiv. 82.

[12] See above, "Hell." III. v. 3.

[13] See below, "Hell." IV. vi. 1; ib. vii. 1; VI. v. 23.

[14] Or, "then they lost no time in discovering that the victims proved favourable."

[15] See Grote, "H. G." ix. 428; cf. Lys. "pro Mant." 20.

[16] Lit. "a stade."

[17] Lit. "our Lady of the Chase." See "Pol. Lac." xiii. 8.

[18] Lit. "men on either side kept dropping at their post."

[19] Lit. "tribes."

[20] I.e. "right."

III

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Meanwhile Agesilaus was rapidly hastening with his reinforcements from Asia. He had reached Amphipolis when Dercylidas brought the news of this fresh victory of the Lacedaemonians; their own loss had been eight men, that of the enemy considerable. It was his business at the same time to explain that not a few of the allies had fallen also. Agesilaus asked, "Would it not be opportune, Dercylidas, if the cities that have furnished us with contingents could hear of this victory as soon as possible?" And Dercylidas replied: "The news at any rate is likely to put them in better heart." Then said the king: "As you were an eye-witness there could hardly be a better bearer of the news than yourself." To this proposal Dercylidas lent a willing ear—to travel abroad [1] was his special delight—and he replied, "Yes, under your orders." "Then you have my orders," the king said. "And you may further inform the states from myself that we have not forgotten our promise; if all goes well over here we shall be with them again ere long." So Dercylidas set off on his travels, in the first instance to the Hellespont; [2] while Agesilaus crossed Macedonia, and arrived in Thessaly. And now the men of Larissa, Crannon, Scotussa, and Pharsalus, who were allies of the Boeotians—and in fact all the Thessalians except the exiles for the time being—hung on his heels [3] and did him damage.

For some while he marched his troops in a hollow square, [4] posting half his cavalry in front and half on his rear; but finding that the Thessalians checked his passage by repeated charges from behind, he strengthened his rearguard by sending round the cavalry from his van, with the exception of his own personal escort. [5] The two armies stood confronted in battle order; but the Thessalians, not liking the notion of a cavalry engagement with heavy infantry, turned, and step by step retreated, while the others followed

them with considerable caution. Agesilaus, perceiving the error under which both alike laboured, now sent his own personal guard of stalwart troopers with orders that both they and the rest of the horsemen should charge at full gallop, [6] and not give the enemy the chance to recoil. The Thessalians were taken aback by this unexpected onslaught, and half of them never thought of wheeling about, whilst those who did essay to do so presented the flanks of their horses to the charge, [7] and were made prisoners. Still Polymarchus of Pharsalus, the general in command of their cavalry, rallied his men for an instant, and fell, sword in hand, with his immediate followers. This was the signal for a flight so precipitate on the part of the Thessalians, that their dead and dying lined the road, and prisoners were taken; nor was any halt made until they reached Mount Narthacius. Here, then, midway between Pras and Narthacius, Agesilaus set up a trophy, halting for the moment, in unfeigned satisfaction at the exploit. It was from antagonists who prided themselves on their cavalry beyond everything that he had wrested victory, with a body of cavalry of his own mustering. Next day he crossed the mountains of Achaea Phthiotis, and for the future continued his march through friendly territory until he reached the confines of Boeotia.

Here, at the entrance of that territory, the sun (in partial eclipse) [8] seemed to appear in a crescent shape, and the news reached him of the defeat of the Lacedaemonians in a naval engagement, and the death of the admiral Peisander. Details of the disaster were not wanting. The engagement of the hostile fleets took place off Cnidus. Pharnabazus, the Persian admiral, was present with the Phoenician fleet, and in front of him were ranged the ships of the Hellenic squadron under Conon. Peisander had ventured to draw out his squadron to meet the combined fleets, though the numerical inferiority of his fleet to that of the Hellenic navy under Conon was conspicuous, and he had the mortification of seeing the allies who formed his left wing take to flight immediately. He himself came to close quarters with the enemy, and was driven on shore, on board his trireme,

under pressure of the hostile rams. The rest, as many as were driven to shore, deserted their ships and sought safety as best they could in the territory of Cnidus. The admiral alone stuck to his ship, and fell sword in hand.

It was impossible for Agesilaus not to feel depressed by those tidings at first; on further reflection, however, it seemed to him that the moral quality of more than half his troops well entitled them to share in the sunshine of success, but in the day of trouble, when things looked black, he was not bound to take them into his confidence. Accordingly he turned round and gave out that he had received news that Peisander was dead, but that he had fallen in the arms of victory in a sea-fight; and suiting his action to the word, he proceeded to offer sacrifice in return for good tidings, [9] distributing portions of the victims to a large number of recipients. So it befell that in the first skirmish with the enemy the troops of Agesilaus gained the upper hand, in consequence of the report that the Lacedaemonians had won a victory by sea.

To confront Agesilaus stood an army composed of the Boeotians, Athenians, Argives, Corinthians, Aenianians, Euboeans, and both divisions of the Locrians. Agesilaus on his side had with him a division [10] of Lacedaemonians, which had crossed from Corinth, also half the division from Orchomenus; besides which there were the neodamodes [11] from Lacedaemon, on service with him already; and in addition to these the foreign contingent under Herippidas; [12] and again the quota furnished by the Hellenic cities in Asia, with others from the cities in Europe which he had brought over during his progress; and lastly, there were additional levies from the spot—Orchomenian and Phocian heavy infantry. In light-armed troops, it must be admitted, the numbers told heavily in favour of Agesilaus, but the cavalry [13] on both sides were fairly balanced.

Such were the forces of either party. I will describe the battle itself, if only on account of certain features which distinguish it from the battles of

our time. The two armies met on the plain of Coronea—the troops of Agesilaus advancing from the Cephisus, the Thebans and their allies from the slopes of Helicon. Agesilaus commanded his own right in person, with the men of Orchomenus on his extreme left. The Thebans formed their own right, while the Argives held their left. As they drew together, for a while deep silence reigned on either side; but when they were not more than a furlong [14] apart, with the loud hurrah [15] the Thebans, quickening to a run, rushed furiously [16] to close quarters; and now there was barely a hundred yards [17] breadth between the two armies, when Herippidas with his foreign brigade, and with them the Ionians, Aeolians, and Hellespontines, darted out from the Spartans' battle-lines to greet their onset. One and all of the above played their part in the first rush forward; in another instant they were [18] within spear-thrust of the enemy, and had routed the section immediately before them. As to the Argives, they actually declined to receive the attack of Agesilaus, and betook themselves in flight to Helicon. At this moment some of the foreign division were already in the act of crowning Agesilaus with the wreath of victory, when some one brought him word that the Thebans had cut through the Orchomenians and were in among the baggage train. At this the Spartan general immediately turned his army right about and advanced against them. The Thebans, on their side, catching sight of their allies withdrawn in flight to the base of the Helicon, and anxious to get across to their own friends, formed in close order and tramped forward stoutly.

At this point no one will dispute the valour of Agesilaus, but he certainly did not choose the safest course. It was open to him to make way for the enemy to pass, which done, he might have hung upon his heels and mastered his rear. This, however, he refused to do, preferring to crash full front against the Thebans. Thereupon, with close interlock of shield wedged in with shield, they shoved, they fought, they dealt death, [19] they breathed out life, till at last a portion of the Thebans broke their way through towards

Helicon, but paid for that departure by the loss of many lives. And now the victory of Agesilaus was fairly won, and he himself, wounded, had been carried back to the main line, when a party of horse came galloping up to tell him that something like eighty of the enemy, under arms, were sheltering under the temple, and they asked what they ought to do. Agesilaus, though he was covered with wounds, did not, for all that, forget his duty to God. He gave orders to let them retire unscathed, and would not suffer any injury to be done to them. And now, seeing it was already late, they took their suppers and retired to rest.

But with the morning Gylis the polemarch received orders to draw up the troops in battle order, and to set up a trophy, every man crowned with a wreath in honour of the god, and all the pipers piping. Thus they busied themselves in the Spartan camp. On their side the Thebans sent heralds asking to bury their dead, under a truce; and in this wise a truce was made. Agesilaus withdrew to Delphi, where on arrival he offered to the god a tithe of the produce of his spoils—no less than a hundred talents. [20]Gylis the polemarch meanwhile withdrew into Phocis at the head of his troops, and from that district made a hostile advance into Locris. Here nearly a whole day was spent by the men in freely helping themselves to goods and chattels out of the villages and pillaging the corn; [21] but as it drew towards evening the troops began to retire, with the Lacedaemonians in the rear. The Locrians hung upon their heels with a heavy pelt of stones and javelins. Thereupon the Lacedaemonians turned short round and gave chase, laying some of their assailants low. Then the Locrians ceased clinging to their rear, but continued their volleys from the vantage-ground above. The Lacedaemonians again made efforts to pursue their persistent foes even up the slope. At last darkness descended on them, and as they retired man after man dropped, succumbing to the sheer difficulty of the ground; some in their inability to see what lay in front, or else shot down by the enemy's missiles. It was then that Gylis the polemarch met his end, as also Pelles,

who was on his personal staff, and the whole of the Spartans present without exception—eighteen or thereabouts—perished, either crushed by stones or succumbing to other wounds. Indeed, except for timely aid brought from the camp where the men were supping, the chances are that not a man would have escaped to tell the tale.

[1] See "Pol. Lac." xiv. 4.

[2] See below, "Hell." IV. viii. 3.

[3] See "Ages." ii. 2; Grote, "H. G." ix. 420, note 2.

[4] See Rustow and Kochly, S. 187 foll.

[5] See Thuc. v. 72; Herod. vi. 56, viii. 124.

[6] Lit. "and bids them pass the order to the others and themselves to charge," etc.

[7] See "Horsemanship," vii. 16; Polyb. iv. 8.

[8] B.C. 394, August 14.

[9] "Splendide mendax." For the ethics of the matter, see "Mem." IV. ii. 17; "Cyrop." I. vi. 31.

[10] Lit. "a mora"; for the numbers, see "Ages." ii. 6; Plut. "Ages." 17; Grote, "H. G." ix. 433.

[11] I.e. "enfranchised helots."

[12] See "Ages." ii. 10, 11; and above, "Hell." III. iv. 20.

[13] See Hicks, op. cit. 68.

[14] Lit. "a stade."

[15] Lit. "Alalah."

[16] Like a tornado.

[17] Lit. "about three plethra."

[18] Or, "All these made up the attacking columns... and coming within... routed..."

[19] Or, "they slew, they were slain." In illustration of this famous passage, twice again worked up in "Ages." ii. 12, and "Cyrop." VII. i. 38, commented on by Longinus, περι υψους, 19, and copied by Dio Cassius, 47, 45, I venture to quote a passage from Mr. Rudyard Kipling, "With the Main Guard," p. 57, Mulvaney loquitur: "The Tyrone was pushin' an' pushin' in, an' our men was sweerin' at thim, an' Crook was workin' away in front av us all, his sword-arm swingin' like a pump-handle an' his

revolver spittin' like a cat. But the strange thing av ut was the quiet that lay upon. 'Twas like a fight in a dhrame—excipt for thim that wus dead."

20 = 25,000 pounds nearly.

21 Or, "not to speak of provisions."

IV

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This incident ended the campaign. The army as a whole was disbanded, the contingents retiring to their several cities, and Agesilaus home across the Gulf by sea.

B.C. 393. Subsequently [1] the war between the two parties recommenced. The Athenians, Boeotians, Argives, and the other allies made Corinth the base of their operations; the Lacedaemonians and their allies held Sicyon as theirs. As to the Corinthians, they had to face the fact that, owing to their proximity to the seat of war, it was their territory which was ravaged and their people who perished, while the rest of the allies abode in peace and reaped the fruits of their lands in due season. Hence the majority of them, including the better class, desired peace, and gathering into knots they indoctrinated one another with these views.

B.C. 392. [2] On the other hand, it could hardly escape the notice of the allied powers, the Argives, Athenians, and Boeotians, as also those of the Corinthians themselves who had received a share of the king's moneys, or for whatever reason were most directly interested in the war, that if they did not promptly put the peace party out of the way, ten chances to one the old laconising policy would again hold the field. It seemed there was nothing for it but the remedy of the knife. There was a refinement of wickedness in the plan adopted. With most people the life even of a legally condemned criminal is held sacred during a solemn season, but these men deliberately selected the last day of the Eucleia, [3] when they might reckon on capturing more victims in the crowded market-place, for their murderous purposes. Their agents were supplied with the names of those to be gotten rid of, the signal was given, and then, drawing their daggers, they fell to work. Here a man was struck down standing in the centre of a group of talkers, and there

another seated; a third while peacably enjoying himself at the play; a fourth actually whilst officiating as a judge at some dramatic contest. [4] When what was taking place became known, there was a general flight on the part of the better classes. Some fled to the images of the gods in the market-place, others to the altars; and here these unhallowed miscreants, ringleaders and followers alike, utterly regardless of duty and law, fell to butchering their victims even within the sacred precincts of the gods; so that even some of those against whom no hand was lifted—honest, law-abiding folk—were filled with sore amazement at sight of such impiety. In this way many of the elder citizens, as mustering more thickly in the market-place, were done to death. The younger men, acting on a suspicion conceived by one of their number, Pasimelus, as to what was going to take place, kept quiet in the Kraneion; [5] but hearing screams and shouting and being joined anon by some who had escaped from the affair, they took the hint, and, running up along the slope of the Acrocorinthus, succeeded in repelling an attack of the Argives and the rest. While they were still deliberating what they ought to do, down fell a capital from its column—without assignable cause, whether of earthquake or wind. Also, when they sacrificed, the aspect of the victims was such that the soothsayers said it was better to descend from that position.

So they retired, in the first instance prepared to go into exile beyond the territory of Corinth. It was only upon the persuasion of their friends and the earnest entreaties of their mothers and sisters who came out to them, supported by the solemn assurance of the men in power themselves, who swore to guarantee them against evil consequences, that some of them finally consented to return home. Presented to their eyes was the spectacle of a tyranny in full exercise, and to their minds the consciousness of the obliteration of their city, seeing that boundaries were plucked up and the land of their fathers had come to be re-entitled by the name of Argos instead of Corinth; and furthermore, compulsion was put upon them to share in the

constitution in vogue at Argos, for which they had little appetite, while in their own city they wielded less power than the resident aliens. So that a party sprang up among them whose creed was, that life was not worth living on such terms: their endeavour must be to make their fatherland once more the Corinth of old days—to restore freedom to their city, purified from the murderer and his pollution and fairly rooted in good order and legality. [6] It was a design worth the venture: if they succeeded they would become the saviours of their country; if not—why, in the effort to grasp the fairest flower of happiness, they would but overreach, and find instead a glorious termination to existence.

It was in furtherance of this design that two men—Pasimelus and Alcimenes—undertook to creep through a watercourse and effect a meeting with Praxitas the polemarch of the Lacedaemonians, who was on garrison duty with his own division in Sicyon. They told him they could give him ingress at a point in the long walls leading to Lechaeum. Praxitas, knowing from previous experience that the two men might be relied upon, believed their statement; and having arranged for the further detention in Sicyon of the division which was on the point of departure, he busied himself with plans for the enterprise. When the two men, partly by chance and partly by contrivance, came to be on guard at the gate where the tophy now stands, without further ado Praxitas presented himself with his division, taking with him also the men of Sicyon and the whole of the Corinthian exiles. Having reached the gate, he had a qualm of misgiving, and hesitated to step inside until he had first sent in a man on whom he could rely to take a look at things within. The two Corinthians introduced him, and made so simple and straightforward a representation [8] that the visitor was convinced, and reported everything as free of pitfalls as the two had asserted. Then the polemarch entered, but owing to the wide space between the double walls, as soon as they came to form in line within, the intruders were impressed by the paucity of their numbers. They therefore erected a stockade, and dug as

good a trench as they could in front of them, pending the arrival of reinforcements from the allies. In their rear, moreover, lay the guard of the Boeotians in the harbour. Thus they passed the whole day which followed the night of ingress without striking a blow.

On the next day, however, the Argive troops arrived in all haste, hurrying to the rescue, and found the enemy duly drawn up. The Lacedaemonians were on their own right, the men of Sicyon next, and leaning against the eastern wall the Corinthian exiles, one hundred and fifty strong. [9] Their opponents marshalled their lines face to face in correspondence: Iphicrates with his mercenaries abutting on the eastern wall; next to them the Argives, whilst the Corinthians of the city held their left. In the pride inspired by numbers they began advancing at once. They overpowered the Sicyonians, and tearing asunder the stockade, pursued them to the sea and here slew numbers of them. At that instant Pasimachus, the cavalry general, at the head of a handful of troopers, seeing the Sicyonians sore presed, made fast the horses of his troops to the trees, and relieving the Sicyonians of their heavy infantry shields, advanced with his volunteers against the Argives. The latter, seeing the Sigmas on the shields and taking them to be "Sicyonians," had not the slightest fear. Whereupon, as the story goes, Pasimachus, exclaiming in his broad Doric, "By the twin gods! these Sigmas will cheat you, you Argives," came to close quarters, and in that battle of a handful against a host, was slain himself with all his followers. In another quarter of the field, however, the Corinthian exiles had got the better of their opponents and worked their way up, so that they were now touching the city circumvallation walls.

The Lacedaemonians, on their side, perceiving the discomfiture of the Sicyonians, sprang out with timely aid, keeping the palisade-work on their left. But the Argives, discovering that the Lacedaemonians were behind them, wheeled round and came racing back, pouring out of the palisade at full speed. Their extreme right, with unprotected flanks exposed, fell

victims to the Lacedaemonians; the rest, hugging the wall, made good their retreat in dense masses towards the city. Here they encountered the Corinthian exiles, and discovering that they had fallen upon foes, swerved aside in the reverse direction. In this predicament some mounted by the ladders of the city wall, and, leaping down from its summit, were destroyed; [10] others yielded up their lives, thrust through, as they jostled at the foot of the steps; others again were literally trampled under one another's feet and suffocated.

The Lacedaemonians had no difficulty in the choice of victims; for at that instant a work was assigned to them to do, [11] such as they could hardly have hoped or prayed for. To find delivered into their hands a mob of helpless enemies, in an ecstasy of terror, presenting their unarmed sides in such sort that none turned to defend himself, but each victim rather seemed to contribute what he could towards his own destruction—if that was not divine interposition, I know now what to call it. Miracle or not, in that little space so many fell, and the corpses lay piled so thick, that eyes familiar with the stacking of corn or wood or piles of stones were called upon to gaze at layers of human bodies. Nor did the guard of the Boeotians in the port itself [12] escape death; some were slain upon the ramparts, others on the roofs of the dock-houses, which they had scaled for refuge. Nothing remained but for the Corinthians and Argives to carry away their dead under cover of a truce; whilst the allies of Lacedaemon poured in their reinforcements. When these were collected, Praxitas decided in the first place to raze enough of the walls to allow a free broadway for an army on march. This done, he put himself at the head of his troops and advanced on the road to Megara, taking by assault, first Sidus and next Crommyon. Leaving garrisons in these two fortresses, he retraced his steps, and finally fortifying Epieiceia as a garrison outpost to protect the territory of the allies, he at once disbanded his troops and himself withdrew to Lacedaemon.

B.C. 392-391. [13] After this the great armaments of both belligerents had ceased to exist. The states merely furnished garrisons—the one set at Corinth, the other set at Sicyon—and were content to guard the walls. Though even so, a vigorous war was carried on by dint of the mercenary troops with which both sides were furnished.

A signal incident in the period was the invasion of Phlius by Iphicrates. He laid an ambuscade, and with a small body of troops adopting a system of guerilla war, took occasion of an unguarded sally of the citizens of Phlius to inflict such losses on them, that though they had never previously received the Lacedaemonians within their walls, they received them now. They had hitherto feared to do so lest it might lead to the restoration of the banished members of their community, who gave out that they owed their exile to their Lacedaemonian sympathies; [14] but they were now in such abject fear of the Corinthian party that they sent to fetch the Lacedaemonians, and delivered the city and citadel to their safe keeping. These latter, however, well disposed to the exiles of Phlius, did not, at the time they held the city, so much as breathe the thought of bringing back the exiles; on the contrary, as soon as the city seemed to have recovered its confidence, they took their departure, leaving city and laws precisely as they had found them on their entry.

To return to Iphicrates and his men: they frequently extended their incursions even into Arcadia in many directions, [15] following their usual guerilla tactics, but also making assaults on fortified posts. The heavy infantry of the Arcadians positively refused to face them in the field, so profound was the terror in which they held these light troops. In compensation, the light troops themselves entertained a wholesome dread of the Lacedaemonians, and did not venture to approach even within javelin-range of their heavy infantry. They had been taught a lesson when, within that distance, some of the younger hoplites had made a dash at them, catching and putting some of them to the sword. But however profound the

contempt of the Lacedaemonians for these light troops, their contempt for their own allies was deeper. (On one occasion [16] a reinforcement of Mantineans had sallied from the walls between Corinth and Lechaeum to engage the peltasts, and had no sooner come under attack than they swerved, losing some of their men as they made good their retreat. The Lacedaemonians were unkind enough to poke fun at these unfortunates. "Our allies," they said, "stand in as much awe of these peltasts as children of the bogies and hobgoblins of their nurses." For themselves, starting from Lechaeum, they found no difficulty in marching right round the city of Corinth with a single Lacedaemonian division and the Corinthian exiles.) [17]

The Athenians, on their side, who felt the power of the Lacedaemonians to be dangerously close, now that the walls of Corinth had been laid open, and even apprehended a direct attack upon themselves, determined to rebuild the portion of the wall severed by Praxitas. Accordingly they set out with their whole force, including a suite of stonelayers, masons, and carpenters, and within a few days erected a quite splendid wall on the side facing Sicyon towards the west, [18] and then proceeded with more leisure to the completion of the eastern portion.

To turn once more to the other side: the Lacedaemonians, indignant at the notion that the Argives should be gathering the produce of their lands in peace at home, as if war were a pastime, marched against them. Agesilaus commanded the expedition, and after ravaging their territory from one end to the other, crossed their frontier at Tenea [19] and swooped down upon Corinth, taking the walls which had been lately rebuilt by the Athenians. He was supported on the sea side by his brother Teleutias [20] with a naval force of about twelve triremes, and the mother of both was able to congratulate herself on the joint success of both her sons; one having captured the enemy's walls by land and the other his ships and naval arsenal by sea, on the same day. These achievements sufficed Agesilaus for the present; he disbanded the army of the allies and led the state troops home.

[1] B.C. 393. See Grote, ix. p. 455, note 2 foll.; "Hell." IV. viii. 7.

[2] Others assign the incidents of this whole chapter iv. to B.C. 393.

[3] The festival of Artemis Eucleia.

[4] See Diod. xiv. 86.

[5] See Paus. II. ii. 4.

[6] ευνομια. See "Pol. Ath." i. 8; Arist. "Pol." iv. 8, 6; iii. 9, 8; v. 7, 4.

[8] Or, "showed him the place in so straightforward a manner."

[9] See Grote, ix. p. 333 foll.

[10] Or, "plunged from its summit into perdition." See Thuc. ii. 4.

[11] Or, "Heaven assigned to them a work..." Lit. "The God..."

[12] I.e. "of Lechaeum."

[13] So Grote and Curtius; al. B.C. 393.

[14] Lit. "laconism."

[15] See Thuc. ii. 4.

[16] See Grote, ix. 472 note. Lechaeum was not taken by the Lacedaemonians until the Corinthian long walls had been rebuilt by the Athenians. Possibly the incidents in this section (S. 17) occurred after the capture of Lechaeum. The historian introduces them parenthetically, as it were, in illustration of his main topic—the success of the peltasts.

[17] Or, adopting Schneider's conjecture, εστρατοπεδευοντο, add "and encamping."

[18] See Thuc. vi. 98.

[19] Reading Τενεαν, Koppen's emendation for τεγεαν. In the parallel passage ("Ages." ii. 17) the text has κατα τα στενα. See Grote, "H. G." ix. 471.

[20] See below, IV. viii. 11.

V

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B.C. 390. [1] Subsequently the Lacedaemonians made a second expedition against Corinth. They heard from the exiles that the citizens contrived to preserve all their cattle in Peiraeum; indeed, large numbers derived their subsistence from the place. Agesilaus was again in command of the expedition. In the first instance he advanced upon the Isthmus. It was the month of the Isthmian games, [2] and here he found the Argives engaged in conducting the sacrifice to Poseidon, as if Corinth were Argos. So when they perceived the approach of Agesilaus, the Argives and their friends left the offerings as they lay, including the preparations for the breakfast, and retired with undisguised alarm into the city by the Cenchrean road. [3] Agesilaus, though he observed the movement, refrained from giving chase, but taking up his quarters in the temple, there proceeded to offer victims to the god himself, and waited until the Corinthian exiles had celebrated the sacrifice to Poseidon, along with the games. But no sooner had Agesilaus turned his back and retired, than the Argives returned and celebrated the Isthmian games afresh; so that in this particular year there were cases in which the same competitors were twice defeated in this or that contest, or conversely, the same man was proclaimed victor twice over.

On the fourth day Agesilaus led his troops against Peiraeum, but finding it strongly defended, he made a sudden retrograde march after the morning meal in the direction of the capital, as though he calculated on the betrayal of the city. The Corinthians, in apprehension of some such possible catastrophe, sent to summon Iphicrates with the larger portion of his light infantry. These passed by duly in the night, not unobserved, however, by Agesilaus, who at once turned round at break of day and advanced on Piraeum. He himself kept to the low ground by the hot springs, [4] sending a

division to scale the top of the pass. That night he encamped at the hot springs, while the division bivouacked in the open, in possession of the pass. Here Agesilaus distinguished himself by an invention as seasonable as it was simple. Among those who carried provisions for the division not one had thought of bringing fire. The altitude was considerable; there had been a fall of rain and hail towards evening and the temperature was low; besides which, the scaling party were clad in thin garments suited to the summer season. There they sat shivering in the dark, with scarcely heart to attack their suppers, when Agesilaus sent up to them as many as ten porters carrying fire in earthen pots. One found his way up one way, one another, and presently there were many bonfires blazing—magnificently enough, since there was plenty of wood to hand; so that all fell to oiling themselves and many supped over again. The same night the sky was lit up by the blaze of the temple of Poseidon—set on fire no one knows how.

When the men in Piraeum perceived that the pass was occupied, they at once abandoned all thought of self-defence and fled for refuge to the Heraion [5]—men and women, slaves and free-born, with the greater part of their flocks and herds. Agesilaus, with the main body, meanwhile pursued his march by the sea-shore, and the division, simultaneously descending from the heights, captured the fortified position of Oenoe, appropriating its contents. Indeed, all the troops on that day reaped a rich harvest in the supplies they brought in from various farmsteads. Presently those who had escaped into the Heraion came out, offering to leave it to Agesilaus to decide what he would do with them. He decided to deliver up to the exiles all those concerned with the late butchery, and that all else should be sold. And so from the Heraion streamed out a long line of prisoners, whilst from other sides embassies arrived in numbers; and amongst these a deputation from the Boeotians, anxious to learn what they should do to obtain peace. These latter Agesilaus, with a certain loftiness of manner, affected not even to see, although Pharax, [6] their proxenus, stood by their side to introduce

them. Seated in a circular edifice on the margin of the lake, [7] he surveyed the host of captives and valuables as they were brought out. Beside the prisoners, to guard them, stepped the Lacedaemonian warriors from the camp, carrying their spears—and themselves plucked all gaze their way, so readily will success and the transient fortune of the moment rivet attention. But even while Agesilaus was still thus seated, wearing a look betokening satisfaction at some great achievement, a horseman came galloping up; the flanks of his charger streamed with sweat. To the many inquiries what news he brought, the rider responded never a word; but being now close beside Agesilaus, he leaped from his horse, and running up to him with lowering visage narrated the disaster of the Spartan division [8] at Lechaeum. At these tidings the king sprang instantly from his seat, clutching his spear, and bade his herald summon to a meeting the generals, captains of fifties, and commanders of foreign brigades. [9] When these had rapidly assembled he bade them, seeing that the morning meal had not yet been tasted, to swallow hastily what they could, and with all possible speed to overtake him. But for himself, he, with the officers of the royal staff, [10] set off at once without breakfast. His bodyguard, with their heavy arms, accompanied him with all speed—himself in advance, the officers following behind. In this fashion he had already passed beyond the warm springs, and was well within the plateau of Lechaeum, when three horsemen rode up with further news: the dead bodies had been picked up. On receipt of these tidings he commanded the troops to order arms, and having rested them a little space, led them back again to the Heraion. The next day he spent in disposing of the captured property. [11]

The ambassadors of the Boeotians were then summoned, and, being asked to explain the object of their coming, made no further mention of the word "peace," but replied that, if there was nothing to hinder it, they wished to have a pass to their own soldiers within the capital. The king answered with a smile: "I know your desire is not so much to see your soldiers as to

feast your eyes on the good fortune of your friends, and to measure its magnitude. Wait then, I will conduct you myself; with me you will be better able to discover the true value of what has taken place." And he was as good as his word. Next day he sacrificed, and led his army up to the gates of Corinth. The trophy he respected, but not one tree did he leave standing —chopping and burning, as proof positive that no one dared to face him in the field. And having so done, he encamped about Lechaeum; and as to the Theban ambassadors, in lieu of letting them pass into the city, he sent them off by sea across to Creusis.

But in proportion to the unwontedness of such a calamity befalling Lacedaemonians, a widespread mourning fell upon the whole Laconian army, those alone excepted whose sons or fathers or brothers had died at their post. The bearing of these resembled that of conquerors, [12] as with bright faces they moved freely to and fro, glorying in their domestic sorrow. Now the tragic fate which befell the division was on this wise: It was the unvaried custom of the men of Amyclae to return home at the Hyacinthia, [13] to join in the sacred paean, a custom not to be interrupted by active service or absence from home or for any other reason. So, too, on this occasion, Agesilaus had left behind all the Amyclaeans serving in any part of his army at Lechaeum. At the right moment the general in command of the garrison at that place had posted the garrison troops of the allies to guard the walls during his absence, and put himself at the head of his division of heavy infantry with that of the cavalry, [14] and led the Amyclaeans past the walls of Corinth. Arrived at a point within three miles or so [15] of Sicyon, the polemarch turned back himself in the direction of Lechaeum with his heavy infantry regiment, six hundred strong, giving orders to the cavalry commandant to escort the Amyclaeans with his division as far as they required, and then to turn and overtake him. It cannot be said that the Lacedaemonians were ignorant of the large number of light troops and heavy infantry inside Corinth, but owing to their former successes they

arrogantly presumed that no one would attack them. Within the capital of the Corinthians, however, their scant numbers—a thin line of heavy infantry unsupported by light infantry or cavalry—had been noted; and Callias, the son of Hipponicus, [16] who was in command of the Athenian hoplites, and Iphicrates at the head of his peltasts, saw no risk in attacking with the light brigade. Since if the enemy continued his march by the high road, he would be cut up by showers of javelins on his exposed right flank; or if he were tempted to take the offensive, they with their peltasts, the nimblest of all light troops, would easily slip out of the grasp of his hoplites.

With this clearly-conceived idea they led out their troops; and while Callias drew up his heavy infantry in line at no great distance from the city, Iphicrates and his peltasts made a dash at the returning division.

The Lacedaemonians were presently within range of the javelins. [17] Here a man was wounded, and there another dropped, not to rise again. Each time orders were given to the attendant shield-bearers [18] to pick up the men and bear them into Lechaeum; and these indeed were the only members of the mora who were, strictly speaking, saved. Then the polemarch ordered the ten-years-service men [19] to charge and drive off their assailants. Charge, however, as they might, they took nothing by their pains —not a man could they come at within javelin range. Being heavy infantry opposed to light troops, before they could get to close quarters the enemy's word of command sounded "Retire!" whilst as soon as their own ranks fell back, scattered as they were in consequence of a charge where each man's individual speed had told, Iphicrates and his men turned right about and renewed the javelin attack, while others, running alongside, harassed their exposed flank. At the very first charge the assailants had shot down nine or ten, and, encouraged by this success, pressed on with increasing audacity. These attacks told so severely that the polemarch a second time gave the order (and this time for the fifteen-years-service men) to charge. The order was promptly obeyed, but on retiring they lost more men than on the first

occasion, and it was not until the pick and flower of the division had succumbed that they were joined by their returning cavalry, in whose company they once again attempted a charge. The light infantry gave way, but the attack of the cavalry was feebly enforced. Instead of pressing home the charge until at least they had sabred some of the enemy, they kept their horses abreast of their infantry skirmishers, [20] charging and wheeling side by side.

Again and again the monotonous tale of doing and suffering repeated itself, except that as their own ranks grew thinner and their courage ebbed, the courage of their assailants grew bolder and their numbers increased. In desperation they massed compactly upon the narrow slope of a hillock, distant a couple of furlongs [21] or so from the sea, and a couple of miles [22] perhaps from Lechaeum. Their friends in Lechaeum, perceiving them, embarked in boats and sailed round until they were immediately under the hillock. And now, in the very slough of despair, being so sorely troubled as man after man dropped dead, and unable to strike a blow, to crown their distress they saw the enemy's heavy infantry advancing. Then they took to flight; some of them threw themselves into the sea; others—a mere handful—escaped with the cavalry into Lechaeum. The death-roll, including those who fell in the second fight and the final flight, must have numbered two hundred and fifty slain, or thereabouts. [23] Such is the tale of the destruction of the Lacedaemonian mora.

Subsequently, with the mutilated fragment of the division, Agesilaus turned his back upon Lechaeum, leaving another division behind to garrison that port. On his passage homewards, as he wound his way through the various cities, he made a point of arriving at each as late in the day as possible, renewing his march as early as possible next morning. Leaving Orchomenus at the first streak of dawn, he passed Mantinea still under cover of darkness. The spectacle of the Mantineans rejoicing at their misfortune would have been too severe an ordeal for his soldiers.

But Iphicrates had not yet reached the summit of his good fortune. Success followed upon success. Lacedaemonian garrisons had been placed in Sidus and Crommyon by Praxitas when he took these fortresses, and again in Oenoe, when Peiraeum was taken quite lately by Agesilaus. One and all of these now fell into the hands of Iphicrates. Lechaeum still held out, garrisoned as it was by the Lacedaemonians and their allies; while the Corinthian exiles, unable since [24] the disaster of the mora any longer to pass freely by land from Sicyon, had the sea passage still open to them, and using Lechaeum as their base, [25] kept up a game of mutual annoyance with the party in the capital.

[1] Al. B.C. 392. The historian omits the overtures for peace, B.C. 391 (or 391-390) referred to in Andoc. "De Pace." See Jebb, "Att. Or." i. 83, 108; Grote, "H. G." ix. 474; Curtius, "H. G." Eng. tr. iv. 261.

[2] Grote and Curtius believe these to be the Isthmian games of 390 B.C., not of 392 B.C., as Sauppe and others suppose. See Peter, "Chron. Table," p. 89, note 183; Jowett, "Thuc." ii. 468, note on VIII. 9, 1.

[3] Lit. "road to Cenchreae."

[4] Near mod. Lutraki.

[5] Or, "Heraeum," i.e. sanctuary of Hera, on a promontory so called. See Leake, "Morea," iii. 317.

[6] See "Hell." III. ii. 12, if the same.

[7] Or, "on the round pavilion by the lake" (mod. Vuliasmeni).

[8] Technically "mora."

[9] Lit. the polemarchs, penteconters, and xenagoi.

[10] See "Pol. Lac." xiii. 1.

[11] See Grote, "H. G." ix. 480, in reference to "Ages." vii. 6.

[12] See Grote, "H. G." ix. 488.

[13] Observed on three days of the month Hecatombaeus (= July). See Muller's "Dorians," ii. 360. For Amyclae, see Leake, "Morea," i. ch. iv. p. 145 foll.; Baedeker's "Greece," p. 279.

[14] See below, "Hell." VI. iv. 12; and "Pol. Lac." xi. 4, xiii. 4.

[15] Lit. "twenty or thirty stades."

[16] See Cobet, "Prosop. Xen." p. 67 foll.

[17] See Grote, "H. G." ix. 467, note on the improvements of Iphicrates.

[18] Grote, "H. G." ix. 484; cf. "Hell." IV. viii. 39; "Anab." IV. ii. 20; Herod. ix. 10-29.

[19] Youngest rank and file, between eighteen and twenty-eight years of age, who formed the first line. The Spartan was liable to service at the age of eighteen. From twenty-eight to thirty-three he would belong to the fifteen-years-service division (the second line); and so on. See below, IV. vi. 10.

[20] See Thuc. iv. 125.

[21] Lit. "two stades."

[22] Lit. "sixteen or seventeen stades."

[23] See Grote, "H. G." ix. 486.

[24] Lit. "owing to."

[25] The illustrative incidents narrated in chapter iv. 17 may belong to this period.

VI

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B.C. 390-389. [1] At a later date the Achaeans, being in possession of Calydon, a town from old times belonging to Aetolia, and having further incorporated the Calydonians as citizens, [2] were under the necessity of garrisoning their new possession. The reason was, that the Arcarnanians were threatening the place with an army, and were aided by contingents from Athens and Boeotia, who were anxious to help their allies. [3] Under the strain of this combined attack the Achaeans despatched ambassadors to Lacedaemon, who on arrival complained of the unfair conduct of Lacedaemon towards themselves. "We, sirs," they said, "are ever ready to serve in your armies, in obedience to whatever orders you choose to issue; we follow you whithersoever you think fit to lead; but when it comes to our being beleaguered by the Acarnanians, with their allies the Athenians and Boeotians, you show not the slightest concern. Understand, then, that if things go on thus we cannot hold out; but either we must give up all part in the war in Peloponnesus and cross over in full force to engage the Arcarnanians, or we must make peace with them on whatever terms we can." This language was a tacit threat that if they failed to obtain the assistance they felt entitled to from Lacedaemon they would quit the alliance.

The ephors and the assembly concluded that there was no alternative but to assist the Achaeans in their campaign against the Acarnanians. Accordingly they sent out Agesilaus with two divisions and the proper complement of allies. The Achaeans none the less marched out in full force themselves. No sooner had Agesilaus crossed the gulf than there was a general flight of the population from the country districts into the towns, whilst the flocks and herds were driven into remote districts that they might

not be captured by the troops. Being now arrived on the frontier of the enemy's territory, Agesilaus sent to the general assembly of the Acarnanians at Stratus, [4] warning them that unless they chose to give up their alliance with the Boeotians and Athenians, and to take instead themselves and their allies, he would ravage their territory through its length and breadth, and not spare a single thing. When they turned a deaf ear to this summons, the other proceeded to do what he threatened, systematically laying the district waste, felling the timber and cutting down the fruit-trees, while slowly moving on at the rate of ten or twelve furlongs a day. The Acarnanians, owing to the snail-like progress of the enemy, were lulled into a sense of security. They even began bringing down their cattle from their alps, and devoted themselves to the tillage of far the greater portion of their fields. But Agesilaus only waited till their rash confidence reached its climax; then on the fifteenth or sixteenth day after he head first entered the country he sacrificed at early dawn, and before evening had traversed eighteen miles [5] or so of country to the lake [6] round which were collected nearly all the flocks and herds of the Acarnanians, and so captured a vast quantity of cattle, horses, and grazing stock of all kinds, besides numerous slaves.

Having secured this prize, he stayed on the spot the whole of the following day, and devoted himself to disposing of the captured property by public sale. While he was thus engaged, a large body of Arcarnanian light infantry appeared, and availing themselves of the position in which Agesilaus was encamped against the mountain side, assailed him with volleys of sling-stones and rocks from the razor-edge of the mountain, without suffering any scathe themselves. By this means they succeeded in dislodging and forcing his troops down into the level plain, and that too at an hour when the whole camp was engaged in preparations for the evening meal. As night drew on, the Acarnanians retired; sentinels were posted, and the troops slept in peace.

Next day Agesilaus led off his army. The exit from the plain and meadow-land round the lake was a narrow aperture through a close encircling range of hills. In occupation of this mountain barrier the Acarnanians, from the vantage-ground above, poured down a continuous pelt of stones and other missiles, or, creeping down to the fringes, dogged and annoyed them so much that the army was no longer able to proceed. If the heavy infantry or cavalry made sallies from the main line they did no harm to their assailants, for the Acarnanians had only to retire and they had quickly gained their strongholds. It was too severe a task, Agesilaus thought, to force his way through the narrow pass so sorely beset. He made up his mind, therefore, to charge that portion of the enemy who dogged his left, though these were pretty numerous. The range of hills on this side was more accessible to heavy infantry and horse alike. During the interval needed for the inspection of victims, the Acarnanians kept plying them with javelins and bullets, and, coming into close proximity, wounded man after man. But presently came the word of command, "Advance!" and the fifteen-years-service men of the heavy infantry [7] ran forward, accompanied by the cavalry, at a round pace, the general himself steadily following with the rest of the column. Those of the Acarnanians who had crept down the mountain side at that instant in the midst of their sharpshooting turned and fled, and as they climbed the steep, man after man was slain. When, however, the top of the pass was reached, there stood the hoplites of the Acarnanians drawn up in battle line, and supported by the mass of their light infantry. There they steadily waited, keeping up a continuous discharge of missiles the while, or launching their long spears; whereby they dealt wounds to the cavalry troopers and death in some cases to the horses. But when they were all but within the clutches of the advancing heavy infantry [8] of the Lacedaemonians their firmness forsook them; they swerved and fled, and there died of them on that day about three hundred. So ended the affair.

Agesilaus set up a trophy of victory, and afterwards making a tour of the country, he visited it with fire and sword. [9] Occasionally, in obedience to pressure put upon him by the Achaeans, he would assault some city, but did not capture a single one. And now, as the season of autumn rapidly approached, he prepared to leave the country; whereupon the Achaeans, who looked upon his exploits as abortive, seeing that not a single city, willingly or unwillingly, had as yet been detached from their opponents, begged him, as the smallest service he could render them, at any rate to stay long enough in the country to prevent the Acarnanians from sowing their corn. He answered that the course they suggested ran counter to expediency. "You forget," he said, "that I mean to invade your enemies again next summer; and therefore the larger their sowing now, the stronger will be their appetite for peace hereafter." With this retort he withdrew overland through Aetolia, and by roads, moreover, which no army, small or great, could possibly have traversed without the consent of the inhabitants. The Aetolians, however, were only too glad to yield the Spartan king a free passage, cherishing hopes as they did that he would aid them to recover Naupactus. On reaching Rhium [10] he crossed the gulf at that point and returned homewards, the more direct passage from Calydon to Peloponnesus being effectually barred by an Athenian squadron stationed at Oeniadae.

[1] According to others (who suppose that the Isthmia and the events recorded in chapter v. 1-19 above belong to B.C. 392), we have now reached B.C. 391.

[2] Or, "having conferred a city organisation on the Calydonians."

[3] See Thuc. ii. 68.

[4] "The Akarnanians had, in early times, occupied the hill of Olpai as a place for judicial proceedings common to the whole nation" (see Thuc. iii. 105). "But in Thucydides' own time Stratos had attained its position as the greatest city of Akarnania, and probably the Federal Assemblies were already held there" (Thuc. ii. 80). "In the days of Agesilaos we find Stratos still more distinctly marked as the

place of Federal meeting."—Freeman, "Hist. Fed. Gov." ch. iv. p. 148 foll., "On the constitution of the League."

[5] Lit. "one hundred and sixty stades."

[6] See Thuc. ii. 80; vi. 106.

[7] I.e. "the first two ranks." See above, IV. v. 14.

[8] See "Ages." ii. 20, for an extraordinary discrepancy.

[9] Or lit. "burning and felling."

[10] Or Antirrhium (as more commonly called).

VII

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B.C. 389-388. [1] On the expiration of winter, and in fulfilment of his promise to the Achaeans, Agesilaus called out the ban once more with early spring to invade the Acarnanians. The latter were apprised of his intention, and, being persuaded that owing to the midland situation of their cities they would just as truly be blockaded by an enemy who chose to destroy their corn as they would be if besieged with entrenchments in regular form, they sent ambassadors to Lacedaemon, and made peace with the Achaeans and alliance with the Lacedaemonians. Thus closes this page of history concerning the affairs of Arcarnania.

To turn to the next. There was a feeling on the part of the Lacedaemonians [2] that no expedition against Athens or Boeotia would be safe so long as a state so important and so close to their own frontier as Argos remained in open hostility behind them. Accordingly they called out the ban against Argos. Now when Agesipolis learnt that the duty of leadership devolved on him, and, moreover, that the sacrifices before crossing the frontier were favourable, he went to Olympia and consulted the will of the god. "Would it be lawful to him," he inquired, "not to accept the holy truce, on the ground that the Argives made the season for it [3] depend not on a fixed date, but on the prospect of a Lacedaemonian invasion?" The god indicated to the inquirer that he might lawfully repudiate any holy truce which was fraudulently antedated. [4] Not content with this, the young king, on leaving Olympia, went at once to Delphi, and at that shrine put the same question to Apollo: "Were his views in accordance with his Father's as touching the holy truce?"—to which the son of Zeus made answer: "Yea, altogether in accordance." [5]

Then without further hesitation, picking up his army at Phlius (where, during his absence to visit the temples, the troops had been collecting), he advanced by Nemea into the enemy's territory. The Argives, on their side, perceiving that they would be unable to hinder his advance, in accordance with their custom sent a couple of heralds, garlanded, and presented their usual plea of a holy truce. Agesipolis answered them curtly that the gods were not satisfied with the justice of their plea, and, refusing to accept the truce, pushed forward, causing thereby great perplexity and consternation throughout the rural districts and the capital itself.

But while he was getting his evening meal that first evening in the Argive territory—just at the moment when the after-dinner libation had been poured out—the god sent an earthquake; and with one consent the Lacedaemonians, beginning with the officers of the royal quarters, sang the sacred hymn of Poseidon. The soldiers, in general, expected to retreat, arguing that, on the occurrence of an earthquake once before, Agis had retired from Elis. But Agesipolis held another view: if the god had sent his earthquake at the moment when he was meditating invasion, he should have understood that the god forbade his entrance; but now, when the invasion was a thing effected, he must needs take it as a signal of his approval. [6] Accordingly next morning he sacrificed to Poseidon, and advanced a short distance further into the country.

The late expedition of Agesilaus into Argos [7] was still fresh in men's minds, and Agesipolis was eager to ascertain from the soldiers how close his predecessor had advanced to the fortification walls; or again, how far he had gone in ravaging the open country—not unlike a competitor in the pentathlon, [8] eager to cap the performance of his rival in each event. On one occasion it was only the discharge of missiles from the towers which forced him to recross the trenches round the walls; on another, profiting by the absence of the majority of the Argives in Laconian territory, he came so close to the gates that their officers actually shut out their own Boeotian

cavalry on the point of entering, in terror lest the Lacedaemonians might pour into the town in company, and these Boeotian troopers were forced to cling, like bats to a wall, under each coign of vantage beneath the battlements. Had it not been for the accidental absence of the Cretans, [9] who had gone off on a raid to Nauplia, without a doubt numbers of men and horses would have been shot down. At a later date, while encamping in the neighbourhood of the Enclosures, [10] a thunder-bolt fell into his camp. One or two men were struck, while others died from the effect of the concussion on their brains. At a still later period he was anxious to fortify some sort of garrison outpost in the pass of Celusa, [11] but upon offering sacrifice the victims proved lobeless, [12] and he was constrained to lead back and disband his army—not without serious injury inflicted on the Argives, as the result of an invasion which had taken them wholly by surprise.

[1] According to others, B.C. 390.

[2] Or, "It was agreed by the Lacedaemonians."

[3] I.e. "the season of the Carneia."

[4] Or, "wrongfully put forward." See below, V. i. 29; iii. 28; Paus. III. v. 8; Jebb. "Att. Or." i. p. 131; Grote, "H. G." ix. 494 foll.; Jowett, "Thuc." ii. 315; note to Thuc. V. liv. 3.

[5] Grote; cf. Aristot. "Rhet." ii. 33.

[6] Or, "interpret the signal as a summons to advance."

[7] See above, "Hell." IV. iv. 19.

[8] The pentathlon of Olympia and the other great games consisted of five contests, in the following order—(1) leaping, (2) discus- throwing, (3) javelin-throwing, (4) running, (5) wrestling. Cf. Simonides, αλμα ποδοκειεν δισκον ακοντα παλεν, where, "metri gratia," the order is inverted. The competitors were drawn in pairs. The odd man who drew a bye in any particular round or heat was called the "ephedros." The successful athletes of the pairs, that is, those who had won any three events out of five, would then again be drawn against each other, and so on until only two were left, between whom the final heat took place. See, for an exhaustive discussion of the subject, Prof. Percy Gardner, "The Pentathlon of the Greeks" ("Journal of Hellenic Studies," vol. i. 9, p. 210 foll. pl. viii.), from whom this note is taken.

[9] See Thuc. vii. 57.

10 περι τας ειρκτας what these were no one knows, possibly a stone quarry used as a prison. Cf. "Cyrop." III. i. 19; "Mem." II. i. 5; see Grote, "H. G." ix. 497; Paus. III. v.. 8.

11 Or Celossa. See Strabo, viii. 382.

12 I.e. "hopeless." See above, III. iv. 15.

VIII

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394 B.C. Such were the land operations in the war. Meanwhile another series of events was being enacted on the sea and within the seaboard cities; and these I will now narrate in detail. But I shall confine my pen to the more memorable incidents, and others of less account I shall pass over.

In the first place, then, Pharnabazus and Conon, after defeating the Lacedaemonians in the naval engagement of Cnidus, commenced a tour of inspection round the islands and the maritime states, expelling from them, as they visited them, one after another the Spartan governors. [1] Everywhere they gave consolatory assurances to the citizens that they had no intention of establishing fortress citadels within their walls, or in any way interfering with their self-government. [2] Such words fell soothingly upon the ears of those to whom they were addressed; the proposals were courteously accepted; all were eager to present Pharnabazus with gifts of friendship and hospitality. The satrap, indeed, was only applying the instructions of his master Conon on these matters—who had taught him that if he acted thus all the states would be friendly to him, whereas, if he showed any intention to enslave them, the smallest of them would, as Conon insisted, be capable of causing a world of trouble, and the chances were, if apprehensions were once excited, he would find himself face to face with a coalition of united Hellas. To these admonitions Pharnabazus lent a willing ear.

Accordingly, when disembarking at Ephesus, he presented Conon with a fleet of forty sail, [3] and having further instructed him to meet him at Sestos, [4] set off himself by land along the coast to visit his own provinces. For here it should be mentioned that his old enemy Dercylidas happened to be in Abydos at the time of the sea-fight; [5] nor had he at a later date suffered eclipse with the other governors, [6] but on the contrary, had kept tight hold

of Abydos and still preserved it in attachment to Lacedaemon. The course he had adopted was to summon a meeting of the Abydenians, when he made them a speech as follows: "Sirs, to-day it is possible for you, who have before been friends to my city, to appear as benefactors of the Lacedaemonians. For a man to prove faithful to his friends in the heyday of their good fortune is no great marvel; but to prove steadfast when his friends are in misfortune—that is a service monumental for all time. But do not mistake me. It does not follow that, because we have been defeated in a great sea-fight, we are therefore annihilated. [7] Certainly not. Even in old days, you will admit, when Athens was mistress of the sea, our state was not powerless to benefit friends or chastise enemies. Moreover, in proportion as the rest of the cities have joined hands with fortune to turn their backs upon us, so much the more certainly will the grandeur of your fidelity shine forth. Or, is any one haunted by the fear that we may find ourselves blockaded by land and sea?—let him consider that at present there is no Hellenic navy whatever on the seas, and if the barbarian attempts to clutch the empire of the sea, Hellas will not sit by and suffer it; so that, if only in self-defence, she must inevitably take your side."

To this the Abydenians lent no deaf ears, but rather responded with willingness approaching enthusiasm—extending the hand of fellowship to the ex-governors, some of whom were already flocking to Abydos as a harbour of refuge, whilst others they sent to summon from a distance.

So when a number of efficient and serviceable men had been collected, Dercylidas ventured to cross over to Sestos—lying, as it does, not more than a mile [8] distant, directly facing Abydos. There he not only set about collecting those who held lands in the Chersonese through Lacedaemonian influence, but extended his welcome also to the governors [9] who had been driven out of European states. [10] He insisted that, if they came to think of it, not even was their case desperate, reminding them that even in Asia, which originally belonged to the Persian monarch, places were to be found—such

as the little state of Temnos, or Aegae, and others, capable of administering their affairs, unsubjected to the king of Persia. "But," he added, "if you want a strong impregnable position, I cannot conceive what better you can find than Sestos. Why, it would need a combined naval and military force to invest that port." By these and such like arguments he rescued them from the lethargy of despair.

Now when Pharnabazus found Abydos and Sestos so conditioned, he gave them to understand that unless they chose to eject the Lacedaemonians, he would bring war to bear upon them; and when they refused to obey, having first assigned to Conon as his business to keep the sea closed against them, he proceeded in person to ravage the territory of the men of Abydos. Presently, finding himself no nearer the fulfilment of his object—which was their reduction—he set off home himself and left it to Conon the while so to conciliate the Hellespontine states that as large a naval power as possible might be mustered against the coming spring. In his wrath against the Lacedaemonians, in return for the treatment he had received from them, his paramount object was to invade their territory and exact what vengeance he could.

B.C. 393. The winter was thus fully taken up with preparations; but with the approach of spring, Pharnabazus and Conon, with a large fleet fully manned, and a foreign mercenary brigade to boot, threaded their way through the islands to Melos. [11] This island was to serve as a base of operations against Lacedaemon. And in the first instance he sailed down to Pherae [12] and ravaged that district, after which he made successive descents at various other points on the seaboard, and did what injury he could. But in apprehension of the harbourless character of the coast, coupled with the enemy's facility of reinforcement and his own scarcity of supplies, he very soon turned back and sailed away, until finally he came to moorings in the harbour of Phoenicus in Cythera. The occupants of the city of the Cytherians, in terror of being taken by storm, evacuated the walls. To

dismiss these under a flag of truce across to Laconia was his first step; his second was to repair the fortress in question and to leave a garrison in the island under an Athenian governor—Nicophemus. After this he set sail to the Isthmus of Corinth, where he delivered an exhortation to the allies begging them to prosecute the war vigorously, and to show themselves faithful to the Great King; and so, having left them all the moneys he had with him, set off on his voyage home.

But Conon had a proposal to make:—If Pharnabazus would allow him to keep the fleet, he would undertake, in the first place, to support it free of expense from the islands; besides which, he would sail to his own country and help his fellow-citizens the Athenians to rebuild their long walls and the fortifications round Piraeus. No heavier blow, he insisted, could well be inflicted on Lacedaemon. "In this way, I can assure you," he added, "you will win the eternal gratitude of the Athenians and wreak consummate vengeance on the Lacedaemonians, since at one stroke you will render null and void that on which they have bestowed their utmost labour." These arguments so far weighed with Pharnabazus that he despatched Conon to Athens with alacrity, and further supplied him with funds for the restoration of the walls. Thus it was that Conon, on his arrival at Athens, was able to rebuild a large portion of the walls—partly by lending his own crews, and partly by giving pay to carpenters and stone-masons, and meeting all the necessary expenses. There were other portions of the walls which the Athenians and Boeotians and other states raised as a joint voluntary undertaking.

Nor must it be forgotten that the Corinthians, with the funds left them by Pharnabazus, manned a fleet—the command of which they entrusted to their admiral Agathinus—and so were undisputed masters of the sea within the gulf round Achaia and Lechaeum.

B.C. 393-391. The Lacedaemonians, in opposition, fitted out a fleet under the command of Podanemus. That officer, in an attack of no great

moment, lost his life, and Pollis, [13] his second in command, was presently in his turn obliged to retire, being wounded, whereupon Herippidas took command of the vessels. On the other hand, Proaenus the Corinthian, who had relieved Agathinus, evacuated Rhium, and the Lacedaemonians recovered that post. Subsequently Teleutias succeeded to Herippidas's fleet, and it was then the turn of that admiral to dominate the gulf. [14]

B.C. 392. The Lacedaemonians were well informed of the proceedings of Conon. They knew that he was not only restoring the fortifications of Athens by help of the king's gold, but maintaining a fleet at his expense besides, and conciliating the islands and seaboard cities towards Athens. If, therefore, they could indoctrinate Tiribazus—who was a general of the king—with their sentiments, they believed they could not fail either to draw him aside to their own interests, or, at any rate, to put a stop to his feeding Conon's navy. With this intention they sent Antalcidas to Tiribazus: [15] his orders were to carry out this policy and, if possible, to arrange a peace between Lacedaemon and the king. The Athenians, getting wind of this, sent a counter-embassy, consisting of Hermogenes, Dion, Callisthenes, and Callimedon, with Conon himself. They at the same time invited the attendance of ambassadors from the allies, and there were also present representatives of the Boeotians, of Corinth, and of Argos. When they had arrived at their destination, Antalcidas explained to Tiribazus the object of his visit: he wished, if possible, to cement a peace between the state he represented and the king—a peace, moreover, exactly suited to the aspirations of the king himself; in other words, the Lacedaemonians gave up all claim to the Hellenic cities in Asia as against the king, while for their own part they were content that all the islands and other cities should be independent. "Such being our unbiased wishes," he continued, "for what earthly reason should (the Hellenes or) the king go to war with us? or why should he expend his money? The king is guaranteed against attack on the part of Hellas, since the Athenians are powerless apart from our hegemony,

and we are powerless so long as the separate states are independent." The proposals of Antalcidas sounded very pleasantly in the ears of Tiribazus, but to the opponents of Sparta they were the merest talk. The Athenians were apprehensive of an agreement which provided for the independence of the cities in the islands, whereby they might be deprived of Lemnos, Imbros, and Scyros. The Thebans, again, were afraid of being compelled to let the Boeotian states go free. The Argives did not see how such treaty contracts and covenants were compatible with the realisation of their own great object—the absorption of Corinth by Argos. And so it came to pass that this peace [16] proved abortive, and the representatives departed each to his own home.

Tiribazus, on his side, thought it hardly consistent with his own safety to adopt the cause of the Lacedaemonians without the concurrence of the king —a scruple which did not prevent him from privately presenting Antalcidas with a sum of money, in hopes that when the Athenians and their allies discovered that the Lacedaemonians had the wherewithal to furnish a fleet, they might perhaps be more disposed to desire peace. Further, accepting the statements of the Lacedaemonians as true, he took on himself to secure the person of Conon, as guilty of wrongdoing towards the king, and shut him up. [17] That done, he set off up country to the king to recount the proposals of Lacedaemon, with his own subsequent capture of Conon as a mischievous man, and to ask for further guidance on all these matters.

On the arrival of Tiribazus at the palace, the king sent down Struthas to take charge of the seaboard district. The latter, however, was a strong partisan of Athens and her allies, since he found it impossible to forget the long list of evils which the king's country had suffered at the hands of Agesilaus; so that the Lacedaemonians, contrasting the hostile disposition of the new satrap towards themselves with his friendliness to the Athenians, sent Thibron to deal with him by force of arms.

B.C. 391. [18] That general crossed over and established his base of operations in Ephesus and the towns in the plain of the Maeander—Priene, Leucophrys, and Achilleum—and proceeded to harry the king's territory, sparing neither live nor dead chattels. But as time went on, Struthas, who could not but note the disorderly, and indeed recklessly scornful manner in which the Lacedaemonian brought up his supports on each occasion, despatched a body of cavalry into the plain. Their orders were to gallop down and scour the plain, making a clean sweep [19] of all they could lay their hands on. Thibron, as it befell, had just finished breakfast, and was returning to the mess with Thersander the flute-player. The latter was not only a good flute-player, but, as affecting Lacedaemonian manners, laid claim to personal prowess. Struthas, then, seeing the disorderly advance of the supports and the paucity of the vanguard, appeared suddenly at the head of a large body of cavalry, all in orderly array. Thibron and Thersander were the first to be cut down, and when these had fallen the rest of the troops were easily turned. A mere chase ensued, in which man after man was felled to earth, though a remnant contrived to escape into the friendly cities; still larger numbers owed their safety to their late discovery of the business on hand. Nor, indeed, was this the first time the Spartan commander had rushed to the field, without even issuing a general order. So ends the history of these events.

B.C. 390. [20] We pass on to the arrival at Lacedaemon of a party of Rhodian exiles expelled by the popular party. They insisted that it was not equitable to allow the Athenians to subjugate Rhodes and thus build up so vast a power. The Lacedaemonians were alive to the fact that the fate of Rhodes depended on which party in the state prevailed: if the democracy were to dominate, the whole island must fall into the hands of Athens; if the wealthier classes, [21] into their own. Accordingly they fitted out for them a fleet of eight vessels, and put Ecdicus in command of it as admiral.

At the same time they despatched another officer on board these vessels named Diphridas, on a separate mission. His orders were to cross over into Asia and to secure the states which had received Thibron. He was also to pick up the survivors of Thibron's army, and with these troops, aided by a second army which he would collect from any other quarter open to him, he was to prosecute the war against Struthas. Diphridas followed out his instructions, and amongst other achievements was fortunate enough to capture Tigranes, [22] the son-in-law of Struthas, with his wife, on their road to Sardis. The sum paid for their ransom was so large that he at once had the wherewithal to pay his mercenaries. Diphridas was no less attractive than his predecessor Thibron; but he was of a more orderly temperament, steadier, and incomparably more enterprising as a general; the secret of this superiority being that he was a man over whom the pleasures of the body exercised no sway. He became readily absorbed in the business before him —whatever he had to do he did it with a will.

Ecdicus having reached Cnidus, there learned that the democracy in Rhones were entirely masters of the situation. They were dominant by land and sea; indeed they possessed a fleet twice the size of his own. He was therefore content to keep quiet in Cnidus until the Lacedaemonians, perceiving that his force was too small to allow him to benefit their friends, determined to relieve him. With this view they ordered Teleutias to take the twelve ships which formed his squadron (at present in the gulf adjoining Achaia and Lechaeum), [23] and to feel his way round to Ecdicus: that officer he was to send home. For himself, he was to undertake personally to protect the interests of all who cared to be their friends, whilst injuring the enemy by every possible means.

So then Teleutias, having reached Samos, where he added some vessels to his fleet, set sail to Cnidus. At this point Ecdicus returned home, and Teleutias, continuing his voyage, reached Rhodes, at the head now of seven-and-twenty vessels. It was during this portion of the voyage that he fell in

with Philocrates, the son of Ephialtes, who was sailing from Athens to Cyprus with ten triremes, in aid of their ally Evagoras. [24] The whole flotilla fell into the Spartan's hands—a curious instance, it may be added, of cross purposes on the part of both belligerents. Here were the Athenians, supposed to be on friendly terms with the king, engaged in sending an allied force to support Evagoras, who was at open war with him; and here again was Teleutias, the representative of a people at war with Persia, engaged in crippling a fleet which had been despatched on a mission hostile to their adversary. Teleutias put back into Cnidus to dispose of his captives, and so eventually reached Rhodes, where his arrival brought timely aid to the party in favour of Lacedaemon.

B.C. 389. [25] And now the Athenians, fully impressed with the belief that their rivals were laying the basis of a new naval supremacy, despatched Thrasybulus the Steirian to check them, with a fleet of forty sail. That officer set sail, but abstained from bringing aid to Rhodes, and for good reasons. In Rhodes the Lacedaemonian party had hold of the fortress, and would be out of reach of his attack, especially as Teleutias was close at hand to aid them with his fleet. On the other hand, his own friends ran no danger of succumbing to the enemy, as they held the cities and were numerically much stronger, and they had established their superiority in the field. Consequently he made for the Hellespont, where, in the absence of any rival power, he hoped to achieve some stroke of good fortune for his city. Thus, in the first place, having detected the rivalries existing between Medocus, [26] the king of the Odrysians, and Seuthes, [27] the rival ruler of the seaboard, he reconciled them to each other, and made them friends and allies of Athens; in the belief that if he secured their friendship the Hellenic cities on the Thracian coast would show greater proclivity to Athens. Such being the happy state of affairs not only in Europe but as regards the states in Asia also, thanks to the friendly attitude of the king to his fellow-citizens, he sailed into Byzantium and sold the tithe-duty levied on vessels arriving

from the Euxine. By another stroke he converted the oligarchy of Byzantium into a democracy. The result of this was that the Byzantine demos [28] were no longer sorry to see as vast a concourse of Athenians in their city as possible. Having so done, and having further won the friendship of the men of Calchedon, he set sail south of the Hellespont. Arrived at Lesbos, he found all the cities devoted to Lacedaemon with the exception of Mytilene. He was therefore loth to attack any of the former until he had organised a force within the latter. This force consisted of four hundred hoplites, furnished from his own vessels, and a corps of exiles from the different cities who had sought shelter in Mytilene; to which he added a stout contingent, the pick of the Mytileneian citizens themselves. He stirred the ardour of the several contingents by suitable appeals: representing to the men of Mytilene that by their capture of the cities they would at once become the chiefs and patrons of Lesbos; to the exiles he made it appear that if they would but unite to attack each several city in turn, they might all reckon on their particular restoration; while he needed only to remind his own warriors that the acquisition of Lesbos meant not only the attachment of a friendly city, but the discovery of a mine of wealth. The exhortations ended and the contingents organised, he advanced against Methymna.

Therimachus, who chanced to be the Lacedaemonian governor at the time, on hearing of the meditated attack of Thrasybulus, had taken a body of marines from his vessels, and, aided by the citizens of Methymna themselves, along with all the Mytileneian exiles to be found in that place, advanced to meet the enemy on their borders. A battle was fought and Therimachus was slain, a fate shared by several of the exiles of his party.

As a result [29] of his victory the Athenian general succeeded in winning the adhesion of some of the states; or, where adhesion was refused, he could at least raise supplies for his soldiers by freebooting expeditions, and so hastened to reach his goal, which was the island of Rhodes. His chief

concern was to support as powerful an army as possible in those parts, and with this object he proceeded to levy money aids, visiting various cities, until he finally reached Aspendus, and came to moorings in the river Eurymedon. The money was safely collected from the Aspendians, and the work completed, when, taking occasion of some depredations [30] of the soldiers on the farmsteads, the people of the place in a fit of irritation burst into the general's quarters at night and butchered him in his tent.

So perished Thrasybulus, [31] a good and great man by all admission. In room of him the Athenians chose Agyrrhius, [32] who was despatched to take command of the fleet. And now the Lacedaemonians—alive to the fact that the sale of the Euxine tithe-dues had been negotiated in Byzantium by Athens; aware also that as long as the Athenians kept hold on Calchedon the loyalty of the other Hellespontine cities was secured to them (at any rate while Pharnabazus remained their friend)—felt that the state of affairs demanded their serious attention. They attached no blame indeed to Dercylidas. Anaxibius, however, through the friendship of the ephors, contrived to get himself appointed as governor, on a mission to Abydos. With the requisite funds and ships, he promised to exert such hostile pressure upon Athens that at least her prospects in the Hellespont would cease to be so sunny. His friends the ephors granted him in return for these promises three ships of war and funds to support a thousand mercenaries, and so they despatched him on his mission. Reaching Abydos, he set about improving his naval and military position. First he collected a foreign brigade, by help of which he drew off some of the Aeolid cities from Pharnabazus. Next he set on foot a series of retaliatory expeditions against the states which attacked Abydos, marching upon them and ravaging their territories; and lastly, manning three vessels besides those which he already held in the harbour of Abydos, he intercepted and brought into port all the merchant ships of Athens or of her allies which he could lay hands on.

Getting wind of these proceedings, the Athenians, fearing lest the fair foundation laid for them by Thrasybulus in the Hellespont should be ruined, sent out Iphicrates with eight vessels and twelve hundred peltasts. The majority of them [33] consisted of troops which he had commanded at Corinth. In explanation it may be stated that the Argives, when once they had appropriated Corinth and incorporated it with Argos, gave out they had no further need of Iphicrates and his troops; the real fact being that he had put to death some of the partisans of Argos. [34] And so it was he turned his back on Corinth and found himself at home in Athens at the present crisis.

B.C. 389-388. When Iphicrates first reached the Chersonese he and Anaxibius carried on war against each other by the despatch of guerilla or piratic bands across the straits. But as time wore on, information reached him of the departure of Anaxibius to Antandrus, accompanied by his mercenaries and his own bodyguard of Laconians and two hundred Abydenian hoplites. Hearing further that Anaxibius had won the friendly adhesion of Antandrus, Iphicrates conjectured that after establishing a garrison in that place he would make the best of his way back, if only to bring the Abydenians home again. He therefore crossed in the night, selecting a desert point on the Abydene coast, from which he scaled the hills above the town and planted himself in ambuscade within their folds. The triremes which brought him across had orders at break of day to coast up northwards along the Chersonese, which would suggest the notion that he was only out on one of his customary voyages to collect money. The sequel more than fulfilled his expectations. Anaxibius began his return march, and if report speaks truly, he did so notwithstanding that the victims were against his marching that day; contemptuously disregarding the warning, and satisfied that his march lay all along through a friendly country and was directed to a friendly city. Besides which, those whom he met assured him that Iphicrates was off on a voyage to Proconnesus: hence the unusual absence of precaution on the march. On his side Iphicrates saw

the chance, but, so long as the troops of Anaxibius lingered on the level bottoms, refused to spring from his lair, waiting for the moment when the Abydenian division in the van was safely landed in the plain of Cremaste, at the point where the gold mines stand; the main column following on the downward slope, and Anaxibius with his Laconians just beginning the descent. At that instant Iphicrates set his ambuscade in motion, and dashed against the Spartan at full speed. The latter quickly discerned that there was no hope of escape as he scanned the long straggling line of his attenuated column. The troops in advance, he was persuaded, would never be able to come back to his aid up the face of that acclivity; besides which, he observed the utter bewilderment of the whole body at sight of the ambuscade. He therefore turned to those next him, and spoke as follows: "Sirs, it is good for me to die on this spot, where honour bids me; but for you, sirs, yonder your path lies, haste and save yourselves [35] before the enemy can close with us." As the words died on his lips he took from the hands of his attendant shield-bearer his heavy shield, and there, at his post, unflinchingly fought and fell; not quite alone, for by his side faithfully lingered a favourite youth, and of the Lacedaemonian governors who had rallied to Abydos from their several cities yet other twelve fought and fell beside the pair. The rest fled, dropping down one by one as the army pursued them to the walls of the city. The death-roll amounted to something like fifty hoplites of the Abydenians, and of the rest two hundred. After this exploit Iphicrates returned to the Chersonese. [36]

[1] Lit. "the Laconian harmosts."

[2] See Hicks, 70, "Honours to Konon," Inscript. found at Erythrae in Ionia. Cf. Diod. xiv. 84.

[3] See Diod. xiv. 83.

[4] See above, "Hell." II. i. 27 foll.

[5] See above, "Hell." IV. iii. 3.

[6] Lit. "harmosts."

[7] Or, "we are beaten, ergo, it is all over with us."

[8] Lit. "eight stades."

[9] Lit. "harmosts."

[10] See Demos. "de Cor." 96.

[11] See Lys. xix. "de bon. Arist." 19 foll.; and Hicks, 71, "Honours to Dionysios I. and his court"; Grote, "H. G." ix. 453.

[12] Mod. Kalamata.

[13] See "Hell." I. i. 23.

[14] According to Grote ("H. G." ix. 471, note 2), this section summarises the Lacedaemonian maritime operations in the Corinthian Gulf from the late autumn of 393 B.C. till the appointment of Teleutias in the spring or early summer of 391 B.C., the year of the expedition of Agesilaus recounted above, "Hell." IV. iv. 19.

[15] See Plut. "Ages." xxiii. (Clough, iv. p. 27); and for the date B.C. 392 (al. B.C. 393) see Grote, "H. G." ix. 498.

[16] See Andoc. "de Pace"; Jebb, "Attic Or." i. 83, 128 foll. Prof. Jebb assigns this speech to B.C. 390 rather than B.C. 391. See also Grote, "H. G." ix. 499; Diod. xiv. 110.

[17] See Diod. xiv. 85; and Corn. Nep. 5.

[18] Al. B.C. 392, al. B.C. 390.

[19] See "Hell." VII. i. 40; "Cyrop." I. iv. 17; III. iii. 23; "Anab." VI. iii. 3.

[20] Grote, "H. G." ix. 504; al. B.C. 391.

[21] Or, "the Lacedaemonians were not slow to perceive that the whole island of Rhodes was destined to fall either into the hands of Athens or of themselves, according as the democracy or the wealthier classes respectively dominated."

[22] See "Anab." VII. viii. 9 for a similar exploit.

[23] See above, IV. viii. 11.

[24] See Diod. xiv. 98; Hicks, 72; Kohler, "C. I. A." ii. p. 397; Isoc. "Evag." 54-57; Paus. I. iii. 1; Lys. "de bon. Ar." 20; Dem. p. 161.

[25] Grote, "H. G." ix. 507.

[26] Al. Amedocus.

[27] For Seuthes, see above, "Hell." III. ii. 2, if the same.

28 For the varying fortunes of the democrats at Byzantium in 408 B.C. and 405 B.C., see above, ("Hell." I. iii. 18; II. ii. 2); for the present moment, 390-389 B.C., see Demosth. "c. Lept." 475; for the admission of Byzantium into the new naval confederacy in 378 B.C., see Hicks, 68; Kohler, "C. I. A." ii. 19; and for B.C. 363, Isocr. "Phil." 53; Diod. xv. 79; and for its commercial prosperity, Polyb. iv. 38-47.

29 According to some critics, B.C. 389 is only now reached.

30 See Diod. xiv. 94.

31 "Thus perished the citizen to whom, more than any one else, Athens owed not only her renovated democracy, but its wise, generous, and harmonious working, after renovation."—Grote, "H. G." ix. 509.

32 For this statesman, see Demosth. "c. Timocr." 742; Andoc. "de Myst." 133; Aristot. "Ath. Pol." 41, and Mr. Kenyon's notes ad loc.; Aristoph. "Eccles." 102, and the Schol. ad loc.; Diod. xiv. 99; Curtius, "H. G." Eng tr. iv. 280.

33 Or, "The mass of them."

34 See Grote, "H. G." ix. p. 491 note. The "Argolising" or philo- Argeian party, as opposed to the philo-Laconian party. See above, "Hell." IV. iv. 6.

35 Or, "sauve qui peut."

36 See Hicks, 76; and below, "Hell." V. i. 31.

BOOK V

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I

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B.C. 388. Such was the state of affairs in the Hellespont, so far at least as Athens and Sparta are concerned. Eteonicus was once more in Aegina; and notwithstanding that the Aeginetans and Athenians had up to this time held commercial intercourse, yet now that the war was plainly to be fought out on the sea, that officer, with the concurrence of the ephorate, gave permission to any one who liked to plunder Attica. [1] The Athenians retaliated by despatching a body of hoplites under their general Pamphilus, who constructed a fort against the Aeginetans, [2] and proceeded to blockade them by land and sea with ten warships. Teleutias, however, while threading his way among the islands in question of contributions, had chanced to reach a point where he received information of the turn in affairs with regard to the construction of the fortress, whereupon he came to the rescue of the beleaguered Aeginetans, and so far succeeded that he drove off the enemy's blockading squadron. But Pamphilus kept a firm hold on the offensive fortress, and was not to be dislodged.

After this the new admiral Hierax arrived from Lacedaemon. The naval force was transferred into his successor's hands, and under the happiest auspices Teleutias set sail for home. As he descended to the seashore to start on his homeward voyage there was not one among his soldiers who had not a warm shake of the hand for their old admiral. Here one presented him with a crown, and there another with a victor's wreath; and those who arrived too late, still, as the ship weighed anchor, threw garlands into the sea and wafted him many a blessing with prayerful lips. I am well aware that in the above incident I have no memorable story of munificence, peril, or invention to narrate, but in all sincerity I protest that a man may find food for reflection in the inquiry what Teleutias had done to create such a

disposition in his subordinates. Here we are brought face to face with a true man's work more worthy of account than multitudes of riches or adventure. [3]

The new admiral Hierax, taking with him the larger portion of the fleet, set sail once more for Rhodes. He left behind him twelve vessels in Aegina under his vice-admiral Gorgopas, who was now installed as governor of that island. In consequence of this chance the Athenian troops inside the fortres were more blockaded than the Aeginetans themselves, so much so that a vote was passed by the Athenian assembly, in obedience to which a large fleet was manned, and the garrison, after four months' sojourn in Aegina, were brought back. But this was no sooner done than they began to be harassed by Gorgopas and the privateers again. To operate aganst these they fitted out thirteen vessels, choosing Eunomus as admiral in command. Hierax was still in Rhodes when the Lacedaemonians sent out a new admiral, Antalcidas; they believed that they could not find a better mode of gratifying Tiribazus. Accordingly Antalcidas, after visiting Aegina in order to pick up the vessels under Gorgopas, set sail for Ephesus. At this point he sent back Gorgopas with his twelve ships to Aegina, and appointed his vice-admiral Nicolochus to command the remainder of the fleet.

Nicolochus was to relieve Abydos, and thither set sail; but in the course of the voyage turned aside to Tenedos, where he ravaged the territory, and, with the money so secured, sailed on to Abydos. The Athenian generals [4] on their side, collecting from Samothrace, Thasos, and the fortresses in that quarter, hastened to the relief of Tenedos; but, finding that Nicolochus had continued his voyage to Abydos, they selected the Chersonese as their base, and proceeded to blockade him and his fleet of five-and-twenty vessels with the two-and-thirty vessels under their joint command.

Meanwhile Gorgopas, returning from Ephesus, fell in with the Athenian admiral Eunomus, and, shunning an encounter at the moment, sought shelter in Aegina, which he reached a little before sunset; and at once

disembarking his men, set them down to their evening meal; whilst Eunomus on his side, after hanging back for a little while, sailed away. Night fell, and the Athenian, showing the customary signal light to prevent his squadron straggling, led the way in the darkness. Gorgopas instantly got his men on board again, and, taking the lantern for his guide, followed the Athenians, craftily lagging behind a little space, so as not to show himself or raise any suspicion of his presence. In place of the usual cry the boatswains timed the rowers by a clink of stones, and silently the oars slid, feathering through the waves [5]; and just when the squadron of Eunomus was touching the coast, off Cape Zoster [6] in Attica, the Spartan sounded the bugle-note for the charge. Some of Eunomus's vessels were in the act of discharging their crews, others were still getting to their moorings, whilst others were as yet only bearing down to land. The engagement was fought by the light of the moon, and Gorgopas captured four triremes, which he tied astern, and so set sail with his prizes in tow towards Aegina. The rest of the Athenian squadron made their escape into the harbour of Piraeus.

It was after these events that Chabrias [7] commenced his voyage to Cyprus, bringing relief to Evagoras. His force consisted at first of eight hundred light troops and ten triremes, but was further increased by other vessels from Athens and a body of heavy infantry. Thus reinforced, the admiral chose a night and landed in Aegina; and secreted himself in ambuscade with his light troops in hollow ground some way beyond the temple of Heracles. At break of day, as prearranged, the Athenian hoplites made their appearance under command of Demaenetus, and began mounting up between two and three miles [8] beyond the Kerakleion at Tripurgia, as it is called. The news soon reached Gorgopas, who sallied out to the rescue with the Aeginetans and the marines of his vessels, being further accompanied by eight Spartans who happened to be with him. Not content with these he issued orders inviting any of the ships' crews, who were free men, to join the relief party. A large number of these sailors

responded. They armed themselves as best they could, and the advance commenced. When the vanguard were well past the ambuscade, Chabrias and his men sprang up from their hiding-place, and poured a volley of javelins and stones upon the enemy. At the same moment the hoplites, who had disembarked, [9] were advancing, so that the Spartan vanguard, in the absence of anything like collective action, were speedily cut down, and among them fell Gorgopas with the Lacedaemonians. At their fall the rest of course turned and fled. One hundred and fifty Aeginetans were numbered among the slain, while the loss incurred by the foreigners, metics, and sailors who had joined the relief party, reached a total of two hundred. After this the Athenians sailed the sea as freely as in the times of actual peace. Nor would anything induce the sailors to row a single stroke for Eteonicus —even under pressure—since he had no pay to give.

Subsequently the Lacedaemonians despatched Teleutias once again to take command of the squadron, and when the sailors saw it was he who had come, they were overjoyed. He summoned a meeting and addressed them thus: "Soldiers, I am back again, but I bring with me no money. Yet if God be willing, and your zeal flag not, I will endeavour to supply you with provisions without stint. Be well assured, as often as I find myself in command of you, I have but one prayer—that your lives may be spared no less than mine; and as for the necessaries of existence, perhaps it would astonish you if I said I would rather you should have them than I. Yet by the gods I swear I would welcome two days' starvation in order to spare you one. Was not my door open in old days to every comer? Open again it shall stand now; and so it shall be; where your own board overflows, you shall look in and mark the luxury of your general; but if at other times you see him bearing up against cold and heat and sleepless nights, you must apply the lesson to yourselves and study to endure those evils. I do not bid you do aught of this for self-mortification's sake, but that you may derive some after-blessing from it. Soldiers, let Lacedaemon, our own mother-city, be to

you an example. Her good fortune is reputed to stand high. That you know; and you know too, that she purchased her glory and her greatness not by faint-heartedness, but by choosing to suffer pain and incur dangers in the day of need. 'Like city,' I say, 'like citizens.' You, too, as I can bear you witness, have been in times past brave; but to-day must we strive to be better than ourselves. So shall we share our pains without repining, and when fortune smiles, mingle our joys; for indeed the sweetest thing of all surely is to flatter no man, Hellene or Barbarian, for the sake of hire; we will suffice to ourselves, and from a source to which honour pre-eminently invites us; since, I need not remind you, abundance won from the enemy in war furnishes forth not bodily nutrition only, but a feast of glory the wide world over."

So he spoke, and with one voice they all shouted to him to issue what orders he thought fit; they would not fail him in willing service. The general's sacrifice was just concluded, and he answered: "Good, then, my men; go now, as doubtless you were minded, and take your evening meal, and next provide yourselves, please, with one day's food. After that repair to your ships without delay, for we have a voyage on hand, whither God wills, and must arrive in time." So then, when the men returned, he embarked them on their ships, and sailed under cover of night for the great harbour of Piraeus: at one time he gave the rowers rest, passing the order to take a snatch of sleep; at another he pushed forward towards his goal with rise and fall of oars. If any one supposes that there was a touch of madness in such an expedition—with but twelve triremes to attack an enemy possessed of a large fleet—he should consider the calculations of Teleutias. He was under the firm persuasion that the Athenians were more careless than ever about their navy in the harbour since the death of Gorgopas; and in case of finding warships riding at anchor—even so, there was less danger, he conjectured, in attacking twenty ships in the port of Athens than ten elsewhere; for, whereas, anywhere outside the harbour the sailors would certainly be

quartered on board, at Athens it was easy to divine that the captains and officers would be sleeping at their homes, and the crews located here and there in different quarters.

This minded he set sail, and when he was five or six furlongs [10] distant from the harbour he lay on his oars and rested. But with the first streak of dawn he led the way, the rest following. The admiral's orders to the crews were explicit. They were on no account to sink any merchant vessel; they were equally to avoid damaging [11] their own vessels, but if at any point they espied a warship at her moorings they must try and cripple her. The trading vessels, provided they had got their cargoes on board, they must seize and tow out of the harbour; those of larger tonnage they were to board wherever they could and capture the crews. Some of his men actually jumped on to the Deigma quay, [12] where they seized hold of various traders and pilots and deposited them bodily on board ship. So the Spartan admiral carried out his programme.

As to the Athenians, meanwhile, some of them who got wind of what was happening rushed from indoors outside to see what the commotion meant, others from the streets home to get their arms, and others again were off to the city with the news. The whole of Athens rallied to the rescue at that instant, heavy infantry and cavalry alike, the apprehension being that Piraeus was taken. But the Spartan sent off the captured vessels to Aegina, telling off three or four of his triremes to convoy them thither; with the rest he followed along the coast of Attica, and emerging in seemingly innocent fashion from the harbour, captured a number of fishing smacks, and passage boats laden with passengers crossing to Piraeus from the islands; and finally, on reaching Sunium he captured some merchantmen laden with corn or other merchandise. After these performances he sailed back to Aegina, where he sold his prizes, and with the proceeds was able to provide his troops with a month's pay, and for the future was free to cruise about and make what reprisals chance cast in his way. By such a procedure he was

able to support a full quota of mariners on board his squadron, and procured to himself the prompt and enthusiastic service of his troops.

B.C. 388-387. Antalcidas had now returned from the Persian court with Tiribazus. The negotiations had been successful. He had secured the alliance of the Persian king and his military co-operation in case the Athenians and their allies refused to abide by the peace which the king dictated. But learning that his second in command, Nicolochus, was being blockaded with his fleet by Iphicrates and Diotimus [13] in Abydos, he set off at once by land for that city. Being come thither he took the fleet one night and put out to sea, having first spread a story that he had invitations from a party in Calchedon; but as a matter of fact he came to anchorage in Percote and there kept quiet. Meanwhile the Athenian forces under Demaenetus and Dionysius and Leontichus and Phanias had got wind of his movement, and were in hot pursuit towards Proconnesus. As soon as they were well past, the Spartan veered round and returned to Abydos, trusting to information brought him of the approach of Polyxenus with the Syracusan [14] and Italian squadron of twenty ships, which he wished to pick up and incorporate with his own.

A little later the Athenian Thrasybulus [15] (of Collytus) was making his way up with eight ships from Thrace, his object being to effect a junction with the main Athenian squadron. The scouts signalled the approach of eight triremes, whereupon Antalcidas, embarking his marines on board twelve of the fastest sailers of his fleet, ordered them to make up their full complements, where defective, from the remaining vessels; and so lay to, skulking in his lair with all possible secrecy. As soon as the enemy's vessels came sailing past he gave chase; and they catching sight of him took to flight. With his swiftest sailors he speedily overhauled their laggards, and ordering his vanguard to let these alone, he followed hard on those ahead. But when the foremost had fallen into his clutches, the enemy's hinder vessels, seeing their leaders taken one by one, out of sheer despondency fell

an easy prey to the slower sailors of the foe, so that not one of the eight vessels escaped.

Presently the Syracusan squadron of twenty vessels joined him, and again another squadron from Ionia, or rather so much of that district as lay under the control of Tiribazus. The full quota of the contingent was further made up from the territory of Ariobarzanes (which whom Antalcidas kept up a friendship of long standing), in the absence of Pharnabazus, who by this date had already been summoned up country on the occasion of his marriage with the king's daughter. With this fleet, which, from whatever sources derived, amounted to more than eighty sail, Antalcidas ruled the seas, and was in a position not only to cut off the passage of vessels bound to Athens from the Euxine, but to convoy them into the harbours of Sparta's allies.

The Athenians could not but watch with alarm the growth of the enemy's fleet, and began to fear a repetition of their former discomfiture. To be trampled under foot by the hostile power seemed indeed no remote possibility, now that the Lacedaemonians had procured an ally in the person of the Persian monarch, and they were in little less than a state of siege themselves, pestered as they were by privateers from Aegina. On all these grounds the Athenians became passionately desirous of peace. [16] The Lacedaemonians were equally out of humour with the war for various reasons—what with their garrison duties, one mora at Lechaeum and another at Orchomenus, and the necessity of keeping watch and ward on the states, if loyal not to lose them, if disaffected to prevent their revolt; not to mention that reciprocity of annoyance [17] of which Corinth was the centre. So again the Argives had a strong appetite for peace; they knew that the ban had been called out against them, and, it was plain, that no fictitious alteration of the calendar would any longer stand them in good stead. Hence, when Tiribazus issued a summons calling on all who were willing to listen to the terms of peace sent down by the king [18] to present themselves,

the invitation was promptly accepted. At the opening of the conclave [19] Tiribazus pointed to the king's seal attached to the document, and proceeded to read the contents, which ran as follows:

"The king, Artaxerxes, deems it just that the cities in Asia, with the islands of Clazomenae and Cyprus, should belong to himself; the rest of the Hellenic cities he thinks it just to leave independent, both small and great, with the exception of Lemnos, Imbros, and Scyros, which three are to belong to Athens as of yore. Should any of the parties concerned not accept this peace, I, Artaxerxes, will war against him or them with those who share my views. This will I do by land and by sea, with ships and with money."

After listening to the above declaration the ambassadors from the several states proceeded to report the same to their respective governments. One and all of these took the oaths [20] to ratify and confirm the terms unreservedly, with the exception of the Thebans, who claimed to take the oaths in behalf of all Boeotians. This claim Agesilaus repudiated: unless they chose to take the oaths in precise conformity with the words of the king's edict, which insisted on "the future autonomy of each state, small or great," he would not admit them. To this the Theban ambassadors made no other reply, except that the instructions they had received were different. "Pray go, then," Agesilaus retorted, "and ask the question; and you may inform your countrymen that if they will not comply, they will be excluded from the treaty." The Theban ambassadors departed, but Agesilaus, out of hatred to the Thebans, took active measures at once. Having got the consent of the ephors he forthwith offered sacrifice. The offerings for crossing the frontier were propitious, and he pushed on to Tegea. From Tegea he despatched some of the knights right and left to visit the perioeci and hasten their mobilisation, and at the same time sent commanders of foreign brigades to the allied cities on a similar errand. But before he had started from Tegea the answer from Thebes arrived; the point was yielded, they would suffer the states to be independent. Under these circumstances the

Lacedaemonians returned home, and the Thebans were forced to accept the truce unconditionally, and to recognise the autonomy of the Boeotian cities. [21] But now the Corinthians were by no means disposed to part with the garrison of the Argives. Accordingly Agesilaus had a word of warning for both. To the former he said, "if they did not forthwith dismiss the Argives," and to the latter, "if they did not instantly quit Corinth," he would march an army into their territories. The terror of both was so great that the Argives marched out of Corinth, and Corinth was once again left to herself; [22] whereupon the "butchers" [23] and their accomplices in the deed of blood determined to retire from Corinth, and the rest of the citizens welcomed back their late exiles voluntarily.

Now that the transactions were complete, and the states were bound by their oaths to abide by the peace sent down to them by the king, the immediate result was a general disarmament, military and naval forces being alike disbanded; and so it was that the Lacedaemonians and Athenians, with their allies, found themselves in the enjoyment of peace for the first time since the period of hostilities subsequent to the demolition of the walls of Athens. From a condition which, during the war, can only be described as a sort of even balance with their antagonists, the Lacedaemonians now emerged; and reached a pinnacle of glory consequent upon the Peace of Antalcidas, [24] so called. As guarantors of the peace presented by Hellas to the king, and as administrators personally of the autonomy of the states, they had added Corinth to their alliance; they had obtained the independence of the states of Boeotia at the expense of Thebes, [25] which meant the gratification of an old ambition; and lastly, by calling out the ban in case the Argives refused to evacuate Corinth, they had put a stop to the appropriation of that city by the Argives.

[1] Or, "determined to let slip the hounds of war;" or, more prosaically, "issued letters of marque." See Grote, "H. G." ix. 517.

2 I.e. in Aegina as an επιτειχισμα.

3 See Grote, "H. G." ix. 518: "The ideal of government as it presented itself to Xenophon was the paternal despotism or something like it," το εθελοντων αρχειν. Cf. "Cyrop." passim, "Heiro," and his various other compositions.

4 And among the rest Iphicrates and Diotimus. See below, S. 25; above, IV. viii. 39.

5 Lit. "the boatswains employing a clink of stones and a sliding motion of the oars."

6 I.e. "Cape Girdle," mod. Cape Karvura. See Tozer, "Geog. of Greece," pp. 78, 372.

7 According to Diod. xiv. 92, Chabrias had been for some time in Corinth. See also above, IV. viii. 24.

8 Lit. "about sixteen stades."

9 Or, reading οι αναβεβηκοτες, "who had scaled the height." See Hartman, "Anal. Xen." p. 364.

10 Lit. "five or six stades."

11 See Hartman, "Anal. Xen." pp. 365, 366.

12 See Grote ("H. G." ix. 523): cf. Thuc. ii. 94, the attempt of Brasidas on the port of Megara. For the wealth of Piraeus, Grote "H. G." ix. 351. See below, "Pol. Ath." i. 17; "Rev." iii. 13.

13 See above; Lysias, "de bon. Arist." (Jebb, "Att. Or." i. p. 327).

14 See below, VI. ii. 4 foll; Hicks, 71, 84, 88.

15 His name occurs on the famous stele of the new Athenian confederacy, B.C. 378. See Hicks, 81; Kohler, "C. I. A." ii. 17; Demos. "de. Cor." p. 301; Arist. "Rhet." ii. 23; Demos. "c. Timocr." 742.

16 See, at this point, Grote on the financial condition of Athens and the "Theorikon," "H. G." ix. 525.

17 Or, "that give-and-take of hard knocks."

18 See Hicks, 76.

19 At Sardis, doubtless.

20 At Sparta, doubtless.

21 See Freeman, op. cit. pp. 168, 169.

22 See "Ages." ii. 21; Grote, "H. G." ix. 537.

23 οι σφαγεις, a party catchword (in reference to the incidents narrated above, "Hell." IV. iv. 2). See below, των βαρέων δημαγωγων, "Hell." V. ii. 7; οι καδεμενοι τες Πελοποννησου, "Hell." VII. v. 1; above, οι σφαγεις, "Hell." III. ii. 27, of the philo-Laconian oligarchs in Elis. See Dem. "c. Lept." 473.

24 Or, more correctly, the peace "under," or "at the date of," επ 'Ανταλκιδου. See Grote, "H. G." x. 1, note 1.

[25] Or, "they had made the states of Boeotia independent of Thebes." See Grote, "H. G." x. 44.

II

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B.C. 386. Indeed the late events had so entirely shaped themselves in conformity with the wishes of the Lacedaemonians, that they determined to go a step farther and chastise those of their allies who either had borne hard on them during the war, or otherwise had shown themselves less favourable to Lacedaemon than to her enemies. [1] Chastisement was not all; they must lay down such secure foundations for the future as should render the like disloyalty impossible again. [2] As the first step towards this policy they sent a dictatorial message to the Mantinaeans, and bade them raze their fortifications, on the sole ground that they could not otherwise trust them not to side with their enemies. Many things in their conduct, they alleged, from time to time, had not escaped their notice: their frequent despatches of corn to the Argives while at war with Lacedaemon; at other times their refusal to furnish contingents during a campaign, on the pretext of some holy truce or other; [3] or if they did reluctantly take the field—the miserable inefficiency of their service. "But, more than that," they added, "we note the jealousy with which you eye any good fortune which may betide our state; the extravagant pleasure [4] you exhibit at the sudden descent of some disaster."

This very year, moreover, it was commonly said, [5] saw the expiration, as far as the Mantineans were concerned, of the thirty years' truce, consequent upon the battle of Mantinea. On their refusal, therefore, to raze their fortification walls the ban was called out against them. Agesilaus begged the state to absolve him from the conduct of this war on the plea that the city of Mantinea had done frequent service to his father [6] in his Messenian wars. Accordingly Agesipolis led the expedition—in spite of the

cordial relations of his father Pausanias [7] with the leaders of the popular party in Mantinea.

B.C. 385. The first move of the invader was to subject the enemy's territory to devastation; but failing by such means to induce them to raze their walls, he proceeded to draw lines of circumvallation round the city, keeping half his troops under arms to screen the entrenching parties whilst the other half pushed on the work with the spade. As soon as the trench was completed, he experienced no further difficulty in building a wall round the city. Aware, however, of the existence of a huge supply of corn inside the town, the result of the bountiful harvest of the preceding year, and averse to the notion of wearing out the city of Lacedaemon and her allies by tedious campaigning, he hit upon the expedient of damming up the river which flowed through the town.

It was a stream of no inconsiderable size. [8] By erecting a barrier at its exit from the town he caused the water to rise above the basements of the private dwellings and the foundations of the fortification walls. Then, as the lower layers of bricks became saturated and refused their support to the rows above, the wall began to crack and soon to totter to its fall. The citizens for some time tried to prop it with pieces of timber, and used other devices to avert the imminent ruin of their tower; but finding themselves overmatched by the water, and in dread lest the fall at some point or other of the circular wall [9] might deliver them captive to the spear of the enemy, they signified their consent to raze their walls. But the Lacedaemonians now steadily refused any form of truce, except on the further condition that the Mantineans would suffer themselves to be broken up and distributed into villages. They, looking the necessity in the face, consented to do even that. The sympathisers with Argos among them, and the leaders of their democracy, thought their fate was sealed. Then the father treated with the son, Pausanias with Agesipolis, on their behalf, and obtained immunity for them—sixty in number—on condition that they should quit the city. The

Lacedaemonian troops stood lining the road on both sides, beginning from the gates, and watched the outgoers; and with their spears in their hands, in spite of bitter hatred, kept aloof from them with less difficulty than the Mantineans of the better classes themselves—a weighty testimony to the power of Spartan discipline, be it said. In conclusion, the wall was razed, and Mantinea split up into four parts, [10] assuming once again its primitive condition as regards inhabitants. The first feeling was one of annoyance at the necessity of pulling down their present houses and erecting others, yet when the owners [11] found themselves located so much nearer their estates round about the villages, in the full enjoyment of aristocracy, and rid for ever of "those troublesome demagogues," they were delighted with the turn which affairs had taken. It became the custom for Sparta to send them, not one commander of contingents, [12] but four, one for each village; and the zeal displayed, now that the quotas for military service were furnished from the several village centres, was far greater than it had been under the democratic system. So the transactions in connection with Mantinea were brought to a conclusion, and thereby one lesson of wisdom was taught mankind—not to conduct a river through a fortress town.

B.C. 384-383. To pass on. The party in exile from Phlius, seeing the severe scrutiny to which the behaviour of the allies of Lacedaemon during the late war was being subjected, felt that their opportunity had come. They repaired to Lacedaemon, and laid great emphasis on the fact that, so long as they had been in power themselves at home, "their city used to welcome Lacedaemonians within her walls, and her citizens flocked to the campaign under their leadership; but no sooner had they been driven into exile than a change had come. The men of Phlius now flatly refused to follow Lacedaemon anywhere; the Lacedaemonians, alone of all men living, must not be admitted within their gates." After listening to their story, the ephors agreed that the matter demanded attention. Then they sent to the state of Phlius a message to this effect; the Phliasian exiles were friends of

Lacedaemon; nor did it appear that they owed their exile to any misdoing. Under the circumstances, Lacedaemon claimed their recall from banishment, not by force, but as a concession voluntarily granted. When the matter was thus stated, the Phliasians were not without alarm that an army might much upon Phlius, and a party inside the town might admit the enemy within the walls; for within the walls of Phlius were to be found many who, either as blood relations or for other reasons, were partisans of the exiles, and as so often happens, at any rate in the majority of states, there was a revolutionary party who, in their ardour to reform, would welcome gladly their restoration. Owing to fears of this character, a formal decree was passed: to welcome home the exiles, and to restore to them all undisputed property, the purchasers of the same being indemnified from the treasury of the state; and in the event of any ambiguity or question arising between the parties, the same to be determined before a court of justice. Such was the position of affairs in connection with the Phliasian exiles at the date in question.

B.C. 383. [13] And now from yet another quarter ambassadors arrived at Lacedaemon: that is to say, from Acanthus and Apollonia, the two largest and most important states of the Olynthian confederacy. The ephorate, after learning from them the object of their visit, presented them to the assembly and the allies, in presence of whom Cleigenes of Acanthus made a speech to this effect:

"Men of Lacedaemon and of the allied states," he said, "are you aware of a silent but portentous growth within the bosom of Hellas? [14] Few here need to be told that for size and importance Olynthus now stands at the head of the Thracian cities. But are you aware that the citizens of Olynthus had already brought over several states by the bribe of joint citizenship and common laws; that they have forcibly annexed some of the larger states; and that, so encouraged, they have taken in hand further to free the cities of Macedonia from Amyntas the king of the Macedonians; that, as soon as

their immediate neighbours had shown compliance, they at once proceeded to attack larger and more distant communities; so much so, that when we started to come hither, we left them masters not only of many other places, but of Pella itself, the capital of Macedonia. Amyntas, [15] we saw plainly, must ere long withdraw from his cities, and was in fact already all but in name an outcast from Macedonia.

"The Olynthians have actually sent to ourselves and to the men of Apollonia a joint embassy, warning us of their intention to attack us if we refuse to present ourselves at Olynthus with a military contingent. Now, for our parts, men of Lacedaemon, we desire nothing better than to abide by our ancestral laws and institutions, to be free and independent citizens; but if aid from without is going to fail us, we too must follow the rest and coalesce with the Olynthians. Why, even now they muster no less than eight hundred [16] heavy infantry and a considerably larger body of light infantry, while their cavalry, when we have joined them, will exceed one thousand men. At the date of our departure we left embassies from Athens and Boeotia in Olynthus, and we were told that the Olynthians themselves had passed a formal resolution to return the compliment. They were to send an embassy on their side to the aforesaid states to treat of an alliance. And yet, if the power of the Athenians and the Thebans is to be further increased by such an accession of strength, look to it," the speaker added, "whether hereafter you will find things so easy to manage in that quarter.

"They hold Potidaea, the key to the isthmus of Pallene, and therefore, you can well believe, they can command the states within that peninsula. If you want any further proof of the abject terror of those states, you have it in the fact that notwithstanding the bitter hatred which they bear to Olynthus, not one of them has dared to send ambassadors along with us to apprise you of these matters.

"Reflect, how you can reconcile your anxiety to prevent the unification of Boeotia with your neglect to hinder the solidifying of a far larger power

—a power destined, moreover, to become formidable not on land only, but by sea? For what is to stop it, when the soil itself supplies timber for shipbuilding, [17] and there are rich revenues derived from numerous harbours and commercial centres?—it cannot but be that abundance of food and abundance of population will go hand in hand. Nor have we yet reached the limits of Olynthian expansion; there are their neighbours to be thought of—the kingless or independent Thracians. These are already to-day the devoted servants of Olynthus, and when it comes to their being actually under her, that means at once another vast accession of strength to her. With the Thracians in her train, the gold mines of Pangaeus would stretch out to her the hand of welcome.

"In making these assertions, we are but uttering remarks ten thousand times repeated in the democracy of Olynthus. And as to their confident spirit, who shall attempt to describe it? It is God, for aught I know, who, with the growth of a new capacity, gives increase also to the proud thoughts and vast designs of humanity. For ourselves, men of Lacedaemon and of the allied states, our task is completed. We have played our parts in announcing to you how things stand there. To you it is left to determine whether what we have described is worthy of your concern. One only thing further you ought to recognise: the power we have spoken of as great is not as yet invincible, for those states which are involuntary participants in the citizenship of Olynthus will, in prospect of any rival power appearing in the field, speedily fall away. On the contrary, let them be once closely knit and welded together by the privileges of intermarriage and reciprocal rights of holding property in land—which have already become enactments; let them discover that it is a gain to them to follow in the wake of conquerors (just as the Arcadians, [18] for instance, find it profitable to march in your ranks, whereby they save their own property and pillage their neighbours'); let these things come to pass, and perhaps you may find the knot no longer so easy to unloose."

At the conclusion of this address, the Lacedaemonians requested the allies to speak, bidding them give their joint advice as to the best course to be pursued in the interests of Peloponnese and the allies. Thereupon many members, and especially those who wished to gratify the Lacedaemonians, agreed in counselling active measures; and it was resolved that the states should severally send contingents to form a total of ten thousand men. Proposals were also made to allow any state, so wishing, to give money instead of men, at the rate of three Aeginetan obols [19] a day per man; or where the contingent consisted of cavalry, the pay given for one horseman was to be the equivalent to that of four hoplites; while, in the event of any defaulting in service, the Lacedaemonians should be allowed to mulct the said state of a stater per man per diem. These resolutions were passed, and the deputies from Acanthus rose again. They argued that, though excellent, these resolutions were not of a nature to be rapidly carried into effect. Would it not be better, they asked, pending the mobilisation of the troops, to despatch an officer at once in command of a force from Lacedaemon and the other states, not too large to start immediately. The effect would be instantaneous, for the states which had not yet given in their adhesion to Olynthus would be brought to a standstill, and those already forcibly enrolled would be shaken in their alliance. These further resolutions being also passed, the Lacedaemonians despatched Eudamidas, accompanied by a body of neodamodes, with perioeci and Sciritae, [20] to the number of two thousand odd. Eudamidas lost no time in setting out, having obtained leave from the ephors for his brother Phoebidas to follow later with the remainder of the troops assigned to him. Pushing on himself to the Thracian territory, he set about despatching garrisons to various cities at their request. He also secured the voluntary adhesion of Potidaea, although already a member of the Olynthian alliance; and this town now served as his base of operations for carrying on war on a scale adapted to his somewhat limited armament.

Phoebidas, when the remaining portion of his brother's forces was duly mustered, put himself at their head and commenced his march. On reaching Thebes the troops encamped outside the city, round the gymnasium. Faction was rife within the city. The two polemarchs in office, Ismenias and Leontiades, were diametrically opposed, [21] being the respective heads of antagonistic political clubs. Hence it was that, while Ismenias, ever inspired by hatred to the Lacedaemonians, would not come anywhere near the Spartan general, Leontiades, on the other hand, was assiduous in courting him; and when a sufficient intimacy was established between them, he made a proposal as follows: "You have it in your power," he said, addressing Phoebidas, "this very day to confer supreme benefit on your country. Follow me with your hoplites, and I will introduce you into the citadel. That done, you may rest assured Thebes will be completely under the thumb of Lacedaemon and of us, your friends. At present, as you see, there is a proclamation forbidding any Theban to take service with you against Olynthus, but we will change all that. You have only to act with us as we suggest, and we shall at once be able to furnish you with large supplies of infantry and cavalry, so that you will join your brother with a magnificent reinforcement, and pending his proposed reduction of Olynthus, you will have accomplished the reduction of a far larger state than that—to wit, this city of Thebes."

The imagination of Phoebidas was kindled as he listened to the tempting proposal. To do a brilliant deed was far dearer to him than life; [22] on the other hand, he had no reasoning capacity, and would seem to have been deficient altogether in sound sense. The consent of the Spartan secured, Leontiades bade him set his troops in motion, as if everything were ready for his departure. "And anon, when the hour is come," added the Theban, "I will be with you, and show you the way myself."

The senate was seated in the arcade or stoa in the market-place, since the Cadmeia was in possession of the women who were celebrating the

Thesmophoria. [23] It was noon of a hot summer's day; scarcely a soul was stirring in the streets. This was the moment for Leontiades. He mounted on horseback and galloped off to overtake Phoebidas. He turned him back, and led him without further delay into the acropolis. Having posted Phoebidas and his soldiers inside, he handed him the key of the gates, and warning him not to suffer any one to enter into the citadel without a pass from himself, he straightway betook himself to the senate. Arrived there, he delivered himself thus: "Sirs, the Lacedaemonians are in possession of the citadel; but that is no cause for despondency, since, as they assure us, they have no hostile intention, except, indeed, towards any one who has an appetite for war. For myself, and acting in obedience to the law, which empowers the polemarch to apprehend all persons suspected of capital crimes, I hereby seize the person of Ismenias as an arch-fomenter of war. I call upon you, sirs, who are captains of companies, and you who are ranked with them, to do your duty. Arise and secure the prisoner, and lead him away to the place appointed."

Those who were privy to the affair, it will be understood, presented themselves, and the orders were promptly carried out. Of those not in the secret, but opposed to the party of Leontiades, some sought refuge at once outside the city in terror for their lives; whilst the rest, albeit they retired to their houses at first, yet when they found that Ismenias was imprisoned in the Cadmeia, and further delay seemed dangerous, retreated to Athens. These were the men who shared the views of Androcleidas and Ismenias, and they must have numbered about three hundred.

Now that the transactions were concluded, another polemarch was chosen in place of Ismenias, and Leontiades at once set out to Lacedaemon. There he found the ephors and the mass of the community highly incensed against Phoebidas, "who had failed to execute the orders assigned to him by the state." Against this general indignation, however, Agesilaus protested. [24] If mischief had been wrought to Lacedaemon by this deed, it was just that

the doer of it should be punished; but, if good, it was a time-honoured custom to allow full scope for impromptu acts of this character. "The sole point you have to look to," he urged, "is whether what has been done is good or evil." After this, however, Leontiades presented himself to the assembly [25] and addressed the members as follows: "Sirs, Lacedaemonians, the hostile attitude of Thebes towards you, before the occurrence of late events, was a topic constantly on your lips, since time upon time your eyes were called upon to witness her friendly bearing to your foes in contrast with her hatred of your friends. Can it be denied that Thebes refused to take part with you in the campaign against your direst enemy, the democracy in Piraeus; and balanced that lukewarmness by on onslaught on the Phocians, whose sole crime was cordiality to yourselves? [26] Nor is that all. In full knowledge that you were likely to be engaged in war with Olynthus, she proceeded at once to make an alliance with that city. So that up to the last moment you were in constant expectation of hearing that the whole of Boeotia was laid at the feet of Thebes. With the late incidents all is changed. You need fear Thebes no longer. One brief despatch [27] in cipher will suffice to procure a dutiful subservience to your every wish in that quarter, provided only you will take as kindly an interest in us as we in you."

This appeal told upon the meeting, and the Lacedaemonians [28] resolved formally, now that the citadel had been taken, to keep it, and to put Ismenias on his trial. In consequence of this resolution a body of commissioners [29] was despatched, three Lacedaemonians and one for each of the allied states, great and small alike. The court of inquiry thus constituted, the sittings commenced, and an indictment was preferred against Ismenias. He was accused of playing into the hands of the barbarian; of seeking amity with the Persians to the detriment of Hellas; of accepting sums of money as bribes from the king; and, finally, of being, along with Androcleidas, the prime cause of the whole intestine trouble to which Hellas was a prey. Each of these charges was met by the defendant, but to no purpose, since he

failed to disabuse the court of their conviction that the grandeur of his designs was only equalled by their wickedness. [30] The verdict was given against him, and he was put to death. The party of Leontiades thus possessed the city; and went beyond the injunctions given them in the eager performance of their services.

B.C. 382. As a result of these transactions the Lacedaemonians pressed on the combined campaign against Olynthus with still greater enthusiasm. They not only set out Teleutias as governor, but by their united efforts furnished him with an aggregate army of ten thousand men. [31] They also sent despatches to the allied states, calling upon them to support Teleutias in accordance with the resolution of the allies. All the states were ready to display devotion to Teleutias, and to do him service, since he was a man who never forgot a service rendered him. Nor was Thebes an exception; for was not the governor a brother of Agesilaus? Thebes, therefore, was enthusiastic in sending her contribution of heavy infantry and cavalry. The Spartan conducted his march slowly and surely, taking the utmost pains to avoid injuring his friends, and to collect as large a force as possible. He also sent a message in advance to Amyntas, begging him, if he were truly desirous of recovering his empire, to raise a body of mercenaries, and to distribute sums of money among the neighbouring kings with a view to their alliance. Nor was that all. He sent also to Derdas, the ruler of Elimia, pointing out to him that the Olynthians, having laid at their feet the great power of Macedonia, would certainly not suffer his lesser power to escape unless they were stayed up by force in arms in their career of insolence. Proceeding thus, by the time he had reached the territory of the allied powers he was at the head of a very considerable army. At Potidaea he halted to make the necessary disposition of his troops, and thence advanced into the territory of the enemy. As he approached the hostile city, he abstained from felling and firing alike, being persuaded that to do so was only to create difficulties in his own path, whether advancing or retreating;

it would be time enough, when he retired from Olynthus, to fell the trees and lay them as a barrier in the path of any assailant in the rear.

Being now within a mile or so [32] of the city he came to a halt. The left division was under his personal command, for it suited him to advance in a line opposite the gate from which the enemy sallied; the other division of the allies stretched away to the right. The cavalry were thus distributed: the Laconians, Thebans, and all the Macedonians present were posted on the right. With his own division he kept Derdas and his troopers, four hundred strong. This he did partly out of genuine admiration for this body of horse, and partly as a mark of courtesy to Derdas, which should make him not regret his coming.

Presently the enemy issued forth and formed in line opposite, under cover of their walls. Then their cavalry formed in close order and commenced the attack. Dashing down upon the Laconians and Boeotians they dismounted Polycharmus, the Lacedaemonian cavalry general, inflicting a hundred wounds on him as he lay on the ground, and cut down others, and finally put to flight the cavalry on the right wing. The flight of these troopers infected the infantry in close proximity to them, who in turn swerved; and it looked as if the whole army was about to be worsted, when Derdas at the head of his cavalry dashed straight at the gates of Olynthus, Teleutias supporting him with the troops of his division. The Olynthian cavalry, seeing how matters were going, and in dread of finding the gates closed upon them, wheeled round and retired with alacrity. Thus it was that Derdas had his chance to cut down man after man as their cavalry ran the gauntlet past him. In the same way, too, the infantry of the Olynthians retreated within their city, though, owing to the closeness of the walls in their case, their loss was trifling. Teleutias claimed the victory, and a trophy was duly erected, after which he turned his back on Olynthus and devoted himself to felling the fruit-trees. This was the campaign of the summer. He now dismissed both the Macedonians and the cavalry force of Derdas.

Incursions, however, on the part of the Olynthians themselves against the states allied to Lacedaemon were frequent; lands were pillaged, and people put to the sword.

1 See Hartman, "An. Xen." p. 367 foll.; Busolt, "Die Lak." p. 129 foll.

2 Or, "they determined to chastise... and reduce to such order that disloyalty should be impossible."

3 See above, "Hell." IV. ii. 16.

4 Ib. IV. v. 18.

5 As to this point, see Curtius, "H. G." V. v. (iv. 305 note, Eng. trans.) There appears to be some confusion. According to Thuc. v. 81, "When the Argives deserted the alliance (with Mantinea, Athens, and Elis, making a new treaty of alliance with Lacedaemon for fifty years) the Mantineans held out for a time, but without the Argives they were helpless, and so they came to terms with the Lacedaemonians, and gave up their claims to supremacy over the cities in Arcadia, which had been subject to them.... These changes were effected at the close of winter (418 B.C.) towards the approach of spring (417 B.C.), and so ended the fourteenth year of the war." Jowett. According to Diod. xv. 5, the Lacedaemonians attacked Mantinea within two years after the Peace of Antalcidas, apparently in 386 B.C. According to Thuc. v. 82, and "C. I. A. 50, in B.C. 417 Argos had reverted to her alliance with Athens, and an attempt to connect the city with the sea by long walls was made, certain other states in Peloponnese being privy to the project" (Thuc. v. 83)—an attempt frustrated by Lacedaemon early in B.C. 416. Is it possible that a treaty of alliance between Mantinea and Lacedaemon for thirty years was formally signed in B.C. 416?

6 I.e. Archidamus.

7 See above, "Hell." III. v. 25.

8 I.e. the Ophis. See Leake, "Morea," III. xxiv. p. 71; Pausan. "Arcad." 8; Grote, "H. G." x. 48, note 2.

9 Or, "in the circuit of the wall."

10 See Diod. xv. 5; Strab. viii. 337; Ephor. fr. 138, ed. Did.; and Grote, "H. G." x. 51.

11 Or, "holders of properties." The historian is referring not to the population at large, I think, but to the rich landowners, i.e. the Βέλτιστοι, and is not so partial as Grote supposes ("H. G." x. 51 foll.)

12 Technically ζεναγοι, Lacedaemonian officers who commanded the contingents of the several allies. See above, "Hell." III. v. 7; Thuc. ii. 76; and Arnold's note ad loc.; also C. R. Kennedy, "ap. Dict. of Greek and Roman Antiquities," s.v.; Muller, "Dorians," ii. 250, Eng. tr.; Busolt, "Die Lak." p. 125.

13 Al. B.C. 382.

[14] Or, "are you aware of a new power growing up in Hellas?"

[15] For Amyntas's reign, see Diod. xiv. 89, 92; xv. 19; Isocr. "Panegyr." 126, "Archid." 46.

[16] See Grote, "H. G." x. 72; Thirlwall, "H. G." v. 12 (ch. xxxvii).

[17] See Hicks, 74, for a treaty between Amyntas and the Chalcidians, B.C. 390-389: "The article of the treaty between Amyntas III., father of Philip, and the Chalcidians, about timber, etc., reminds us that South Macedonia, the Chalcidic peninsula, and Amphipolis were the chief sources whence Athens derived timber for her dockyards." Thuc. iv. 108; Diod. xx. 46; Boeckh, "P. E. A." p. 250; and for a treaty between Athens and Amyntas, B.C. 382, see Hicks, 77; Kohler, "C. I. A." ii. 397, 423.

[18] For the point of the comparison, see Freeman, "Hist. Fed. Gov." ch. iv. "Real nature of the Olynthian scheme," pp. 190 foll., and note 2, p. 197; also Grote, "H. G." x. 67 foll., 278 foll.

[19] I.e. "rather more than sixpence a day for a hoplite, and two shillings for a horseman." "The Aeginetan stater weighed about 196 grains, rather more than two of our shillings, and was divided into two drachms of 98 grains, each of which contained six obols of about 16 grains each." See Percy Gardner, "Types of Greek Coins," "Hist. Int." p. 8; Jowett, note to Thuc. III. lxx. 4, vol. i. pp. 201, 202.

[20] Or, "new citizens, provincials, and Sciritae."

[21] See Grote, "H. G." vol. x. p. 80: "We have little or no information respecting the government of Thebes," etc. The "locus classicus" seems to be Plut. "de Genio Socratis." See Freeman, op. cit. ch. iv. S. 2, "Of the Boeotian League," pp. 154-184; and, in reference to the seizure of the Kadmeia, p. 170.

[22] Or, "Renown was his mistress." See Grote, "H. G." x. 84.

[23] An ancient festival held by women in honour of Demeter and Persephone (το Θεσμοφόρο), who gave the first impulse to civil society, lawful marriage, etc. See Herod. ii. 171; Diod. v. 5.

[24] See "Ages." vii.

[25] "Select Committee." See "Hell." II. iv. 38; and below, VI. iii. 3.

[26] See above, "Hell." III. v. 4.

[27] Lit. "scytale."

[28] See Grote, "H. G." vol. x. p. 85; Diod. xv. 20; Plut. "Pelop." vi.; ib. "de Genio Socratis," V. vii. 6 A; Cor. Nep. "Pelop." 1.

[29] Lit. "Dicasts."

[30] Or, "that he was a magnificent malefactor." See Grote, "H. G." vol. ix. p. 420, "the great wicked man" (Clarendon's epithets for Cromwell); Plato, "Meno." 90 B; "Republic," 336 A, "a rich and mighty man." See also Plut. "Ages." xxxii. 2, Agesilaus's exclamation at sight of Epaminondas, ο του μεγαλοπράγμονος ανθρώπου.

[31] Lit. "sent out along with him the combined force of ten thousand men," in ref to S. 20 above.

[32] Lit. "ten stades."

III

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B.C. 381. With the first symptoms of approaching spring the Olynthian cavalry, six hundred strong, had swooped into the territory of Apollonia—about the middle of the day—and dispersing over the district, were employed in pillaging; but as luck would have it, Derdas had arrived that day with his troopers, and was breakfasting in Apollonia. He noted the enemy's incursion, but kept quiet, biding his time; his horses were ready saddled, and his troopers armed cap-a-pied. As the Olynthians came galloping up contemptuously, not only into the suburbs, but to the very gates of the city, he seized his opportunity, and with his compact and well-ordered squadron dashed out; whereupon the invaders took to flight. Having once turned them, Derdas gave them no respite, pursuing and slaughtering them for ten miles or more, [1] until he had driven them for shelter within the very ramparts of Olynthus. Report said that Derdas slew something like eighty men in this affair. After this the Olynthians were more disposed to keep to their walls, contenting themselves with tilling the merest corner of their territory.

Time advanced, and Teleutias was in conduct of another expedition against the city of Olynthus. His object was to destroy any timber [2] still left standing, or fields still cultivated in the hostile territory. This brought out the Olynthian cavalry, who, stealthily advancing, crossed the river which washes the walls of the town, and again continued their silent march right up to the adversary's camp. At sight of an audacity which nettled him, Teleutias at once ordered Tlemonidas, the officer commanding his light infantry division, to charge the assailants at the run. On their side the men of Olynthus, seeing the rapid approach of the light infantry, wheeled and quietly retired until they had recrossed the river, drawing the enemy on,

who followed with conspicuous hardihood. Arrogating to themselves the position of pursuers towards fugitives, they did not hesitate to cross the river which stood between them and their prey. Then the Olynthian cavalry, choosing a favourable moment, when those who had crossed seemed easy to deal with, wheeled and attacked them, putting Tlemonidas himself to the sword with more than a hundred others of his company. Teleutias, when he saw what was happening, snatched up his arms in a fit of anger and began leading his hoplites swiftly forward, ordering at the same time his peltasts and cavalry to give chase and not to slacken. Their fate was the fate of many before and since, who, in the ardour of pursuit, have come too close to the enemy's walls and found it hard to get back again. Under a hail of missiles from the walls they were forced to retire in disorder and with the necessity of guarding themselves against the missiles. At this juncture the Olynthians sent out their cavalry at full gallop, backed by supports of light infantry; and finally their heavy infantry reserves poured out and fell upon the enemy's lines, now in thorough confusion. Here Teleutias fell fighting, and when that happened, without further pause the troops immediately about him swerved. Not one soul longer cared to make a stand, but the flight became general, some fleeing towards Spartolus, others in the direction of Acanthus, a third set seeking refuge within the walls of Apollonia, and the majority within those of Potidaea. As the tide of fugitives broke into several streams, so also the pursuers divided the work between them; this way and that they poured, dealing death wholesale. So perished the pith and kernel of the armament.

Such calamities are not indeed without a moral. The lesson they are meant to teach mankind, I think, is plain. If in a general sense one ought not to punish any one, even one's own slave, in anger—since the master in his wrath may easily incur worse evil himself than he inflicts—so, in the case of antagonists in war, to attack an enemy under the influence of passion rather than of judgment is an absolute error. For wrath is but a blind impulse

devoid of foresight, whereas to the penetrating eye of reason a blow parried may be better than a wound inflicted. [3]

When the news of what had happened reached Lacedaemon it was agreed, after due deliberation, that a force should be sent, and of no trifling description, if only to quench the victors' pride, and to prevent their own achievements from becoming null and void. In this determination they sent out King Agesipolis, as general, attended, like Agesilaus [4] on his Asiatic campaign, by thirty Spartans. [5] Volunteers flocked to his standard. They were partly the pick and flower of the provincials, [6] partly foreigners of the class called Trophimoi, [7] or lastly, bastard sons of Spartans, comely and beautiful of limb, and well versed in the lore of Spartan chivalry. The ranks of this invading force were further swelled by volunteers from the allied states, the Thessalians notably contributing a corps of cavalry. All were animated by the desire of becoming known to Agesipolis, so that even Amyntas and Derdas in zeal of service outdid themselves. With this promise of success Agesipolis marched forward against Olynthus.

Meanwhile the state of Phlius, complimented by Agesipolis on the amount of the funds contributed by them to his expedition and the celerity with which the money had been raised, and in full belief that while one king was in the field they were secure against the hostile attack of the other (since it was hardly to be expected that both kings should be absent from Sparta at one moment), boldly desisted from doing justice by her lately reinstated citizens. On the one hand, these exiles claimed that points in dispute should be determined before an impartial court of justice; the citizens, on the other, insisted on the claimants submitting the cases for trial in the city itself. And when the latter demurred to that solution, asking "What sort of trial that would be where the offenders were also the judges?" they appealed to deaf ears. Consequently the restored party appealed at Sparta, to prefer a complaint against their city. They were accompanied by other members of the community, who stated that many of the Phliasians

themselves besides the appellants recognised the injustice of their treatment. The state of Phlius was indignant at this manouvre, and retaliated by imposing a fine on all who had betaken themselves to Lacedaemon without a mandate from the state. Those who incurred the fine hesitated to return home; they preferred to stay where they were and enforce their views: "It is quite plain now who were the perpetrators of all the violence—the very people who originally drove us into exile, and shut their gates upon Lacedaemon; the confiscators of our property one day, the ruthless opponents of its restoration the next. Who else but they have now brought it about that we should be fined for appearing at Lacedaemon? and for what purpose but to deter any one else for the future from venturing to expose the proceedings at Phlius?" Thus far the appellants. And in good sooth the conduct of the men of Phlius did seem to savour of insolence; so much so that the ephors called out the ban against them.

B.C. 380. Nor was Agesilaus otherwise than well satisfied with this decision, not only on the ground of old relations of friendly hospitality between his father Archidamus and the party of Podanemus, who were numbered among the restored exiles at this time, but because personally he was bound by similar ties himself towards the adherents of Procles, son of Hipponicus. The border sacrifices proving favourable, the march commenced at once. As he advanced, embassy after embassy met him, and would fain by presents of money avert invasion. But the king answered that the purpose of his march was not to commit wrongdoing, but to protect the victims of injustice. Then the petitioners offered to do anything, only they begged him to forgo invasion. Again he replied—How could he trust to their words when they had lied to him already? He must have the warrant of acts, not promises. And being asked, "What act (would satisfy him)?" he answered once more, saying, "The same which you performed aforetime, and suffered no wrong at our hands"—in other words, the surrender of the acropolis. [8] But to this they could not bring themselves. Whereupon he

invaded the territory of Phlius, and promptly drawing lines of circumvallation, commenced the siege. Many of the Lacedaemonians objected, for the sake of a mere handful of wretched people, so to embroil themselves with a state of over five thousand men. [9] For, indeed, to leave no doubt on this score, the men of Phlius met regularly in assembly in full view of those outside. But Agesilaus was not to be beaten by this move. Whenever any of the townsmen came out, drawn by friendship or kinship with the exiles, in every case the king's instructions were to place the public messes [10] at the service of the visitors, and, if they were willing to go through the course of gymnastic training, to give them enough to procure necessaries. All members of these classes were, by the general's strict injunctions, further to be provided with arms, and loans were to be raised for the purpose without delay. Presently the superintendents of this branch of the service were able to turn out a detachment of over a thousand men, in the prime of bodily perfection, well disciplined and splendidly armed, so that in the end the Lacedaemonians affirmed: "Fellow-soldiers of this stamp are too good to lose." Such were the concerns of Agesilaus.

Meanwhile Agesipolis on leaving Macedonia advanced straight upon Olynthus and took up a strategical position in front of the town. Finding that no one came out to oppose him, he occupied himself for the present with pillaging any remnant of the district till intact, and with marching into the territory allied with the enemy, where he destroyed the corn. The town of Torone he attacked and took by storm. But while he was so engaged, in the height of mid-summer he was attacked by a burning fever. In this condition his mind reverted to a scene once visited, the temple of Dionysus at Aphytis, and a longing for its cool and sparkling waters and embowered shades [11] seized him. To this spot accordingly he was carried, still living, but only to breathe his last outside the sacred shrine, within a week of the day on which he sickened. His body was laid in honey and conveyed home to Sparta, where he obtained royal sepulchre.

When the news reached Agesilaus he displayed none of the satisfaction which might possibly have been expected at the removal of an antagonist. On the contrary, he wept and pined for the companionship so severed, it being the fashion at Sparta for the kings when at home to mess together and to share the same quarters. Moreover, Agesipolis was admirably suited to Agesilaus, sharing with the merriment of youth in tales of the chase and horsemanship and boyish loves; [12] while, to crown all, the touch of reverence due from younger to elder was not wanting in their common life. In place of Agesipolis, the Lacedaemonians despatched Polybiades as governor to Olynthus.

B.C. 379. Agesilaus had already exceeded the time during which the supplies of food in Phlius were expected to last. The difference, in fact, between self-command and mere appetite is so great that the men of Phlius had only to pass a resolution to cut down the food expenditure by one half, and by doing so were able to prolong the siege for twice the calculated period. But if the contrast between self-restraint and appetite is so great, no less startling is that between boldness and faint-heartedness. A Phliasian named Delphion, a real hero, it would seem, took to himself three hundred Phliasians, and not only succeeded in preventing the peace-party from carrying out their wishes, but was equal to the task of incarcerating and keeping safely under lock and key those whom he mistrusted. Nor did his ability end there. He succeeded in forcing the mob of citizens to perform garrison duty, and by vigorous patrolling kept them constant to the work. Over and over again, accompanied by his personal attendants, he would dash out of the walls and drive in the enemy's outposts, first at one point and then at another of the beleaguering circle. But the time eventually came when, search as they might by every means, these picked defenders [13] could find no further store of food within the walls, and they were forced to send to Agesilaus, requesting a truce for an embassy to visit Sparta, adding that they were resolved to leave it to the discretion of the authorities at

Lacedaemon to do with their city what they liked. Agesilaus granted a pass to the embassy, but, at the same time, he was so angry at their setting his personal authority aside, that he sent to his friends at home and arranged that the fate of Phlius should be left to his discretion. Meanwhile he proceeded to tighten the cordon of investment, so as to render it impossible that a single soul inside the city should escape. In spite of this, however, Delphion, with one comrade, a branded dare-devil, who had shown great dexterity in relieving the besieging parties of their arms, escaped by night. Presently the deputation returned with the answer from Lacedaemon that the state simply left it entirely to the discretion of Agesilaus to decide the fate of Phlius as seemed to him best. Then Agesilaus announced his verdict. A board of one hundred—fifty taken from the restored exiles, fifty from those within the city—were in the first place to make inquisition as to who deserved to live and who to die, after which they were to lay down laws as the basis of a new constitution. Pending the carrying out of these transactions, he left a detachment of troops to garrison the place for six months, with pay for that period. After this he dismissed the allied forces, and led the state [14] division home. Thus the transactions concerning Phlius were brought to a conclusion, having occupied altogether one year and eight months.

Meanwhile Polybiades had reduced the citizens of Olynthus to the last stage of misery through famine. Unable to supply themselves with corn from their own land, or to import it by sea, they were forced to send an embassy to Lacedaemon to sue for peace. The plenipotentiaries on their arrival accepted articles of agreement by which they bound themselves to have the same friends and the same foes as Lacedaemon, to follow her lead, and to be enrolled among her allies; and so, having taken an oath to abide by these terms, they returned home.

On every side the affairs of Lacedaemon had signally prospered: Thebes and the rest of the Boeotian states lay absolutely at her feet; Corinth had

become her most faithful ally; Argos, unable longer to avail herself of the subterfuge of a movable calendar, was humbled to the dust; Athens was isolated; and, lastly, those of her own allies who displayed a hostile feeling towards her had been punished; so that, to all outward appearance, the foundations of her empire were at length absolutely well and firmly laid.

[1] Lit. "ninety stades."

[2] I.e. fruit-trees.

[3] See, for the same sentiment, "Horsemanship," vi. 13. See also Plut. "Pel." and "Marc." (Clough, ii. p. 278).

[4] See above, "Hell." III. iv. 2.

[5] Lit. "Spartiates." The new army was sent out B.C. 380, according to Grote.

[6] Lit. "beautiful and brave of the Perioeci."

[7] Xenophon's own sons educated at Sparta would belong to this class. See Grote, "H. G." x. 91.

[8] See above, IV. iv. 15.

[9] See Grote, "H. G." x. 45, note 4; and below, V. iv. 13.

[10] See "Pol. Lac." v.

[11] Lit. "shady tabernacles."

[12] See "Ages." viii. 2.

[13] See below, "Hell." VII. i. 19.

[14] το πολιτικον, the citizen army. See above, IV. iv. 19; "Pol. Lac." xi.

IV

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Abundant examples might be found, alike in Hellenic and in foreign history, to prove that the Divine powers mark what is done amiss, winking neither at impiety nor at the commission of unhallowed acts; but at present I confine myself to the facts before me. [1] The Lacedaemonians, who had pledged themselves by oath to leave the states independent, had laid violent hands on the acropolis of Thebes, and were eventually punished by the victims of that iniquity single-handed—the Lacedaemonians, be it noted, who had never before been mastered by living man; and not they alone, but those citizens of Thebes who introduced them to their acropolis, and who wished to enslave their city to Lacedaemon, that they might play the tyrant themselves—how fared it with them? A bare score of the fugitives were sufficient to destroy their government. How this happened I will now narrate in detail.

There was a man named Phyllidas—he was secretary to Archias, that is, to the polemarchs. [2] Beyond his official duties, he had rendered his chief other services, and all apparently in an exemplary fashion. A visit to Athens in pursuance of some business brought this man into contact with a former acquaintance of his, Melon, one of the exiles who had fled for safety to Athens. Melon had various questions to ask touching the sort of tyranny practised by Archias in the exercise of the polemarchy, and by Philip. He soon discovered that affairs at home were still more detestable to Phyllidas than to himself. It only remained to exchange pledges, and to arrange the details of what was to be done. After a certain interval Melon, accompanied by six of the trustiest comrades he could find among his fellow-exiles, set off for Thebes. They were armed with nothing but daggers, and first of all crept into the neighbourhood under cover of night. The whole of the next

day they lay concealed in a desert place, and drew near to the city gates in the guise of labourers returning home with the latest comers from the fields. Having got safely within the city, they spent the whole of that night at the house of a man named Charon, and again the next day in the same fashion. Phyllidas meanwhile was busily taken up with the concerns of the polemarchs, who were to celebrate a feast of Aphrodite on going out of office. Amongst other things, the secretary was to take this opportunity of fulfilling an old undertaking, which was the introduction of certain women to the polemarchs. They were to be the most majestic and the most beautiful to be found in Thebes. The polemarchs, on their side (and the character of the men is sufficiently marked), were looking forward to the pleasures of the night with joyful anticipation. Supper was over, and thanks to the zeal with which the master of the ceremonies responded to their mood, they were speedily intoxicated. To their oft-repeated orders to introduce their mistresses, he went out and fetched Melon and the rest, three of them dressed up as ladies and the rest as their attendant maidens. Having brought them into the treasury of the polemarchs' residence, [3] he returned himself and announced to Archias and his friends that the women would not present themselves as long as any of the attendants remained in the room; whereupon they promptly bade all withdraw, and Phyllidas, furnishing the servants with a stoup of wine, sent them off to the house of one of them. And now at last he introduced the mistresses, and led them to their seats beside their respective lords. It was preconcerted that as soon as they were seated they were to throw aside their veils and strike home. That is one version of the death of the polemarchs. [4] According to another, Melon and his friends came in as revellers, and so despatched their victims.

That over, Phyllidas, with three of the band, set off to the house of Leontiades. Arrived there, he knocked on the door, and sent in word that he had a message from the polemarchs. Leontiades, as chance befell, was still reclining in privacy after dinner, and his wife was seated beside him

working wools. The fidelity of Phyllidas was well known to him, and he gave orders to admit him at once. They entered, slew Leontiades, and with threats silenced his wife. As they went out they ordered the door to be shut, threatening that if they found it open they would kill every one in the house. And now that this deed was done, Phyllidas, with two of the band, presented himself at the prison, telling the gaoler he had brought a man from the polemarchs to be locked up. The gaoler opened the door, and was at once despatched, and the prisoners were released. These they speedily supplied with arms taken from the armoury in the stoa, and then led them to the Ampheion, [5] and bade them take up a position there, after which they at once made a proclamation calling on all Thebans to come out, horse and foot, seeing that the tyrants were dead. The citizens, indeed, as long as it was night, not knowing whom or what to trust, kept quiet, but when day dawned and revealed what had occurred, the summons was responded to with alacrity, heavy infantry and cavalry under arms alike sallying forth. Horsemen were also despatched by the now restored exiles to the two Athenian generals on the frontier; and they, being aware of the object of the message (promptly responded). [6]

On the other hand, the Lacedaemonian governor in the citadel, as soon as that night's proclamation reached his ears, was not slow to send to Plataeae [7] and Thespiae for reinforcements. The approach of the Plataeans was perceived by the Theban cavalry, who met them and killed a score of them and more, and after that achievement returned to the city, to find the Athenians from the frontier already arrived. Then they assaulted the acropolis. The troops within recognised the paucity of their own numbers, whilst the zeal of their opponents (one and all advancing to the attack) was plainly visible, and loud were the proclamations, promising rewards to those who should be first to scale the walls. All this so worked upon their fears that they agreed to evacuate the place if the citizens would allow them a safe-conduct to retire with their arms. To this request the others gladly

yielded, and they made a truce. Oaths were taken on the terms aforesaid, and the citizens dismissed their adversaries. For all that, as the garrison retired, those of them who were recognised as personal foes were seized and put to death. Some were rescued through the good offices of the Athenian reinforcements from the frontier, who smuggled them across and saved them. The Thebans were not content with putting the men to death; if any of them had children, these also were sacrificed to their vengeance.

B.C. 378. When the news of these proceedings reached Sparta the first thing the Lacedaemonians did was to put to death the governor, who had abandoned the Cadmeia instead of awaiting reinforcements, and the next was to call out the ban against Thebes. Agesilaus had little taste to head the expedition; he pointed out that he had seen more than forty years' service, [8] and that the exemption from foreign duty applicable to others at that age was applicable on the same principle to the king. Such were the ostensible grounds on which he excused himself from the present expedition, but his real objections lay deeper. He felt certain that if he led the expedition his fellow-citizens would say: "Agesilaus caused all this trouble to the state in order to aid and abet tyrants." Therefore he preferred to leave his countrymen to settle the matter themselves as they liked. Accordingly the ephors, instructed by the Theban exiles who had escaped the late massacres, despatched Cleombrotus. He had not commanded before, and it was the depth of winter.

Now while Chabrias, with a body of Athenian peltasts, kept watch and ward over the road through Eleutherae, Cleombrotus made his way up by the direct route to Plataeae. His column of light infantry, pushing forward in advance, fell upon the men who had been released from the Theban prison, guarding the summit, to the number of about one hundred and fifty. These, with the exception of one or two who escaped, were cut down by the peltasts, and Cleombrotus descended in person upon Plataeae, which was still friendly to Sparta. Presently he reached Thespiae, and that was the base

for an advance upon Cynoscephalae, where he encamped on Theban territory. Here he halted sixteen days, and then again fell back upon Thespiae. At this latter place he now left Sphodrias as governor, with a third portion of each of the contingents of the allies, handing over to him all the moneys he had brought with him from home, with directions to supplement his force with a contingent of mercenaries.

While Sphodrias was so employed, Cleombrotus himself commenced his homeward march, following the road through Creusis at the head of his own moiety of the troops, who indeed were in considerable perplexity to discover whether they were at war with the Thebans or at peace, seeing that the general had led his army into Theban territory, had inflicted the minimum of mischief, and again retired. No sooner, however, was his back turned than a violent wind storm assailed him in his rear, which some construed as an omen clearly significant of what was about to take place. Many a blow this assailant dealt them, and as the general and his army, crossing from Creusis, scaled that face of the mountain [9] which stretches seaward, the blast hurled headlong from the precipices a string of asses, baggage and all: countless arms were wrested from the bearers' grasp and whirled into the sea; finally, numbers of the men, unable to march with their arms, deposited them at different points of the pass, first filling the hollow of their shields with stones. For the moment, then, they halted at Aegosthena, on Megarian soil, and supped as best they could. Next day they returned and recovered their arms. After this adventure the contingents lost no time in returning to their several homes, as Cleombrotus disbanded them.

Meanwhile at Athens and Thebes alike fear reigned. To the Athenians the strength of the Lacedaemonians was unmistakable: the war was plainly no longer confined to Corinth; on the contrary, the Lacedaemonians had ventured to skirt Athenian territory and to invade Thebes. They were so worked upon by their alarm that the two generals who had been privy to the

insurrection of Melon against Leontiades and his party had to suffer: the one was formally tried and put to death; the other, refusing to abide his trial, was banished.

The apprehensions of the Thebans were of a different sort: their fear was rather lest they should find themselves in single-handed war with Lacedaemon. To prevent this they hit upon the following expedient. They worked upon Sphodrias, [10] the Spartan governor left in Thespiae, by offering him, as at least was suspected, a substantial sum, in return for which he was to make an incursion into Attica; their great object being to involve Athens and Lacedaemon in hostilities. Sphodrias lent a willing ear, and, pretending that he could easily capture Piraeus in its present gateless condition, gave his troops an early evening meal and marched out of Thespiae, saying that he would reach Piraeus before daybreak. As a matter of fact day overtook him at Thria, nor did he take any pains even to draw a veil over his intentions; on the contrary, being forced to turn aside, he amused himself by recklessly lifting cattle and sacking houses. Meanwhile some who chanced upon him in the night had fled to the city and brought news to the men of Athens that a large body of troops was approaching. It needs no saying with what speed the cavalry and heavy infantry armed themselves and stood on guard to protect the city. As chance befell, there were some Lacedaemonian ambassadors in Athens at the moment, at the house of Callias their proxenos; their names were Etymocles, Aristolochus, and Ocyllus. Immediately on receipt of the news the Athenians seized these three and imprisoned them, as not improbably concerned in the plot. Utterly taken aback by the affair themselves, the ambassadors pleaded that, had they been aware of an attempt to seize Piraeus, they would hardly have been so foolish as to put themselves into the power of the Athenians, or have selected the house of their proxenos for protection, where they were so easily to be found. It would, they further urged, soon be plain to the Athenians themselves that the state of Lacedaemon was quite as little

cognisant of these proceedings as they. "You will hear before long"—such was their confident prediction—"that Sphodrias has paid for his behaviour by his life." On this wise the ambassadors were acquitted of all concern in the matter and dismissed. Sphodrias himself was recalled and indicted by the ephors on the capital charge, and, in spite of his refusal to face the trial, he was acquitted. This miscarriage of justice, as it seemed to many, who described it as unprecedented in Lacedaemon, has an explanation.

Sphodrias had a son named Cleonymus. He was just at the age when youth emerges from boyhood, very handsome and of high repute among his fellows. To this youth Archidamus, the son of Agesilaus, was passionately attached. Now the friends of Cleombrotus, as comrades of Sphodrias, were disposed to acquit him; but they feared Agesilaus and his friends, not to mention the intermediate party, for the enormity of his proceeding was clear. So when Sphodrias addressed his son Cleonymus: "You have it in your power, my son, to save your father, if you will, by begging Archidamus to dispose Agesilaus favourably to me at my trial." Thus instructed, the youth did not shrink from visiting Archidamus, and implored him for his sake to save his father. Now when Archidamus saw how Cleonymus wept, he too was melted to tears as he stood beside him, but to his petition he made answer thus: "Nay, Cleonymus, it is the bare truth I tell you, I cannot so much as look my father in the face; [11] if I wished anything transacted for me in the city I would beg assistance from the whole world sooner than from my father. Still, since it is you who bid me, rest assured I will do my best to bring this about for you as you desire." He then left the common hall [12] and retired home to rest, but with dawn he arose and kept watch that his father might not go out without his knowledge. Presently, when he saw him ready to go forth, first some citizen was present, and then another and another; and in each case he stepped aside, while they held his father in conversation. By and by a stranger would come, and then another; and so it went on until he even found himself making way for a string of

petitioning attendants. At last, when his father had turned his back on the Eurotas, and was entering his house again, he was fain to turn his back also and be gone without so much as accosting him. The next day he fared no better: all happened as on the previous day. Now Agesilaus, although he had his suspicions why his son went to and fro in this way, asked no questions, but left him to take his own course. Archidamus, on his side, was longing, as was natural, to see his friend Cleonymus; but how he was to visit him, without having held the desired conversation with his father, he knew not. The friends of Sphodrias, observing that he who was once so frequent a visitor had ceased coming, were in agony; he must surely have been deterred by the reproaches of his father. At last, however, Archidamus dared to go to his father, and said, "Father, Cleonymus bids me ask you to save his father; grant me this boon, if possible, I beg you." He answered: "For yourself, my son, I can make excuse, but how shall my city make excuse for me if I fail to condemn that man who, for his own base purpose, traffics to the injury of the state?" For the moment the other made no reply, but retired crestfallen before the verdict of justice. Afterwards, whether the thought was his own or that he was prompted by some other, he came and said, "Father, if Sphodrias had done no wrong you would have released him, that I know; but now, if he has done something wrong, may he not be excused by you for our sakes?" And the father answered: "If it can be done without loss of honour on our parts, so shall it be." At that word the young man, in deep despondency, turned and went. Now one of the friends of Sphodrias, conversing with Etymocles, remarked to him: "You are all bent on putting Sphodrias to death, I take it, you friends of Agesilaus?" And Etymocles replied: "If that be so, we all are bent on one thing, and Agesilaus on another, since in all his conversations he still harps upon one string: that Sphodrias has done a wrong there is no denying, yet Sphodrias is a man who, from boyhood to ripe manhood, [13] was ever constant to the call of honour. To put such a man as that to death is hard; nay, Sparta needs such

soldiers." The other accordingly went off and reported what he had just heard to Cleonymus; and he in the joy of his heart went straightway to Archidamus and said: "Now we know that you care for us; rest assured, Archidamus, that we in turn will take great pains that you shall never have cause to blush for our friendship." Nor did his acts belie his words; but so long as he lived he was ever faithful to the code of Spartan chivalry; and at Leuctra, fighting in front of the king side by side with Deinon the polemarch, thrice fell or ever he yielded up his breath—foremost of the citizens amidst the foe. And so, albeit he caused his friend the bitterest sorrow, yet to that which he had promised he was faithful, seeing he wrought Archidamus no shame, but contrariwise shed lustre on him. [14] In this way Sphodrias obtained his acquittal.

At Athens the friends of Boeotia were not slow to instruct the people that his countrymen, so far from punishing Sphodrias, had even applauded him for his designs on Athens; and in consequence of this the Athenians not only furnished Piraeus with gates, but set to work to build a fleet, and displayed great zeal in sending aid to the Boeotians. [15] The Lacedaemonians, on their side, called out the ban against the Thebans; and being persuaded that in Agesilaus they would find a more prudent general than Cleombrotus had proved, they begged the former to undertake the expedition. [16] He, replying that the wish of the state was for him law, began making preparations to take the field.

Now he had come to the conclusion that without the occupation of Mount Cithaeron any attack on Thebes would be difficult. Learning then that the men of Cleitor were just now at war with the men of Orchomenus, [17] and were maintaining a foreign brigade, he came to an understanding with the Cleitorians that in the event of his needing it, this force would be at his service; and as soon as the sacrifices for crossing the frontier proved favourable, he sent to the commander of the Cleitorian mercenaries, and handing him a month's pay, ordered him to occupy Cithaeron with his men.

This was before he himself reached Tegea. Meanwhile he sent a message to the men of Orchomenus that so long as the campaign lasted they must cease from war. If any city during his campaign abroad took on itself to march against another city, his first duty, he declared, would be to march against such offending city in accordance with a decree of the allies.

Thus crossing Cithaeron he reached Thespiae, [18] and from that base made the territory of Thebes his objective. Finding the great plain fenced round with ditch and palisade, as also the most valuable portions of the country, he adopted the plan of shifting his encampment from one place to another. Regularly each day, after the morning meal, he marched out his troops and ravaged the territory, confining himself to his own side of the palisadings and trench. The appearance of Agesilaus at any point whatever was a signal to the enemy, who within the circuit of his entrenchment kept moving in parallel line to the invader, and was ever ready to defend the threatened point. On one occasion, the Spartan king having retired and being well on the road back to camp, the Theban cavalry, hitherto invisible, suddenly dashed out, following one of the regularly constructed roads out of the entrenchment. Taking advantage of the enemy's position—his light troops breaking off to supper or busily preparing the meal, and the cavalry, some of them on their legs just [19] dismounted, and others in the act of mounting—on they rode, pressing the charge home. Man after man of the light troops was cut down; and three cavalry troopers besides—two Spartans, Cleas and Epicydidas by name, and the third a provincial [20] named Eudicus, who had not had time to mount their horses, and whose fate was shared by some Theban [21] exiles. But presently Agesilaus wheeled about and advanced with his heavy infantry to the succour; his cavalry dashed at the enemy's cavalry, and the flower of the heavy infantry, the ten-years-service men, charged by their side. The Theban cavalry at that instant looked like men who had been imbibing too freely in the noontide heat—that is to say, they awaited the charge long enough to hurl their spears; but

the volley sped without effect, and wheeling about within that distance they left twelve of their number dead upon the field.

Agesilaus had not failed to note with what regularity the enemy presented himself after the morning meal. Turning the observation to account, he offered sacrifice with day's dawn, and marched with all possible speed, and so crossed within the palisadings, through what might have been a desert, as far as defence or sign of living being went. Once well inside, he proceeded to cut down and set on fire everything up to the city gates. After this exploit he beat a retreat, retiring into Thespiae, where he fortified their citadel for them. Here he left Phoebidas as governor, while he himself crossed the passes back into Megara. Arrived here he disbanded the allies, and led the city troops homewards.

After the departure of Agesilaus, Phoebidas devoted himself to harrying the Thebans by sending out robber bands, and laid waste their land by a system of regular incursions. The Thebans, on their side, desiring to retaliate, marched out with their whole force into the territory of Thespiae. But once well inside the district they found themselves closely beset by Phoebidas and his light troops, who would not give them the slightest chance to scatter from their main body, so that the Thebans, heartily vexed at the turn their foray had taken, beat a retreat quicker than they had come. The muleteers threw away with their own hands the fruits they had captured, in their anxiety to get home as quickly as possible; so dire a dread had fallen upon the invading army. This was the chance for the Spartan to press home his attack boldly, keeping his light division in close attendance on himself, and leaving the heavy infantry under orders to follow him in battle order. He was in hopes even that he might put the enemy to complete rout, so valiantly did he lead the advance, encouraging the light troops to "come to a close grip with the invadors," or summoning the heavy infantry of the Thespiaeans to "bring up their supports." Presently the Theban cavalry as they retired found themselves face to face with an impassable

glen or ravine, where in the first instance they collected in a mob, and next wheeled right-about-face in sheer resourcelessness where to cross. The handful of light troops who formed the Spartan vanguard took fright at the Thebans and fled, and the Theban horsemen seeing this put in practice the lesson of attack which the fugitives taught them. As for Phoebidas himself, he and two or three with him fell sword in hand, whereupon his mercenary troops all took to their heels.

When the stream of fugitives reached the Thespiaean heavy infantry reserves, they too, in spite of much boasting beforehand that they would never yield to Thebans, took to flight, though there was now absolutely no pursuit whatever, for it was now late. The number slain was not large, but, for all that, the men of Thespiae did not come to a standstill until they found themselves safe inside their walls. As a sequel, the hopes and spirits of the Thebans were again kindled into new life, and they made campaigns against Thespiae and the other provincial cities of Boeotia. [22] It must be admitted that in each case the democratical party retired from these cities to Thebes; since absolute governments had been established in all of them on the pattern previously adopted at Thebes; and the result was that the friends of Lacedaemon in these cities also needed her assistance. [23] After the death of Phoebidas the Lacedaemonians despatched a polemarch with a division by sea to form the garrison of Thespiae.

B.C. 377. With the advent of spring [24] the ephors again called out the ban against Thebes, and requested Agesilaus to lead the expedition, as on the former campaign. He, holding to his former theory with regard to the invasion, even before sacrificing the customary frontier sacrifice, sent a despatch to the polemarch at Thespiae, with orders to seize the pass which commands the road over Cithaeron, and to guard it against his arrival. Then, having once more crossed the pass and reached Plataeae, he again made a feint of marching first into Thespiae, and so sent a despatch ordering supplies to be in readiness, and all embassies to be waiting his arrival there;

so that the Thebans concentrated their attention on the approaches from Thespiae, which they strongly guarded. Next morning, however, Agesilaus sacrificed at daybreak and set out on the road to Erythrae, [25] and completing in one day what was a good two days' march for an army, gave the Thebans the slip, and crossed their palisade-work at Scolus before the enemy had arrived from the closely-guarded point at which he had effected his entrance formerly. This done he proceeded to ravage the eastward-facing districts of the city of Thebes as far as the territory of Tanagra, for at that date Tanagra was still in the hands of Hypatodorus and his party, who were friends of the Lacedaemonians. After that he turned to retire, keeping the walls of Thebes on his left. But the Thebans, who had stolen, as it were, upon the scene, drew up at the spot called "The Old Wife's Breast," [26] keeping the trench and palisading in their rear: they were persuaded that here, if anywhere, lay their chance to risk a decisive engagement, the ground at this point being somewhat narrow and difficult to traverse. Agesilaus, however, in view of the situation, refused to accept the challenge. Instead of marching upon them he turned sharp off in the direction of the city; and the Thebans, in alarm for the city in its undefended state, abandoned the favourable ground on which they were drawn up in battle line, and retired at the double towards the city along the road to Potniae, which seemed the safer route. This last move of Agesilaus may be described as a stroke of genius: [27] while it allowed him to retire to a distance, it forced the enemy themselves to retreat at the double. In spite of this, however, one or two of the polemarchs, with their divisions, charged the foe as he raced past. But again the Thebans, from the vantage-ground of their heights, sent volleys of spears upon the assailants, which cost one of the polemarchs, Alypetus, his life. He fell pierced by a spear. But again from this particular crest the Thebans on their side were forced to turn in flight; so much so that the Sciritae, with some of the cavalry, scaled up and speedily cut down the rearmost ranks of the Thebans as they galloped past into the city. When,

however, they were close under cover of their walls the Thebans turned, and the Sciritae seeing them retreated at more than a steady walking pace. No one, it is true, was slain; but the Thebans all the same set up a trophy in record of the incident at the point where the scaling party had been forced to retreat.

And now, since the hour was come, Agesilaus fell back and encamped on the very site on which he had seen the enemy drawn up in battle array. Next day he retired by the road to Thespiae. The light troops, who formed a free corps in the pay of the Thebans, hung audaciously at his heels. Their shouts could be heard calling out to Chabrias [28] for not bringing up his supports; when the cavalry of the Olynthians (who now contributed a contingent in accordance with their oaths) [29] wheeled round on them, caught the pursuers in the heat of their pursuit, and drove them uphill, putting large numbers of them to the sword—so quickly are infantry overhauled by cavalry on steep ground which can be ridden over. Being arrived within the walls of Thespiae, Agesilaus found the citizens in a state of party feud, the men of Lacedaemonian proclivities desiring to put their political opponents, one of whom was Menon, to death [30]—a proceeding which Agesilaus would not sanction. After having healed their differences and bound them over by solemn oath to keep the peace with one another, he at once retired, taking his old route across Cithaeron to Megara. Here once more he disbanded the allies, and at the head of the city troops himself marched back to Sparta.

The Thebans had not gathered in the fruits of their soil for two years now, and began to be sorely pinched for want of corn; they therefore sent a body of men on board a couple of triremes to Pagasae, with ten talents [31] in hand for the purchase of corn. But while these commissioners were engaged in effecting their purchases, Alcetas, the Lacedaemonian who was garrisoning Oreus, [32] fitted out three triremes, taking precautions that no rumour of his proceedings should leak out. As soon as the corn was shipped

and the vessels under weigh, he captured not only the corn but the triremes, escort and all, numbering no less than three hundred men. This done he locked up his prisoners in the citadel, where he himself was also quartered. Now there was a youth, the son of a native of Oreus, fair of mien and of gentle breeding, [33] who danced attendance on the commandant: and the latter must needs leave the citadel and go down to busy himself with this youth. This was a piece of carelessness which the prisoners did not fail to observe, and turned to good account by seizing the citadel, whereupon the town revolted, and the Thebans experienced no further difficulty in obtaining corn supplies.

B.C. 376. At the return of spring Agesilaus lay sick—a bedridden invalid. The history of the case is this: During the withdrawal of his army from Thebes the year before, when at Megara, while mounting from the Aphrodision [34] to the Government house he ruptured a vein or other vessel of the body. This was followed by a rush of blood to his sound leg. The knee was much swelled, and the pain intolerable, until a Syracusan surgeon made an incision in the vein near the ankle. The blood thus let flowed night and day; do what they could to stop the discharge, all failed, till the patient fainted away; then it ceased. In this plight Agesilaus was conveyed home on a litter to Lacedaemon, and remained an invalid the rest of that summer and throughout the winter.

But to resume: at the first burst of spring the Lacedaemonians again called out the ban, and gave orders to Cleombrotus to lead the expedition. The king found himself presently with his troops at the foot of Cithaeron, and his light infantry advanced to occupy the pass which commands the road. But here they found a detachment of Thebans and Athenians already in occupation of the desired height, who for a while suffered them to approach; but when they were close upon them, sprang from their position and charged, putting about forty to the sword. This incident was sufficient to convince Cleombrotus that to invade Thebes by this mountain passage

was out of the question, and in this faith he led back and disbanded his troops.

The allies met in Lacedaemon, and arguments were adduced on the part of the allies to show that faintheartedness would very soon lead to their being absolutely worn out by the war. They had got it in their power, it was urged, to fit out a fleet far outnumbering that of Athens, and to reduce that city by starvation; it was open to them, in the self-same ships, to carry an army across into Theban territory, and they had a choice of routes—the road into Phocis, or, if they preferred, by Creusis. After thus carefully considering the matter they manned a fleet of sixty triremes, and Pollis was appointed admiral in command. Nor indeed were their expectations altogether belied. The Athenians were soon so closely blockaded that their corn vessels could get no farther than Geraestus; [35] there was no inducing them to coast down father south, with a Lacedaemonian navy hovering about Aegina and Ceos and Andros. The Athenians, making a virtue of necessity, manned their ships in person, gave battle to Pollis under the leadership of Chabrias, and came out of the sea-fight [36] victorious.

B.C. 375. Then the corn supplies flowed freely into Athens. The Lacedaemonians, on their side, were preparing to transport an army across the water into Boeotia, when the Thebans sent a request to the Athenians urging them to despatch an armament round Peloponnesus, under the persuasion that if this were done the Lacedaemonians would find it impossible at once to guard their own or the allied territory in that part of the world, and at the same time to convery an army of any size to operate against Thebes. The proposals fell in with the present temper of the Athenians, irritated with Lacedaemon on account of the exploit of Sphodrias. Accordingly they eagerly manned a fleet of sixty vessels, appointing Timotheus as admiral in command, and despatched it on a cruise round Peloponnesus.

The Thebans, seeing that there had been no hostile invasion of their territory for so long (neither during the campaign of Cleombrotus nor now, [37] whilst Timotheus prosecuted his coasting voyage), felt emboldened to carry out a campaign on their own account against the provincial cities; [38] and one by one they again recovered them.

Timotheus in his cruise reached Corcyra, and reduced it at a blow. That done, he neither enslaved the inhabitants nor drove them into exile, nor changed their laws. And of this conduct he reaped the benefit of the increased cordiality [39] of all the cities of those parts. The Lacedaemonians thereupon fitted out and despatched a counter fleet, with Nicolochus in command, an officer of consummate boldness. This admiral no sooner caught sight of Timotheus's fleet than without hesitation, and in spite of the absence of six Ambraciot vessels which formed part of his squadron, he gave battle, with fifty-five ships to the enemy's sixty. The result was a defeat at the moment, and Timotheus set up a trophy at Alyzia. But as soon as the six missing Ambraciot vessels had reinforced him—the ships of Timotheus meanwhile being docked and undergoing repairs—he bore down upon Alyzia in search of the Athenian, and as Timotheus refused to put out to meet him, the Lacedaemonian in turn set up a trophy on the nearest group of islands.

B.C. 374. Timotheus, after repairing his original squadron and manning more vessels from Corcyra, found himself at the head of more than seventy ships. His naval superiority was undisputed, but he was forced to send to Athens for moneys, seeing his fleet was large and his wants not trifling.

[1] Or, "it is of my own subject that I must now speak." For the "peripety," or sudden reversal of circumstances, on which the plot of the "Hellenica" hinges, see Grote, "H. G." x. 100-108. Cf. Soph. "Oed. Tyr." 450; "Antig." 1066; Thuc. v. 116; "Hellenica Essays," "Xenophon," p. 382 foll. This passage is perhaps the key to the historian's position.

[2] Lit. "to Archias and his (polemarchs)"; but the Greek phrase does not, as the English would, imply that there were actually more than two polemarchs, viz. Archias and Philippus. Hypates and

Leontiades belonged to the faction, but were neither of them polemarchs.

[3] Lit. "Polemarcheion."

[4] Or, "and so, according to the prevalent version of the matter, the polemarchs were slain. But some say that..."

[5] See plan of Thebes, "Dict. Geog."; Arrian, "Anab." i. 8; Aesch. "Sept. c. Theb." 528.

[6] Supply επιβοηθούν. There is a lacuna in the MSS. at this point.

[7] This city had been refounded in B.C. 386 (Isocr. "Plat." 20, 21). See Freeman, op. cit. ch. iv. p. 170: "Its restoration implied not only a loss of Theban supremacy, but the actual loss of that portion of the existing Theban territory which had formerly formed the Plataian district."

[8] And was therefore more than fifty-eight years old at this date. See "Ages." i. 6.

[9] I.e. "Cithaeron."

[10] See Plut. "Pel." xiv. (Clough, ii. p. 214).

[11] See "Cyrop." I. iv. 12.

[12] Lit. "the Philition." See "Pol. Lac." iii. 6.

[13] Lit. "who, whether as child, boy, or young man"; and for the three stages of growth, see "Pol. Lac." ii. iii. iv.

[14] I.e. both in life and in death.

[15] For the new Athenian confederacy of Delos of this year, B.C. 378, see "Pol. Lac." xiv. 6; "Rev." v. 6; Diod. xv. 28-30; Plut. "Pelop." xv.; Hicks, 78, 81; and for an alliance between Athens and Chalcis in Euboea, see Hicks, 79; and for a treaty with Chios, Hicks, 80.

[16] See "Ages." ii. 22.

[17] In Arcadia. See Busolt, "Die Lak." 120 foll.

[18] By Cynoscephalae. See "Ages." ii. 22.

[19] Read, after Courier, αρτι for the vulg. ετι; or, better still, adopt Hartman's emendation (op. cit. p. 379), τον μεν εδε καταβεβεκοτον τον δε καταβαινοντον, and translate "some—already dismounted, and others dismounting."

[20] Lit. "one of the perioeci."

[21] Reading Θεβαιον after Dind. for 'Αθηναιον.

[22] Lit. "their other perioecid cities." For the significance of this title as applied by the Thebans (and perhaps commonly) to the other cities of Boeotia, see Freeman, op. cit. ch. iv. pp. 157, 173 foll.

[23] See Grote, "H. G." x. 174; Freeman, op. cit. iv. 171, 172.

[24] See for affairs of Delos, never actually named by Xenophon, between B.C. 377 and 374, the Sandwich Marble in Trinity College, Cambridge; Boeckh, "C. I. G" 158, and "P. E. A." ii. p. 78 foll.; Hicks, 82.

[25] Erythrae (Redlands) stands between Hysiae and Scolus, east of Katzula.—Leake, "N. Gr." ii. 329. See Herod. ix. 15, 25; Thuc. iii. 24; Paus. IX. ii. 1; Strab. IX. ii.

[26] Lit. "Graos Stethos."

[27] Or, "and this move of Agesilaus was regarded as a very pretty one."

[28] For the exploits of Chabrias, who commanded a division of mixed Athenians and mercenaries (see above, S. 14), see Dem. "c. Lept." 479; Polyaen. ii. 1, 2; Diod. xv. 32, 33, who gives interesting details; Grote, "H. G." x. 172 foll.

[29] See above, "Hell." V. iii. 26.

[30] Or, "under the pretext of furthering Laconian interests there was a desire to put political opponents to death." For "Menon," Diod. conj. "Melon."

[31] = 2,437 pounds: 10 shillings.

[32] Oreus, formerly called Histiaea, in the north of Euboea. See Thuc. vii. 57, viii. 95; Diod. xv. 30; Grote, "H. G." ix. 263. For Pagasae at the north extremity of the Pagasaean Gulf, "the cradle of Greek navigation," see Tozer, "Geog. Gr." vi. p. 124; Strab. IX. v. 15.

[33] Or, "beautiful and brave if ever youth was."

[34] Pausanius (I. xi. 6) mentions a temple of Aphrodite 'Επιστροφοα (Verticordia), on the way up to the Carian Acropolis of Megara.

[35] The promontory at the southern extremity of Euboea.

[36] Battle of Naxos, B.C. 376. For interesting details, see Diod. xv. 35, 35.

[37] Lit. "nor at the date of Timotherus's periplus." To the historian writing of the events of this period several years later, the coasting voyage of Timotheus is a single incident (περιεπλευσε), and as Grote ("H. G." x. 185, note 3) observes, the words may "include not simply the time which Timotheus took in actually circumnavigating Peloponnesos, but the year which he spent afterwards in the Ionian sea, and the time which he occupied in performing his exploits near Korkyra, Leukas, and the neighbourhood generally." For the character and exploits of Timotheus, son of Conon, see Isocr. "Or." xv. "On the Antidosis," SS. 101-139; Jebb, "Att. Or." ii. p. 140 foll.; Rehdantz, "Vit. Iphicr. Chabr. Timoth. Atheniensium."

[38] Or, "the cities round about their territory," lit. "the perioecid cities." For the import of the epithet, see V. iv. 46; Freeman, op. cit. iv. 173, note 1, in reference to Grote, "H. G." x. 183, note 4. For the battle of Tegyra see Grote, ib. 182; Plut. "Pelop." 17; Diod. xv. 57 ("evidently this battle," Grote); Callisthenes, fr. 3, ed. Did. Cf. Steph. Byz., Τεγυρα.

[39] The Corcyraeans, Acarnanians, and Cephallenians join the alliance B.C. 375; see Hicks, 83. "This decree dates from the autumn of B.C. 375, immediately after Timotheos's visit to Korkyra (Xen. 'Hell.' V. iv. 64). The result was that the names of Korkyra, Kephallenia, and Akarnania were

inscribed upon the list (No. 81), and an alliance was made with them." (See "C. I. A." ii. p. 399 foll.; Hicks, loc. cit.; "Hell." VI. v. 23); "C. I. A." ii. 14. The tablet is in the Asclepeian collection at the entrance of the Acropolis at Athens. See Milchofer, "Die Museum Athens," 1881, p. 45.

BOOK VI

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I

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B.C. 374. The Athenians and Lacedaemonians were thus engaged. But to return to the Thebans. After the subjugation of the cities in Boeotia, they extended the area of aggression and marched into Phocis. The Phocians, on their side, sent an embassy to Lacedaemon, and pleaded that without assistance from that power they must inevitably yield to Thebes. The Lacedaemonians in response conveyed by sea into the territory of Phocis their king Cleombrotus, at the head of four regiments and the contingents of the allies.

About the same time Polydamus of Pharsalus arrived from Thessaly to address the general assembly [1] of Lacedaemon. He was a man of high repute throughout the whole of Thessaly, while in his native city he was regarded as so true a gentleman that the faction-ridden Pharsalians were content to entrust the citadel to his keeping, and to allow their revenues to pass through his hands. It was his privilege to disburse the money needed for sacred rites or other expenditure, within the limits of their written law and constitution. Out of these moneys this faithful steward of the state was able to garrison and guard in safety for the citizens their capital. Every year he rendered an account of his administration in general. If there was a deficit he made it up out of his own pocket, and when the revenues expanded he paid himself back. For the rest, his hospitality to foreigners and his magnificence were on a true Thessalian scale. Such was the style and character of the man who now arrived in Lacedaemon and spoke as follows:

"Men of Lacedaemon, it is in my capacity as 'proxenos' and 'benefactor' (titles borne by my ancestry from time immemorial) that I claim, or rather am bound, in case of any difficulty to come to you, and, in case of any

complication dangerous to your interests in Thessaly, to give you warning. The name of Jason, I feel sure, is not unknown to Lacedaemonian ears. His power as a prince is sufficiently large, and his fame widespread. It is of Jason I have to speak. Under cover of a treaty of peace he has lately conferred with me, and this is the substance of what he urged: 'Polydamas,' he said, 'if I chose I could lay your city at my feet, even against its will, as the following considerations will prove to you. See,' he went on, 'the majority and the most important of the states of Thessaly are my allies. I subdued them in campaigns in which you took their side in opposition to myself. Again, you do not need to be told that I have six thousand mercenaries who are a match in themselves, I take it, for any single state. It is not the mere numbers on which I insist. No doubt as large an army could be raised in other quarters; but these citizen armies have this defect—they include men who are already advanced in years, with others whose beards are scarcely grown. Again, it is only a fraction of the citizens who attend to bodily training in a state, whereas with me no one takes mercenary service who is not as capable of endurance as myself.'

"And here, Lacedaemonians, I must tell you what is the bare truth. This Jason is a man stout of limb and robust of body, with an insatiable appetite for toil. Equally true is it that he tests the mettle of those with him day by day. He is always at their head, whether on a field-day under arms, or in the gymnasium, or on some military expedition. The weak members of the corps he weeds out, but those whom he sees bear themselves stout-heartedly in the face of war, like true lovers of danger and of toil, he honours with double, treble, and quadruple pay, or with other gifts. On the bed of sickness they will not lack attendance, nor honour in their graves. Thus every foreigner in his service knows that his valour in war may obtain for him a livelihood—a life replete at once with honour and abundance. [2]

"Then with some parade he pointed out to me what I knew before, that the Maracians, and the Dolopians, and Alcetas the hyparch [3] in Epirus, were

already subject to his sway; 'so that I may fairly ask you, Polydamas,' he proceeded, 'what I have to apprehend that I should not look on your future subjugation as mere child's play. Perhaps some one who did not know me, and what manner of man I am, might put it to me: "Well! Jason, if all you say be true, why do you hesitate? why do you not march at once against Pharsalia?" For the good reason, I reply, that it suits me better to win you voluntarily than to annex you against your wills. Since, if you are forced, you will always be planning all the mischief you can against me, and I on my side shall be striving to diminish your power; whereas if you throw in your lot with mine trustfully and willingly, it is certain we shall do what we can to help each other. I see and know, Polydamas, that your country fixes her eyes on one man only, and that is yourself: what I guarantee you, therefore, is that, if you will dispose her lovingly to myself, I on my side will raise you up to be the greatest man in Hellas next to me. Listen, while I tell you what it is in which I offer you the second prize. Listen, and accept nothing which does not approve itself as true to your own reasoning. First, is it not plain to us both, that with the adhesion of Pharsalus and the swarm of pettier states dependent on yourselves, I shall with infinite ease become Tagos [4] of all the Thessalians; and then the corollary—Thessaly so united—sixteen thousand cavalry and more than ten thousand heavy infantry leap into life. Indeed, when I contemplate the physique and proud carriage of these men, I cannot but persuade myself that, with proper handling, there is not a nation or tribe of men to which Thessalians would deign to yield submission. Look at the broad expanse of Thessaly and consider: when once a Tagos is established here, all the tribes in a circle round will lie stilled in subjection; and almost every member of each of these tribes is an archer born, so that in the light infantry division of the service our power must needs excel. Furthermore, the Boeotians and all the rest of the world in arms against Lacedaemon are my allies; they clamour to follow my banner, if only I will free them from Sparta's yoke. So again the Athenians,

I make sure, will do all they can to gain our alliance; but with them I do not think we will make friends, for my persuasion is that empire by sea will be even easier to acquire than empire by land; and to show you the justice of this reasoning I would have you weigh the following considerations. With Macedonia, which is the timber-yard [5] of the Athenian navy, in our hands we shall be able to construct a far larger fleet than theirs. That stands to reason. And as to men, which will be the better able to man vessels, think you—Athens, or ourselves with our stalwart and numerous Penestae? [6] Which will better support mariners—a nation which, like our own, out of her abundance exports her corn to foreign parts, or Athens, which, but for foreign purchases, has not enough to support herself? And so as to wealth in general it is only natural, is it not, that we, who do not look to a string of little islands for supplies, but gather the fruits of continental peoples, should find our resources more copious? As soon as the scattered powers of Thessaly are gathered into a principality, all the tribes around, I repeat, will become our tributaries. I need not tell you that the king of Persia reaps the fruits, not of islands, but of a continent, and he is the wealthiest of men! But the reduction of Persia will be still more practicable, I imagine, than that of Hellas, for there the men, save one, are better versed in slavery than in prowess. Nor have I forgotten, during the advance of Cyrus, and afterwards under Agesilaus, how scant the force was before which the Persian quailed.'

"Such, Lacedaemonians, were the glowing arguments of Jason. In answer I told him that what he urged was well worth weighing, but that we, the friends of Lacedaemon, should so, without a quarrel, desert her and rush into the arms of her opponents, seemed to me sheer madness. Whereat he praised me, and said that now must he needs cling all the closer to me if that were my disposition, and so charged me to come to you and tell you the plain truth, which is, that he is minded to march against Pharsalus if we will not hearken to him. Accordingly he bade me demand assistance from you; 'and if they suffer you,' [7] he added, 'so to work upon them that they will

send you a force sufficient to do battle with me, it is well: we will abide by war's arbitrament, nor quarrel with the consequence; but if in your eyes that aid is insufficient, look to yourself. How shall you longer be held blameless before that fatherland which honours you and in which you fare so well?' [8]

"These are the matters," Polydamas continued, "which have brought me to Lacedaemon. I have told you the whole story; it is based partly on what I see to be the case, and partly on what I have heard from yonder man. My firm belief is, men of Lacedaemon, that if you are likely to despatch a force sufficient, not in my eyes only, but in the eyes of all the rest of Thessaly, to cope with Jason in war, the states will revolt from him, for they are all in alarm as to the future development of the man's power; but if you think a company of newly-enfranchised slaves and any amateur general will suffice, I advise you to rest in peace. You may take my word for it, you will have a great power to contend against, and a man who is so prudent a general that, in all he essays to do, be it an affair of secrecy, or speed, or force, he is wont to hit the mark of his endeavours: one who is skilled, should occasion serve, to make the night of equal service to him with the day; [9] or, if speed be needful, will labour on while breakfasting or taking an evening meal. And as for repose, he thinks that the time for it has come when the goal is reached or the business on hand accomplished. And to this same practice he has habituated those about him. Right well he knows how to reward the expectations of his soldiers, when by the extra toil which makes the difference they have achieved success; so that in his school all have laid to heart that maxim, 'Pain first and pleasure after.' [10] And in regard to pleasure of the senses, of all men I know, he is the most continent; so that these also are powerless to make him idle at the expense of duty. You must consider the matter then and tell me, as befits you, what you can and will do."

Such were the representations of Polydamas. The Lacedaemonians, for the time being, deferred their answer; but after calculating the next day and

the day following how many divisions [11] they had on foreign service, and how many ships on the coast of Laconia to deal with the foreign squadron of the Athenians, and taking also into account the war with their neighbours, they gave their answer to Polydamas: "For the present they would not be able to send him sufficient aid: under the circumstances they advised him to go back and make the best settlement he could of his own affairs and those of his city." He, thanking the Lacedaemonians for their straightforwardness, withdrew.

The citadel of Pharsalus he begged Jason not to force him to give up: his desire was to preserve it for those who had entrusted it to his safe keeping; his own sons Jason was free to take as hostages, and he would do his best to procure for him the voluntary adhesion of his city by persuasion, and in every way to further his appointment as Tagos of Thessaly. Accordingly, after interchange of solemn assurances between the pair, the Pharsalians were let alone and in peace, and ere long Jason was, by general consent, appointed Tagos of all the Thessalians. Once fairly vested with that authority, he drew up a list of the cavalry and heavy infantry which the several states were capable of furnishing as their quota, with the result that his cavalry, inclusive of allies, numbered more than eight thousand, while his infantry force was computed at not less than twenty thousand; and his light troops would have been a match for those of the whole world—the mere enumeration of their cities would be a labour in itself. [12] His next act was a summons to all the dwellers round [13] to pay tribute exactly the amount imposed in the days of Scopas. [14] And here in this state of accomplishment we may leave these matters. I return to the point reached when this digression into the affairs of Jason began.

[1] προς το κοινών, "h.e. vel ad ad senatum vel ad ephoros vel ad concionem."—Sturz, "Lex. Xen." s.v.

[2] Or, "a life satisfying at once to soul and body."

[3] Or, "his underlord in Epirus." By hyparch, I suppose, is implied that Alcetas regarded Jason as his suzerain. Diodorus (xv. 13, 36) speaks of him as "king" of the Molossians.

[4] Or, "Prince," and below, "Thessaly so converted into a Principality." "The Tagos of Thessaly was not a King, because his office was not hereditary or even permanent; neither was he exactly a Tyrant, because his office had some sort of legal sanction. But he came much nearer to the character either of a King or of a Tyrant than to that of a Federal President like the General of the Achaians.... Jason of Pherai acts throughout like a King, and his will seems at least as uncontrolled as that of his brother sovereign beyond the Kambunian hills. Even Jason seems to have been looked upon as a Tyrant (see below, 'Hell.' VI. iv. 32); possibly, like the Athenian Demos, he himself did not refuse the name" (cf. Arist. "Pol." iii. 4, 9).—Freeman, "Hist. Fed. Gov." "No True Federation in Thessaly," iv. pp. 152 foll.

[5] See above, and Hicks, 74.

[6] Or, "peasantry."

[7] Or, reading θεοί, after Cobet; translate "if providentially they should send you."

[8] Reading κι ε συ πράττεις, after Cobet. The chief MSS. give ουκ εδε ανεγκλητος αν δίκαιος εύης εν τη πατριδη η σε τιμά και συ πράττους τα κρατιστα, which might be rendered either, "and how be doing best for yourself?" (lit. "and you would not be doing best for yourself," ουκ αν carried on from previous clause), or (taking πραττοις as pure optative), "may you be guided to adopt the course best for yourself!" "may the best fortune attend you! Farewell." See Otto Keller, op. cit. ad loc. for various emendations.

[9] See "Cyrop." III. i. 19.

[10] For this sentiment, see "Mem." II. i. 20 et passim.

[11] Lit. "morai."

[12] See "Cyrop." I. i. 5.

[13] Lit. perioeci.

[14] It is conjectured that the Scopadae ruled at Pherae and Cranusa in the earlier half of the fifth century B.C.; see, for the change of dynasty, what is said of Lycophron of Pherae in "Hell." II. iii. 4. There was a famous Scopas, son of Creon, to whom Simonides addressed his poem—

> Άνδρ' αγαθών μην αλάθεος γενέσθαι χαλεπον χερσίν τη και πόση και νοώ
> τετραγώνων, άνευ ψόγου τετυγμένων.
> a sentiment criticised by Plato, "Protag." 359 A. "Now Simonides says to
> Scopas, the son of Creon, the Thessalian:
> 'Hardly on the one hand can a man become truly good; built four-square in
> hands and feet and mind, a work without a flaw.'
> Do you know the poem?"—Jowett, "Plat." i. 153. But whether this Scopas is
> the Scopas of our text and a hero of Jason's is not clear.

II

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B.C. 374. The Lacedaemonians and their allies were collecting in Phocia, and the Thebans, after retreating into their own territory, were guarding the approaches. At this juncture the Athenians, seeing the Thebans growing strong at their expense without contributing a single penny to the maintenance of the fleet, while they themselves, what with money contributions, and piratical attacks from Aegina, and the garrisoning of their territory, were being pared to the bone, conceived a desire to cease from war. In this mood they sent an embassy to Lacedaemon and concluded peace. [1]

B.C. 374-373. This done, two of the ambassadors, in obedience to a decree of the state, set sail at once from Laconian territory, bearing orders to Timotheus to sail home, since peace was established. That officer, while obeying his orders, availed himself of the homeward voyage to land certain Zacynthian exiles [2] on their native soil, whereupon the Zacynthian city party sent to Lacedaemon and complained of the treatment they had received from Timotheus; and the Lacedaemonians, without further consideration, decided that the Athenians were in the wrong, and proceeded to equip another navy, and at length collected from Laconia itself, from Corinth, Leucas, [3] Ambracia, Elis, Zacynthus, Achaia, Epidaurus, Troezen, Hermione, and Halieis, a force amounting to sixty sail. In command of this squadron they appointed Mnasippus admiral, with orders to attack Corcyra, and in general to look after their interests in those seas. They, moreover, sent an embassy to Dionysius, instructing him that his interests would be advanced by the withdrawal of Corcyra from Athenian hands.

B.C. 373. Accordingly Mnasippus set sail, as soon as his squadron was ready, direct to Corcyra; he took with him, besides his troops from

Lacedaemon, a body of mercenaries, making a total in all of no less than fifteen hundred men. His disembarked, and soon became master of the island, the country district falling a prey to the spoiler. It was in a high state of cultivation, and rich with fruit-trees, not to speak of magnificent dwelling-houses and wine-cellars fitted up on the farms: so that, it was said, the soldiers reached such a pitch of luxury that they refused to drink wine which had not a fine bouquet. A crowd of slaves, too, and fat beasts were captured on the estates.

The general's next move was to encamp with his land forces about three-quarters of a mile [4] from the city district, so that any Corcyraean who attempted to leave the city to go into the country would certainly be cut off on that side. The fleet he stationed on the other side of the city, at a point where he calculated on detecting and preventing the approach of convoys. Besides which he established a blockade in front of the harbour when the weather permitted. In this way the city was completely invested.

The Corcyraeans, on their side, were in the sorest straits. They could get nothing from their soil owing to the vice in which they were gripped by land, whilst owing to the predominance of the enemy at sea nothing could be imported. Accordingly they sent to the Athenians and begged for their assistance. They urged upon them that it would be a great mistake if they suffered themselves to be robbed of Corcyra. If they did so, they would not only throw away a great advantage to themselves, but add a considerable strength to their enemy; since, with the exception of Athens, no state was capable of furnishing a larger fleet or revenue. Moreover, Corcyra lay favourably [5] for commanding the Corinthian gulf and the cities which line its shores; it was splendidly situated for injuring the rural districts of Laconia, and still more splendidly in relation to the opposite shores of the continent of Epirus, and the passage between Peloponnesus and Sicily.

This appeal did not fall on deaf ears. The Athenians were persuaded that the matter demanded their most serious attention, and they at once

despatched Stesicles as general, [6] with about six hundred peltasts. They also requested Alcetas to help them in getting their troops across. Thus under cover of night the whole body were conveyed across to a point in the open country, and found their way into the city. Nor was that all. The Athenians passed a decree to man sixty ships of war, and elected [7] Timotheus admiral. The latter, being unable to man the fleet on the spot, set sail on a cruise to the islands and tried to make up the complements of his crews from those quarters. He evidently looked upon it as no light matter to sail round Peloponnesus as if on a voyage of pleasure, and to attack a fleet in the perfection of training. [8] To the Athenians, however, it seemed that he was wasting the precious time seasonable for the coastal voyage, and they were not disposed to condone such an error, but deposed him, appointing Iphicrates in his stead. The new general was no sooner appointed than he set about getting his vessels manned with the utmost activity, putting pressure on the trierarchs. He further procured from the Athenians for his use not only any vessels cruising on the coast of Attica, but the Paralus and Salaminia [9] also, remarking that, if things turned out well yonder, he would soon send them back plenty of ships. Thus his numbers grew to something like seventy sail.

Meanwhile the Corcyraeans were sore beset with famine: desertion became every day more frequent, so much so that Mnasippus caused proclamation to be made by herald that all deserters would be sold there and then; [10] and when that had no effect in lessening the stream of runaways, he ended by driving them back with the lash. Those within the walls, however, were not disposed to receive these miserable slaves within the lines, and numbers died outside. Mnasippus, not blind to what was happening, soon persuaded himself that he had as good as got the city into his possession: and he began to try experiments on his mercenaries. Some of them he had already paid off; [11] others still in his service had as much as two months' pay owing to them by the general, who, if report spoke true, had no lack of

money, since the majority of the states, not caring for a campaign across the seas, sent him hard cash instead of men. But now the beleaguered citizens, who could espy from their towers that the outposts were less carefully guarded than formerly, and the men scattered about the rural districts, made a sortie, capturing some and cutting down others. Mnasippus, perceiving the attack, donned his armour, and, with all the heavy troops he had, rushed to the rescue, giving orders to the captains and brigadiers [12] to lead out the mercenaries. Some of the captains answered that it was not so easy to command obedience when the necessaries of life were lacking; whereat the Spartan struck one man with his staff, and another with the butt of his spear. Without spirit and full of resentment against their general, the men mustered—a condition very unfavourable to success in battle. Having drawn up the troops, the general in person repulsed the division of the enemy which was opposite the gates, and pursued them closely; but these, rallying close under their walls, turned right about, and from under cover of the tombs kept up a continuous discharge of darts and other missiles; other detachments, dashing out at other gates, meanwhile fell heavily on the flanks of the enemy. The Lacedaemonians, being drawn up eight deep, and thinking that the wing of their phalanx was of inadequate strength, essayed to wheel around; but as soon as they began the movement the Corcyraeans attacked them as if they were fleeing, and they were then unable to recover themselves, [13] while the troops next in position abandoned themselves to flight. Mnasippus, unable to succour those who were being pressed owing to the attack of the enemy immediately in front, found himself left from moment to moment with decreasing numbers. At last the Corcyraeans collected, and with one united effort made a final rush upon Mnasippus and his men, whose numbers were now considerably reduced. At the same instant the townsmen, [14] eagerly noticing the posture of affairs, rushed out to play their part. First Mnasippus was slain, and then the pursuit became general; nor could the pursuers well have failed to capture the camp,

barricade and all, had they not caught sight of the mob of traffickers with a long array of attendants and slaves, and thinking that here was a prize indeed, desisted from further chase.

The Corcyraeans were well content for the moment to set up a trophy and to give back the enemy's dead under a flag of truce; but the after-consequences were even more important to them in the revival of strength and spirits which were sunk in despondency. The rumour spread that Iphicrates would soon be there—he was even at the doors; and in fact the Corcyraeans themselves were manning a fleet. So Hypermenes, who was second in command to Mnasippus and the bearer of his despatches, manned every vessel of the fleet as full as it would hold, and then sailing round to the entrenched camp, filled all the transports with prisoners and valuables and other stock, and sent them off. He himself, with his marines and the survivors of his troops, kept watch over the entrenchments; but at last even this remnant in the excess of panic and confusion got on board the men-of-war and sailed off, leaving behind them vast quantities of corn and wine, with numerous prisoners and invalided soldiers. The fact was, they were sorely afraid of being caught by the Athenians in the island, and so they made safely off to Leucas.

Meanwhile Iphicrates had commenced his voyage of circumnavigation, partly voyaging and partly making every preparation for an engagement. He at once left his large sails behind him, as the voyage was only to be the prelude of a battle; his flying jibs, even if there was a good breeze, were but little used, since by making his progress depend on sheer rowing, he hoped at once to improve the physique of his men and the speed of his attack. Often when the squadron was about to put into shore for the purpose of breakfast or supper, he would seize the moment, and draw back the leading wing of the column from the land off the point in question; and then facing round again with the triremes posted well in line, prow for prow, at a given signal let loose the whole fleet in a stoutly contested race for the shore.

Great was the triumph in being the first to take in water or whatever else they might need, or the first to breakfast; just as it was a heavy penalty on the late-comers, not only to come short in all these objects of desire, but to have to put out to sea with the rest as soon as the signal was given; since the first-comers had altogether a quiet time of it, whilst the hindmost must get through the whole business in hot haste. So again, in the matter of outposts, if he chanced to be getting the morning meal on hostile territory, pickets would be posted, as was right and proper, on the land; but, apart from these, he would raise his masts and keep look-out men on the maintops. These commanded of course a far wider prospect from their lofty perches than the outposts on the level ground. So too, when he dined or slept he had no fires burning in the camp at night, but only a beacon kindled in front of the encampment to prevent any unseen approach; and frequently in fine weather he put out to sea immediately after the evening meal, when, if the breeze favoured, they ran along and took their rest simultaneously, or if they depended on oars he gave his mariners repose by turns. During the voyage in daytime he would at one time signal to "sail in column," and at another signal "abreast in line." So that whilst they prosecuted the voyage they at the same time became (both as to theory and practice) well versed in all the details of an engagement before they reached the open sea—a sea, as they imagined, occupied by their foes. For the most part they breakfasted and dined on hostile territory; but as he confined himself to bare necessaries he was always too quick for the enemy. Before the hostile reinforcement would come up he had finished his business and was out to sea again.

At the date of Mnasippus's death he chanced to be off Sphagiae in Laconian territory. Reaching Elis, and coasting past the mouth of the Alpheus, he came to moorings under Cape Ichthus, [15] as it is called. The next day he put out from that port for Cephallenia, so drawing up his line and conducting the voyage that he might be prepared in every detail to engage if necessary. The tale about Mnasippus and his demise had reached

him, but he had not heard it from an eye-witness, and suspected that it might have been invented to deceive him and throw him off his guard. He was therefore on the look-out. It was, in fact, only on arrival in Cephallenia that he learned the news in an explicit form, and gave his troops rest.

I am well aware that all these details of practice and manouvring are customary in anticipation of a sea-fight, but what I single out for praise in the case before us is the skill with which the Athenian admiral attained a twofold object. Bearing in mind that it was his duty to reach a certain point at which he expected to fight a naval battle without delay, it was a happy discovery on his part not to allow tactical skill, on the one hand, to be sacrificed to the pace of sailing, [16] nor, on the other, the need of training to interfere with the date of arrival.

After reducing the towns of Cephallenia, Iphicrates sailed to Corcyra. There the first news he heard was that the triremes sent by Dionysius were expected to relieve the Lacedaemonians. On receipt of this information he set off in person and surveyed the country, in order to find a spot from which it would be possible to see the vessels approaching and to signal to the city. Here he stationed his look-out men. A code of signals was agreed upon to signify "vessels in sight," "mooring," etc.; which done he gave his orders to twenty of his captains of men-of-war who were to follow him at a given word of command. Any one who failed to follow him must not grumble at the penalty; that he warned them. Presently the vessels were signalled approaching; the word of command was given, and then the enthusiasm was a sight to see—every man of the crews told off for the expedition racing to join his ship and embark. Sailing to the point where the enemy's vessels lay, he had no difficulty in capturing the crews, who had disembarked from all the ships with one exception. The exception was that of Melanippus the Rhodian, who had advised the other captains not to stop at this point, and had then manned his own vessel and sailed off. Thus he

encountered the ships of Iphicrates, but contrived to slip through his fingers, while the whole of the Syracusan vessels were captured, crews and all.

Having cut the beaks off the prows, Iphicrates bore down into the harbour of Corcyra with the captured triremes in tow. With the captive crews themselves he came to an agreement that each should pay a fixed sum as ransom, with one exception, that of Crinippus, their commander. Him he kept under guard, with the intention apparently of exacting a handsome sum in his case or else of selling him. The prisoner, however, from vexation of spirit, put an end to his own life. The rest were sent about their business by Iphicrates, who accepted the Corcyraeans as sureties for the money. His own sailors he supported for the most part as labourers on the lands of the Corcyraeans, while at the head of his light infantry and the hoplites of the contingent he crossed over into Acarnania, and there lent his aid to any friendly state that needed his services; besides which he went to war with the Thyrians, [17] a sturdy race of warriors in possession of a strong fortress.

B.C. 372. Having attached to his squadron the navy also of Corcyra, with a fleet numbering now about ninety ships he set sail, in the first instance to Cephallenia, where he exacted money—which was in some cases voluntarily paid, in others forcibly extorted. In the next place he began making preparations partly to harass the territory of the Lacedaemonians, and partly to win over voluntarily the other states in that quarter which were hostile to Athens; or in case of refusal to go to war with them.

The whole conduct of the campaign reflects, I think, the highest credit on Iphicrates. If his strategy was admirable, so too was the instinct which led him to advise the association with himself of two such colleagues as Callistratus and Chabrias—the former a popular orator but no great friend of himself politically, [18] the other a man of high military reputation. Either he looked upon them as men of unusual sagacity, and wished to profit by

their advice, in which case I commend the good sense of the arrangement, or they were, in his belief, antagonists, in which case the determination to approve himself a consummate general, neither indolent nor incautious, was bold, I admit, but indicative of a laudable self-confidence. Here, however, we must part with Iphicrates and his achievements to return to Athens.

[1] See Curtius, "H. G." vol. iv. p. 376 (Eng. trans.)

[2] See Hicks, 81, p. 142.

[3] Ibid. 81, 86.

[4] Lit. "five stades."

[5] See Thuc. i. 36.

[6] The name of the general was Ctesicles, according to Diod. xv. 47. Read στρατεγον for ταγον, with Breitenbach, Cobet, etc. For Alcetas, see above, "Hell." VI. i. 7.

[7] I.e. by show of hands, εκχειροτονούν.

[8] See Jowett, note to Thuc. VIII. xcv. 2, ii. p. 525.

[9] The two sacred galleys. See Thuc. iii. 33; Aristoph. "Birds," 147 foll.

[10] Or, "he would knock them all down to the hammer."

[11] Or, "cut off from their pay."

[12] Lit. "lochagoi and taxiarchs."

[13] Or, "to retaliate"; or, "to complete the movement."

[14] Reading, after Dindorf, οι πολιται, or, if with the MSS., οι οπλιται; translate "the heavy-armed among the assailants saw their advantage and pressed on."

[15] Cape Fish, mod. Cape Katakolon, protecting harbour of Pyrgos in Elis.

[16] Lit. "the voyage."

[17] Thyreum (or Thyrium), in Acarnania, a chief city at the time of the Roman wars in Greece; and according to Polybius (xxxviii. 5), a meeting-place of the League on one occasion. See "Dict. Anct. Geog." s.v.; Freeman, op. cit. iv. 148; cf. Paus. IV. xxvi. 3, in reference to the Messenians and Naupactus; Grote, "H. G." x. 212.

[18] Reading with the MSS. ου μαλα επιτηδειων οντα. See Grote, "H. G." x. 206. Boeckh ("P. E. A.," trans. Cornewall Lewis, p. 419) wished to read ευ μαλα for ου μαλα κ.τ.λ., in which case translate "the former a popular orator, and a man of singular capacity"; and for επιτήδειων in that sense, see

"Hipparch." i. 8; for ευ μαλα, see "Hipparch." i. 25. For details concerning Callistratus, see Dindorf, op. cit. note ad. loc.; Curtius, "H. G." iv. 367, 381 foll., v. 90. For Chabrias, Rehdantz, op. cit. In the next sentence I have again adhered to the reading of the MSS., but the passage is commonly regarded as corrupt; see Otto Keller, op. cit. p. 215 for various emendations.

III

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The Athenians, forced to witness the expatriation from Boeotia of their friends the Plataeans (who had sought an asylum with themselves), forced also to listen to the supplications of the Thespiaeans (who begged them not to suffer them to be robbed of their city), could no longer regard the Thebans with favour; [1] though, when it came to a direct declaration of war, they were checked in part by a feeling of shame, and partly by considerations of expediency. Still, to go hand in hand with them, to be a party to their proceedings, this they absolutely refused, now that they saw them marching against time-honoured friends of the city like the Phocians, and blotting out states whose loyalty in the great Persian war was conspicuous no less than their friendship to Athens. Accordingly the People passed a decree to make peace; but in the first instance they sent an embassy to Thebes, inviting that state to join them if it pleased them on an embassy which they proposed to send to Lacedaemon to treat of peace. In the next place they despatched such an embassy on their own account. Among the commissioners appointed were Callias the son of Hipponicus, Autocles the son of Strombichides, Demostratus the son of Aristophon, Aristocles, Cephisodotus, [2] Melanopus, and Lycaethus.

B.C. 371. (These were formally introduced to the Deputies of the Lacedaemonians and the allies. [3]) Nor ought the name of Callistratus to be omitted. That statesman and orator was present. He had obtained furlough from Iphicrates on an undertaking either to send money for the fleet or to arrange a peace. Hence his arrival in Athens and transactions in behalf of peace. After being introduced to the assembly [4] of the Lacedaemonians and to the allies, Callias, [5] who was the dadouchos (or torch-holder) in the mysteries, made the first speech. He was a man just as well pleased to

praise himself as to hear himself praised by others. He opened the proceedings as follows:

"Lacedaemonians, the duty of representing you as proxenos at Athens is a privilege which I am not the first member of my family to enjoy; my father's father held it as an heirloom of our family and handed it down as a heritage to his descendants. If you will permit me, I should like to show you the disposition of my fatherland towards yourselves. If in times of war she chooses us as her generals, so when her heart is set upon quiet she sends us out as her messengers of peace. I myself have twice already [6] stood here to treat for conclusion of war, and on both embassies succeeded in arranging a mutually agreeable peace. Now for the third time I am come, and I flatter myself that to-day again I shall obtain a reconciliation, and on grounds exceptionally just. My eyes bear witness that our hearts are in accord; you and we alike are pained at the effacement of Plataeae and Thespiae. Is it not then reasonable that out of agreement should spring concord rather than discord? It is never the part, I take it, of wise men to raise the standard of war for the sake of petty differences; but where there is nothing but unanimity they must be marvellous folk who refuse the bond of peace. But I go further. It were just and right on our parts even to refuse to bear arms against each other; since, as the story runs, the first strangers to whom our forefather Triptolemus showed the unspeakable mystic rites of Demeter and Core, the mother and the maiden, were your ancestors;—I speak of Heracles, the first founder of your state, and of your two citizens, the great twin sons of Zeus—and to Peloponnesus first he gave as a gift the seed of Demeter's corn-fruits. How, then, can it be just or right either that you should come and ravage the corn crops of those from whom you got the sacred seed of corn, or that we should not desire that they to whom the gift was given should share abundantly of this boon? But if, as it would seem, it is a fixed decree of heaven that war shall never cease among men, yet ought

we—your people and our people—to be as slow as possible to begin it, and being in it, as swift as possible to bring it to an end."

After him Autocles [7] spoke: he was of repute as a versatile lawyer and orator, and addressed the meeting as follows: "Lacedaemonians, I do not conceal from myself that what I am about to say is not calculated to please you, but it seems to me that, if you wish the friendship which we are cementing to last as long as possible, we are wise to show each other the underlying causes of our wars. Now, you are perpetually saying that the states ought to be independent; but it is you yourselves who most of all stand in the way of independence—your first and last stipulation with the allied states being that they should follow you whithersoever you choose to lead; and yet what has this principle of follow-my-leader got to do with independent action? [8] Again, you pick quarrels without consulting your allies, and lead them against those whom you account enemies; so that in many cases, with all their vaunted independence, they are forced to march against their greatest friends; and, what is still more opposed to independence than all else, you are for ever setting up here your decarchies and there your thirty commissioners, and your chief aim in appointing these officers and governors seems to be, not that they should fulfil their office and govern legally, but that they should be able to keep the cities under their heels by sheer force. So that it looks as if you delighted in despotisms rather than free constitutions. Let us go back to the date [9] at which the Persian king enjoined the independence of the states. At that time you made no secret of your conviction that the Thebans, if they did not suffer each state to govern itself and to use the laws of its own choice, would be failing to act in the spirit of the king's rescript. But no sooner had you got hold of Cadmeia than you would not suffer the Thebans themselves to be independent. Now, if the maintenance of friendship be an object, it is no use for people to claim justice from others while they themselves are doing all they can to prove the selfishness of their aims."

These remarks were received in absolute silence, yet in the hearts of those who were annoyed with Lacedaemon they stirred pleasure. After Autocles spoke Callistratus: "Trespasses, men of Lacedaemon, have been committed on both sides, yours and ours, I am free to confess; but still it is not my view that because a man has done wrong we can never again have dealings with him. Experience tells me that no man can go very far without a slip, and it seems to me that sometimes the transgressor by reason of his transgression becomes more tractable, especially if he be chastened through the error he has committed, as has been the case with us. And so on your own case I see that ungenerous acts have sometimes reaped their own proper reward: blow has been met by counter-blow; and as a specimen I take the seizure of the Cadmeia in Thebes. To-day, at any rate, the very cities whose independence you strove for have, since your unrighteous treatment of Thebes, fallen one and all of them again into her power. [10] We are schooled now, both of us, to know that grasping brings not gain. We are prepared, I hope, to be once more moderate under the influence of a mutual friendship. Some, I know, in their desire to render our peace [11] abortive accuse us falsely, as though we were come hither, not seeking friendship, but because we dread the arrival of some [12] Antalcidas with moneys from the king. But consider, what arrant nonsense they talk! Was it not, pray, the great king who demanded that all the states in Hellas should be independent? and what have we Athenians, who are in full agreement with the king, both in word and deed, to fear from him? Or is it conceivable that he prefers spending money in making others great to finding his favourite projects realised without expense?

"Well! what is it really that has brought us here? No especial need or difficulty in our affairs. That you may discover by a glance at our maritime condition, or, if you prefer, at the present posture of our affairs on land. Well, then, how does the matter stand? It is obvious that some of our allies please us no better than they please you; [13] and, possibly, in return for your

former preservation of us, we may be credited with a desire to point out to you the soundness of our policy.

"But, to revert once more to the topic of expediency and common interests. It is admitted, I presume, that, looking at the states collectively, half support your views, half ours; and in every single state one party is for Sparta and another for Athens. Suppose, then, we were to shake hands, from what quarter can we reasonably anticipate danger and trouble? To put the case in so many words, so long as you are our friends no one can vex us by land; no one, whilst we are your supports, can injure you by sea. Wars like tempests gather and grow to a head from time to time, and again they are dispelled. That we all know. Some future day, if not to-day, we shall crave, both of us, for peace. Why, then, need we wait for that moment, holding on until we expire under the multitude of our ills, rather than take time by the forelock and, before some irremediable mischief betide, make peace? I cannot admire the man who, because he has entered the lists and has scored many a victory and obtained to himself renown, is so eaten up with the spirit of rivalry that he must needs go on until he is beaten and all his training is made futile. Nor again do I praise the gambler who, if he makes one good stroke of luck, insists on doubling the stakes. Such conduct in the majority of cases must end in absolute collapse. Let us lay the lesson of these to heart, and forbear to enter into any such lists as theirs for life or death; but, while we are yet in the heyday of our strength and fortune, shake hands in mutual amity. So assuredly shall we through you and you through us attain to an unprecedented pinnacle of glory throughout Hellas."

The arguments of the speakers were approved, and the Lacedaemonians passed a resolution to accept peace on a threefold basis: the withdrawal of the governors from the cities, [14] the disbanding of armaments naval and military, and the guarantee of independence to the states. "If any state transgressed these stipulations, it lay at the option of any power whatsoever to aid the states so injured, while, conversely, to bring such aid was not

compulsory on any power against its will." On these terms the oaths were administered and accepted by the Lacedaemonians on behalf of themselves and their allies, and by the Athenians and their allies separately state by state. The Thebans had entered their individual name among the states which accepted the oaths, but their ambassadors came the next day with instructions to alter the name of the signatories, substituting for Thebans Boeotians. [15] But Agesilaus answered to this demand that he would alter nothing of what they had in the first instance sworn to and subscribed. If they did not wish to be included in the treaty, he was willing to erase their name at their bidding. So it came to pass that the rest of the world made peace, the sole point of dispute being confined to the Thebans; and the Athenians came to the conclusion that there was a fair prospect of the Thebans being now literally decimated. [16] As to the Thebans themselves, they retired from Sparta in utter despondency.

[1] Plataea destroyed in B.C. 373. See Jowett, "Thuc." ii. 397.

[2] See below, "Hell." VII. i. 12; Hicks, 87.

[3] The bracketed words read like an annotator's comment, or possibly they are a note by the author.

[4] See above, "Hell." II. iv. 38.

[5] See above, "Hell." IV. v. 13; Cobet, "Prosop. Xen." p. 67 foll.; Xen. "Symp."; Plat. "Protag."; Andoc. "de Myst." If this is one and the same person he must have been an elderly man at this date, 371 B.C.

[6] B.C. 387 and 374; see Curtius, "H. G." vol. iv. p. 376 (Eng. ed.)

[7] For the political views of Autocles, see Curtius, "H. G." iv. 387, v. 94 (Eng. tr.); see also Grote, "H. G." x. 225.

[8] Or, "what consistency is there between these precepts of yours and political independence?"

[9] Sixteen years before—B.C. 387. See "Pol. Lac." xiv. 5.

[10] Reading, with Breitenbach and Hartman, ας instead of ως σπουδάσατε κ τ. λ.

[11] Or, more lit. "to avert the peace" as an ill-omened thing.

12 Without inserting της, as Hartman proposes ("An. Xen." p. 387), that, I think, is the sense. Antalcidas is the arch-diplomat—a name to conjure with, like that of Bismarck in modern European politics. But see Grote, "H. G." x. 213, note 2.

13 See, for this corrupt passage, Otto Keller, op. cit. p. 219; Hartman, op. cit. p. 387; and Breitenbach, n. ad loc. In the next sentence I should like to adopt Hartman's emendation (ib.) ον ορθος εγνωτε for the MSS. α ορθος εγνωμεν, and translate "we may like to prove to you the soundness of your policy at the time." For the "preservation" referred to, see below, VI. v. 35, and above, II. ii. 20.

14 Grote ("H. G." x. 236) thinks that Diod. xv. 38 (εξαγωγείς) belongs to this time, not to the peace between Athens and Sparta in 374 B.C.

15 See, for a clear explanation of the matter, Freeman, "Hist. Red. Gov." iv. p. 175, note 3, in reference to Grote, ib. x. 231 note, and Paus. IX. xiii. 2; Plut. "Ages." 28; Thirlwall, "H. G." v. p 69 note.

16 Or, "as the saying is, taken and tithed." See below, VI. v. 35, and for the origin of the saying, Herod. vii. 132.

IV

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In consequence of the peace the Athenians proceeded to withdraw their garrisons from the different sates, and sent to recall Iphicrates with his fleet; besides which they forced him to restore everything captured subsequently to the late solemn undertaking at Lacedaemon. The Lacedaemonians acted differently. Although they withdrew their governors and garrisons from the other states, in Phocis they did not do so. Here Cleombrotus was quartered with his army, and had sent to ask directions from the home authorities. A speaker, Prothous, maintained that their business was to disband the army in accordance with their oaths, and then to send round invitations to the states to contribute what each felt individually disposed, and lay such sum in the temple of Apollo; after which, if any attempt to hinder the independence of the states on any side were manifested, it would be time enough then again to invite all who cared to protect the principle of autonomy to march against its opponents. "In this way," he added, "I think the goodwill of heaven will be secured, and the states will suffer least annoyance." But the Assembly, on hearing these views, agreed that this man was talking nonsense. Puppets in the hands of fate! [1] An unseen power, it would seem, was already driving them onwards; so they sent instructions to Cleombrotus not to disband the army, but to march straight against the Thebans if they refused to recognise the autonomy of the states. (Cleombrotus, it is understood, had, on hearing the news of the establishment of peace, sent to the ephorate to ask for guidance; and then they sent him the above instructions, bidding him under the circumstances named to march upon Thebes. [2])

The Spartan king soon perceived that, so far from leaving the Boeotian states their autonomy, the Thebans were not even preparing to disband their army, clearly in view of a general engagement; he therefore felt justified in

marching his troops into Boeotia. The point of ingress which he adopted was not that which the Thebans anticipated from Phocis, and where they were keeping guard at a defile; but, marching through Thisbae by a mountainous and unsuspected route, he arrived before Creusis, taking that fortress and capturing twelve Theban war-vessels besides. After this achievement he advanced from the seaboard and encamped in Leuctra on Thespian territory. The Thebans encamped in a rising ground immediately opposite at no great distance, and were supported by no allies except the Boeotians.

At this juncture the friends of Cleombrotus came to him and urged upon him strong reasons for delivering battle. "If you let the Thebans escape without a battle," they said, "you will run great risks of suffering the extreme penalty at the hands of the state. People will call to mind against you the time when you reached Cynoscephelae and did not ravage a square foot of Theban territory; and again, a subsequent expedition when you were driven back foiled in your attempt to make an entry into the enemy's country—while Agesilaus on each occasion found his entry by Mount Cithaeron. If then you have any care for yourself, or any attachment to your fatherland, march you against the enemy." That was what his friends urged. As to his opponents, what they said was, "Now our fine friend will show whether he really is so concerned on behalf of the Thebans as he is said to be."

Cleombrotus, with these words ringing in his ears, felt driven [3] to join battle. On their side the leaders of Thebes calculated that, if they did not fight, their provincial cities [4] would hold aloof from them and Thebes itself would be besieged; while, if the commonalty of Thebes failed to get supplies, there was every prospect that the city itself would turn against them; and, seeing that many of them had already tasted the bitterness of exile, they came to the conclusion that it was better for them to die on the field of battle than to renew that experience. Besides this they were

somewhat encouraged by the recital of an oracle which predicted that the Lacedaemonians would be defeated on the spot where the monument of the maidens stood, who, as the story goes, being violated by certain Lacedaemonians, had slain themselves. [5] This sepulchral monument the Thebans decked with ornaments before the battle. Furthermore, tidings were brought them from the city that all the temples had opened of their own accord; and the priestesses asserted that the gods revealed victory. Again, from the Heracleion men said that the arms had disappeared, as though Heracles himself had sallied forth to battle. It is true that another interpretation [6] of these marvels made them out to be one and all the artifices of the leaders of Thebes. However this may be, everything in the battle turned out adverse to the Lacedaemonians; while fortune herself lent aid to the Thebans and crowned their efforts with success. Cleombrotus held his last council "whether to fight or not," after the morning meal. In the heat of noon a little goes a long way; and the people said that it took a somewhat provocative effect on their spirits. [7]

Both sides were now arming, and there was the unmistakeable signs of approaching battle, when, as the first incident, there issued from the Boeotian lines a long train bent on departure—these were the furnishers of the market, a detachment of baggage bearers, and in general such people as had no inclination to join in the fight. These were met on their retreat and attacked by the mercenary troops under Hiero, who got round them by a circular movement. [8] The mercenaries were supported by the Phocian light infantry and some squadrons of Heracleot and Phliasian cavalry, who fell upon the retiring train and turned them back, pursuing them and driving them into the camp of the Boeotians. The immediate effect was to make the Boeotian portion of the army more numerous and closer packed than before. The next feature of the combat was that in consequence of the flat space of plain [9] between the opposing armies, the Lacedaemonians posted their cavalry in front of their squares of infantry, and the Thebans followed

suit. Only there was this difference—the Theban cavalry was in a high state of training and efficiency, owing to their war with the Orchomenians and again their war with Thespiae, whilst the cavalry of the Lacedaemonians was at its worst at this period. [10] The horses were reared and kept by the wealthiest members of the state; but whenever the ban was called out, an appointed trooper appeared who took the horse with any sort of arms which might be presented to him, and set off on the expedition at a moment's notice. Moreover, these troopers were the least able-bodied of the men: raw recruits set simply astride their horses, and devoid of soldierly ambition. Such was the cavalry of either antagonist.

The heavy infantry of the Lacedaemonians, it is said, advanced by sections three files abreast, [11] allowing a total depth to the whole line of not more than twelve. The Thebans were formed in close order of not less than fifty shields deep, calculating that victory gained over the king's division of the army implied the easy conquest of the rest.

Cleombrotus had hardly begun to lead his division against the foe when, before in fact the troops with him were aware of his advance, the cavalry had already come into collision, and that of the Lacedaemonians was speedily worsted. In their flight they became involved with their own heavy infantry; and to make matters worse, the Theban regiments were already attacking vigorously. Still strong evidence exists for supposing that Cleombrotus and his division were, in the first instance, victorious in the battle, if we consider the fact that they could never have picked him up and brought him back alive unless his vanguard had been masters of the situation for the moment.

When, however, Deinon the polemarch and Sphodrias, a member of the king's council, with his son Cleonymus, [12] had fallen, then it was that the cavalry and the polemarch's adjutants, [13] as they are called, with the rest, under pressure of the mass against them, began retreating; and the left wing of the Lacedaemonians, seeing the right borne down in this way, also

swerved. Still, in spite of the numbers slain, and broken as they were, as soon as they had crossed the trench which protected their camp in front, they grounded arms on the spot [14] whence they had rushed to battle. This camp, it must be borne in mind, did not lie at all on the level, but was pitched on a somewhat steep incline. At this juncture there were some of the Lacedaemonians who, looking upon such a disaster as intolerable, maintained that they ought to prevent the enemy from erecting a trophy, and try to recover the dead not under a flag of truce but by another battle. The polemarchs, however, seeing that nearly a thousand men of the total Lacedaemonian troops were slain; seeing also that of the seven hundred Spartans themselves who were on the field something like four hundred lay dead; [15] aware, further, of the despondency which reigned among the allies, and the general disinclination on their parts to fight longer (a frame of mind not far removed in some instances from positive satisfaction at what had taken place)—under the circumstances, I say, the polemarchs called a council of the ablest representatives of the shattered army [16] and deliberated as to what should be done. Finally the unanimous opinion was to pick up the dead under a flag of truce, and they sent a herald to treat for terms. The Thebans after that set up a trophy and gave back the bodies under a truce.

After these events, a messenger was despatched to Lacedaemon with news of the calamity. He reached his destination on the last day of the gymnopaediae, [17] just when the chorus of grown men had entered the theatre. The ephors heard the mournful tidings not without grief and pain, as needs they must, I take it; but for all that they did not dismiss the chorus, but allowed the contest to run out its natural course. What they did was to deliver the names of those who had fallen to their friends and families, with a word of warning to the women not to make any loud lamentations but to bear their sorrow in silence; and the next day it was a striking spectacle to see those who had relations among the slain moving to and fro in public with bright and radiant looks, whilst of those whose friends were reported

to be living barely a man was to be seen, and these flitted by with lowered heads and scowling brows, as if in humiliation.

After this the ephors proceeded to call out the ban, including the forty-years-service men of the two remaining regiments; [18] and they proceeded further to despatch the reserves of the same age belonging to the six regiments already on foreign service. Hitherto the Phocian campaign had only drawn upon the thirty-five-years-service list. Besides these they now ordered out on active service the troops retained at the beginning of the campaign in attendance on the magistrates at the government offices. Agesilaus being still disabled by his infirmity, the city imposed the duty of command upon his son Archidamus. The new general found eager co-operators in the men of Tegea. The friends of Stasippus at this date were still living, [19] and they were stanch in their Lacedaemonian proclivities, and wielded considerable power in their state. Not less stoutly did the Mantineans from their villages under their aristocratic form of government flock to the Spartan standard. Besides Tegea and Mantinea, the Corinthians and Sicyonians, the Phliasians and Achaeans were equally enthusiastic to joining the campaign, whilst other states sent out soldiers. Then came the fitting out and manning of ships of war on the part of the Lacedaemonians themselves and of the Corinthians, whilst the Sicyonians were requested to furnish a supply of vessels on board of which it was proposed to transport the army across the gulf. And so, finally, Archidamus was able to offer the sacrifices usual at the moment of crossing the frontier. But to return to Thebes.

Immediately after the battle the Thebans sent a messenger to Athens wearing a chaplet. Whilst insisting on the magnitude of the victory they at the same time called upon the Athenians to send them aid, for now the opportunity had come to wreak vengeance on the Lacedaemonians for all the evil they had done to Athens. As it chanced, the senate of the Athenians was holding a session on the Acropolis. As soon as the news was reported,

the annoyance caused by its announcement was unmistakeable. They neither invited the herald to accept of hospitality nor sent back one word in reply to the request for assistance. And so the herald turned his back on Athens and departed.

But there was Jason still to look to, and he was their ally. To him then the Thebans sent, and earnestly besought his aid, their thoughts running on the possible turn which events might take. Jason on his side at once proceeded to man a fleet, with the apparent intention of sending assistance by sea, besides which he got together his foreign brigade and his own cavalry; and although the Phocians and he were implacable enemies, [20] he marched through their territory to Boeotia. Appearing like a vision to many of the states before his approach was even announced—at any rate before levies could be mustered from a dozen different points—he had stolen a march upon them and was a long way ahead, giving proof that expedition is sometimes a better tool to work with than sheer force.

When he arrived in Boeotia the Thebans urged upon him that now was the right moment to attack the Lacedaemonians: he with his foreign brigade from the upper ground, they face to face in front; but Jason dissuaded them from their intention. He reminded them that after a noble achievement won it was not worth their while to play for so high a stake, involving a still greater achievement or else the loss of victory already gained. "Do you not see," he urged, "that your success followed close on the heels of necessity? You ought then to reflect that the Lacedaemonians in their distress, with a choice between life and death, will fight it out with reckless desperation. Providence, as it seems, ofttimes delights to make the little ones great and the great ones small." [21]

By such arguments he diverted the Thebans from the desperate adventure. But for the Lacedaemonians also he had words of advice, insisting on the difference between an army defeated and an army flushed with victory. "If you are minded," he said, "to forget this disaster, my advice

to you is to take time to recover breath and recruit your energies. When you have grown stronger then give battle to these unconquered veterans. [22] At present," he continued, "you know without my telling you that among your own allies there are some who are already discussing terms of friendship with your foes. My advice is this: by all means endeavour to obtain a truce. This," he added, "is my own ambition: I want to save you, on the ground of my father's friendship with yourselves, and as being myself your representative." [23] Such was the tenor of his speech, but the secret of action was perhaps to be found in a desire to make these mutual antagonists put their dependence on himself alone. Whatever his motive, the Lacedaemonians took his advice, and commissioned him to procure a truce.

As soon as the news arrived that the terms were arranged, the polemarchs passed an order round: the troops were to take their evening meal, get their kit together, and be ready to set off that night, so as to scale the passes of Cithaeron by next morning. After supper, before the hour of sleep, the order to march was given, and with the generals at their head the troops advanced as the shades of evening fell, along the road to Creusis, trusting rather to the chance of their escaping notice, than to the truce itself. It was weary marching in the dead of night, making their retreat in fear, and along a difficult road, until they fell in with Archidamus's army of relief. At this point, then, Archidamus waited till all the allies had arrived, and so led the whole of the united armies back to Corinth, from which point he dismissed the allies and led his fellow-citizens home.

Jason took his departure from Boeotia through Phocis, where he captured the suburbs of Hyampolis [24] and ravaged the country districts, putting many to the sword. Content with this, he traversed the rest of Phocis without meddling or making. Arrived at Heraclea, [25] he knocked down the fortress of the Heracleots, showing that he was not troubled by any apprehension lest when the pass was thrown open somebody or other might march against his own power at some future date. Rather was he haunted by

the notion that some one or other might one day seize Heraclea, which commanded the pass, and bar his passage into Hellas—should Hellas ever be his goal. [26] At the moment of his return to Thessaly he had reached the zenith of his greatness. He was the lawfully constituted Prince [27] of Thessaly, and he had under him a large mercenary force of infantry and cavalry, and all in the highest perfection of training. For this twofold reason he might claim the title great. But he was still greater as the head of a vast alliance. Those who were prepared to fight his battles were numerous, and he might still count upon the help of many more eager to do so; but I call Jason greatest among his contemporaries, because not one among them could afford to look down upon him. [28]

B.C. 370. The Pythian games were now approaching, and an order went round the cities from Jason to make preparation for the solemn sacrifice of oxen, sheep and goats, and swine. It was reported that although the requisitions upon the several cities were moderate, the number of beeves did not fall short of a thousand, while the rest of the sacrificial beasts exceeded ten times that number. He issued a proclamation also to this effect: a golden wreath of victory should be given to whichever city could produce the best-bred bull to head the procession in honour of the god. And lastly there was an order issued to all the Thessalians to be ready for a campaign at the date of the Pythian games. His intention, as people said, was to act as manager of the solemn assembly and games in person. What the thought was that passed through his mind with reference to the sacred money, remains to this day uncertain; only, a tale is rife to the effect that in answer to the inquiry of the Delphians, "What ought we to do, if he takes any of the treasures of the god?" the god made answer, "He would see to that himself." This great man, his brain teeming with vast designs of this high sort, came now to his end. He had ordered a military inspection. The cavalry of the Pheraeans were to pass muster before him. He was already seated, delivering answers to all petitioners, when seven striplings

approached, quarrelling, as it seemed, about some matter. Suddenly by these seven the Prince was despatched; his throat gashed, his body gored with wounds. Stoutly his guard rushed to the rescue with their long spears, and one of the seven, while still in the act of aiming a blow at Jason, was thrust through with a lance and died; a second, in the act of mounting his horse, was caught, and dropped dead, the recipient of many wounds. The rest leaped on the horses which they had ready waiting and escaped. To whatever city of Hellas they came honours were almost universally accorded them. The whole incident proves clearly that the Hellenes stood in much alarm of Jason. They looked upon him as a tyrant in embryo.

So Jason was dead; and his brothers Polydorus and Polyphron were appointed princes [29] in his place. But of these twain, as they journeyed together to Larissa, Polydorus was slain in the night, as he slept, by his brother Polyphron, it was thought; since a death so sudden, without obvious cause, could hardly be otherwise accounted for.

Polyphron governed for a year, and by the year's end he had refashioned his princedom into the likeness of a tyranny. In Pharsalus he put to death Polydamas [30] and eight other of the best citizens; and from Larissa he drove many into exile. But while he was thus employed, he, in his turn, was done to death by Alexander, who slew him to avenge Polydorus and to destroy the tyranny. This man now assumed the reins of office, and had no sooner done so than he showed himself a harsh prince to the Thessalians: harsh too and hostile to the Thebans and Athenians, [31] and an unprincipled freebooter everywhere by land and by sea. But if that was his character, he too was doomed to perish shortly. The perpetrators of the deed were his wife's brothers. [32] The counsellor of it and the inspiring soul was the wife herself. She it was who reported to them that Alexander had designs against them; who hid them within the house a whole day; who welcomed home her husband deep in his cups and laid him to rest, and then while the lamp still burned brought out the prince's sword. It was she also who, perceiving her

brothers shrank bank, fearing to go in and attack Alexander, said to them, "If you do not be quick and do the deed, I will wake him up!" After they had gone in, she, too, it was who caught and pulled to the door, clinging fast to the knocker till the breath was out of her husband's body. [33] Her fierce hatred against the man is variously explained. By some it was said to date from the day when Alexander, having imprisoned his own favourite—who was a fair young stripling—when his wife supplicated him to release the boy, brought him forth and stabbed him in the throat. Others say it originated through his sending to Thebes and seeking the hand of the wife of Jason in marriage, because his own wife bore him no children. These are the various causes assigned to explain the treason of his wife against him. Of the brothers who executed it, the eldest, Tisiphonus, in virtue of his seniority accepted, and up to the date of this history [34] succeeded in holding, the government.

[1] See Grote, "H. G." x. 237: "The miso-Theban impulse now drove them on with a fury which overcame all other thoughts... a misguiding inspiration sent by the gods—like that of the Homeric Ate."

[2] This passage reads like an earlier version for which the above was substituted by the author.

[3] Or, "was provoked."

[4] Lit. "perioecid." See Thuc. iv. 76, Arnold's note, and "Hell." V. iv. 46, 63.

[5] See Diod. xv. 54; Paus. IX. xiii. 3; Plut. "Pelop." xx.

[6] Or, "it is true that some people made out these marvels."

[7] Or, "they were somewhat excited by it."

[8] Or, "surrounded them."

[9] See Rustow and Kochly, op. cit. p. 173.

[10] See "Hipparch." ix. 4; also "Cyrop." VIII. viii.

[11] It would appear that the "enomoty" (section) numbered thirty-six files. See "Pol. Lac." xi. 4; xiii. 4. For further details as to the tactical order of the Thebans, see Diod. xv. 55; Plut. "Pelop." xxiii.

[12] See above, V. iv. 33.

[13] συμχορεις. For the readings of this corrupt passage see Otto Keller.

[14] Or, "in orderly way." See Curt. "H. G." iv. 400.

[15] See "Ages." ii. 24.

[16] τους επικαιριώτατους. See above, III. iii. 10; "Cyrop." VII. iv. 4; VIII. iv. 32, vi. 2.

[17] The festival was celebrated annually about midsummer. See Herod. vi. 67; Thuc. v. 82, and Arnold's note; Pollux. iv. 105; Athen. xiv. 30, xv. 22; Muller, "Dorians," ii. 389.

[18] I.e. every one up to fifty-eight years of age.

[19] See below, VI. v. 9.

[20] Or, "though the Phocians maintained a war 'a outrance' with him."

[21] Cf. "Anab." III. ii. 10.

[22] Or, "the invincibles."

[23] Lit. "your proxenos."

[24] An ancient town in Phocis (see Hom. "Il." ii. 521) on the road leading from Orchomenus to Opus, and commanding a pass from Locris into Phocis and Boeotia. See Herod. viii. 28; Paus. ix. 35, S. 5; Strab. ix. 424; "Dict. of Geog." s.v.

[25] Or, "Heracleia Trachinia," a fortress city founded (as a colony) by the Lacedaemonians in B.C. 426, to command the approach to Thermopylae from Thessaly, and to protect the Trachinians and the neighbouring Dorians from the Oetean mountaineers. See "Dict. of Geog." "Trachis"; Thuc. iii. 92, 93, v. 51, 52; Diod. xii. 59.

[26] B.C. 370. The following sections 28-37 form an episode concerning Thessalian affairs between B.C. 370 and B.C. 359.

[27] Lit. "Tagos."

[28] For a similar verbal climax see below, VI. v. 47.

[29] Lit. "Tagoi."

[30] See above, VI. i. 2 foll.

[31] See Dem. "c. Aristocr." 120; Diod. xv. 60 foll.

[32] B.C. 359 or 358.

[33] The woman's name was Thebe. See Diod. xvi. 14; Cicero, "de Inven." II. xlix. 144; "de Div." I. xxv. 52; "de Off." II. vii. 25; Ovid, "Ibis," iii. 21 foll.

[34] Or, "portion of my work;" lit. "argument," λόγος. See Κυπριανος, Περι των 'Ελλ: p. 111.

V

Table of Contents

The above is a sketch of Thessalian affairs, including the incidents connected with Jason, and those subsequent to his death, down to the government of Tisiphonus. I now return to the point at which we digressed.

B.C. 371. Archidamus, after the relief of the army defeated at Leuctra, had led back the united forces. When he was gone, the Athenians, impressed by the fact that the Peloponessians still felt under an obligation to follow the Lacedaemonians to the field, whilst Sparta herself was by no means as yet reduced to a condition resembling that to which she had reduced Athens, sent invitations to those states which cared to participate in the peace authorised by the great king. [1] A congress met, and they passed a resolution in conjunction with those who wished to make common cause with them to bind themselves by oath as follows: "I will abide by the treaty terms as conveyed in the king's rescript, as also by the decrees of the Athenians and the allies. If any one marches against any city among those which have accepted this oath, I will render assistance to that city with all my strength." The oath gave general satisfaction, the Eleians alone gainsaying its terms and protesting that it was not right to make either the Marganians or the Scilluntians or the Triphylians independent, since these cities belonged to them, and were a part of Elis. [2] The Athenians, however, and the others passed the decree in the precise language of the king's rescript: that all states—great and small alike—were to be independent; and they sent out administrators of the oath, and enjoined upon them to administer it to the highest authorities in each state. This oath they all, with the exception of the Eleians, swore to.

B.C. 371-370. As an immediate consequence of this agreement, the Mantineans, on the assumption that they were now absolutely independent,

met in a body and passed a decree to make Mantinea into a single state and to fortify the town. [3] The proceeding was not overlooked by the Lacedaemonians, who thought it would be hard if this were done without their consent. Accordingly they despatched Agesilaus as ambassador to the Mantineans, choosing him as the recognised ancestral friend of that people. When the ambassador arrived, however, the chief magistrates had no inclination to summon a meeting of the commons to listen to him, but urged him to make a statement of his wishes to themselves. He, on his side, was ready to undertake for himself and in their interests that, if they would at present desist from their fortification work, he would bring it about that the defensive walls should be built with the sanction of Lacedaemon and without cost. Their answer was, that it was impossible to hold back, since a decree had been passed by the whole state of Mantinea to build at once. Whereupon Agesilaus went off in high dudgeon; though as to sending troops to stop them, [4] the idea seemed impracticable, as the peace was based upon the principle of autonomy. Meanwhile the Mantineans received help from several of the Arcadian states in the building of their walls; and the Eleians contributed actually three talents [5] of silver to cover the expense of their construction. And here leaving the Mantineans thus engaged, we will turn to the men of Tegea.

There were in Tegea two political parties. The one was the party of Callibius and Proxenus, who were for drawing together the whole Arcadian population in a confederacy, [6] in which all measures carried in the common assembly should be held valid for the individual component states. The programme of the other (Stasippus's) party was to leave Tegea undisturbed and in the enjoyment of the old national laws. Perpetually defeated in the Sacred College, [7] the party of Callibius and Proxenus were persuaded that if only the commons met they would gain an easy victory by an appeal to the multitude; and in this faith they proceeded to march out the citizen soldiers. [8] At sight of this Stasippus and his friends on their side armed in opposition,

and proved not inferior in numbers. The result was a collision and battle, in which Proxenus and some few others with him were slain and the rest put to flight; though the conquerors did not pursue, for Stasippus was a man who did not care to stain his hands with the blood of his fellow-citizens. [9]

Callibius and his friends had retired under the fortification walls and gates facing Mantinea; but, as their opponents made no further attempts against them, they here collected together and remained quiet. Some while ago they had sent messages to the Mantineans demanding assistance, but now they were ready to discuss terms of reconciliation with the party of Stasippus. Presently they saw the Mantineans advancing; whereupon some of them sprang to the walls, and began calling to them to bring succour with all speed. With shouts they urged upon them to make haste, whilst others threw open wide the gates to them. Stasippus and his party, perceiving what was happening, poured out by the gates leading to Pallantium, [10] and, outspeeding their pursuers, succeeded in reaching the temple of Artemis, where they found shelter, and, shutting to the doors, kept quiet. Following close upon their heels, however, their foes scaled the temple, tore off the roof, and began striking them down with the tiles. They, recognising that there was no choice, called upon their assailants to desist, and undertook to come forth. Then their opponents, capturing them like birds in a fowler's hand, bound them with chains, threw them on to the prisoner's van, [11] and led them off to Tegea. Here with the Mantineans they sentenced and put them to death.

The outcome of these proceedings was the banishment to Lacedaemon of the Tegeans who formed the party of Stasippus, numbering eight hundred; but as a sequel to what had taken place, the Lacedaemonians determined that they were bound by their oaths to aid the banished Tegeans and to avenge the slain. With this purpose they marched against the Mantineans, on the ground that they had violated their oaths in marching

against Tegea with an armed force. The ephors called out the ban and the state commanded Agesilaus to head the expedition.

Meanwhile most of the Arcadian contingents were mustering at Asea. [12] The Orchomenians not only refused to take part in the Arcadian league, on account of their personal hatred to Mantinea, but had actually welcomed within their city a mercenary force under Polytropus, which had been collected at Corinth. The Mantineans themselves were forced to stay at home to keep an eye on these. The men of Heraea and Lepreum made common cause with the Lacedaemonians in a campaign against Mantinea.

Finding the frontier sacrifices favourable, Agesilaus began his march at once upon Arcadia. He began by occupying the border city of Eutaea, where he found the old men, women, and children dwelling in their houses, while the rest of the population of a military age were off to join the Arcadian league. In spite of this he did not stir a finger unjustly against the city, but suffered the inhabitants to continue in their homes undisturbed. The troops took all they needed, and paid for it in return; if any pillage had occurred on his first entrance into the town, the property was hunted up and restored by the Spartan king. Whilst awaiting the arrival of Polytropus's mercenaries, he amused himself by repairing such portions of their walls as necessity demanded.

Meanwhile the Mantineans had taken the field against Orchomenus; but from the walls of that city the invaders had some difficulty in retiring, and lost some of their men. On their retreat they found themselves in Elymia; [13] here the heavy infantry of the Orchomenians ceased to follow them; but Polytropus and his troops continued to assail their rear with much audacity. At this conjuncture, seeing at a glance that either they must beat back the foe or suffer their own men to be shot down, the Mantineans turned right about and met the assailant in a hand-to-hand encounter. Polytropus fell fighting on that battlefield; and of the rest who took to flight, many would have shared his fate, but for the opportune arrival of the Phliasian cavalry,

who swooped round to the conqueror's rear and checked him in his pursuit. [14]

Content with this achievement, the Mantineans retired homewards; while Agesilaus, to whom the news was brought, no longer expecting that the Orchomenian mercenaries could effect a junction with himself, determined to advance without further delay. [15] On the first day he encamped for the evening meal in the open country of Tegea, and the day following crossed into Mantinean territory. Here he encamped under the westward-facing [16] mountains of Mantinea, and employed himself in ravaging the country district and sacking the farmsteads; while the troops of the Arcadians who were mustered in Asea stole by night into Tegea. The next day Agesilaus shifted his position, encamping about two miles' [17] distance from Mantinea; and the Arcadians, issuing from Tegea and clinging to the mountains between Mantinea and that city, appeared with large bodies of heavy infantry, wishing to effect a junction with the Mantineans. The Argives, it is true, supported them, but they were not in full force. And here counsellors were to be found who urged on Agesilaus to attack these troops separately; but fearing lest, in proportion as he pressed on to engage them, the Mantineans might issue from the city behind and attack him on flank and rear, he decided it was best to let the two bodies coalesce, and then, if they would accept battle, to engage them on an open and fair field.

And so ere long the Arcadians had effected their object and were united with the Mantineans. The next incident was the sudden apparition at break of day, as Agesilaus was sacrificing in front of the camp, of a body of troops. These proved to be the light infantry from Orchomenus, who in company with the Phliasian cavalry had during the night made their way across past the town of Mantinea; and so caused the mass of the army to rush to their ranks, and Agesilaus himself to retire within the lines. Presently, however, the newcomers were recognised as friends; and as the

sacrifices were favourable, Agesilaus led his army forward a stage farther after breakfast. As the shades of evening descended he encamped unobserved within the fold of the hills behind the Mantinean territory, with mountains in close proximity all round. [18]

On the next morning, as day broke, he sacrificed in front of the army; and observing a mustering of men from the city of Mantinea on the hills which overhung the rear of his army, he decided that he must lead his troops out of the hollow by the quickest route. But he feared lest, if he himself led off, the enemy might fall upon his rear. In this dilemma he kept quiet; presenting a hostile front to the enemy, he sent orders to his rear to face about to the right, [19] and so getting into line behind his main body, to move forward upon him; and in this way he at once extricated his troops from their cramped position and kept continually adding to the weight and solidity of his line. As soon as the phalanx was doubled in depth he emerged upon the level ground, with his heavy infantry battalions in this order, and then again extended his line until his troops were once more nine or ten shields deep. But the Mantineans were no longer so ready to come out. The arguments of the Eleians who had lent them their co-operation had prevailed: that it was better not to engage until the arrival of the Thebans. The Thebans, it was certain, would soon be with them; for had they not borrowed ten talents [20] from Elis in order to be able to send aid? The Arcadians with this information before them kept quiet inside Mantinea. On his side Agesilaus was anxious to lead off his troops, seeing it was midwinter; but, to avoid seeming to hurry his departure out of fear, he preferred to remain three days longer and no great distance from Mantinea. On the fourth day, after an early morning meal, the retreat commenced. His intention was to encamp on the same ground which he had made his starting-point on leaving Eutaea. But as none of the Arcadians appeared, he marched with all speed and reached Eutaea itself, although very late, that day; being anxious to lead off his troops without catching a glimpse of the

enemy's watch-fires, so as to silence the tongues of any one pretending that he withdrew in flight. His main object was in fact achieved. To some extent he had recovered the state from its late despondency, since he had invaded Arcadia and ravaged the country without any one caring to offer him battle. But, once arrived on Laconian soil, he dismissed the Spartan troops to their homes and disbanded the provincials [21] to their several cities.

B.C. 370-369. The Arcadians, now that Agesilaus had retired, realising that he had disbanded his troops, while they themselves were fully mustered, marched upon Heraea, the citizens of which town had not only refused to join the Arcadian league, but had joined the Lacedaemonians in their invasion of Arcadia. For this reason they entered the country, burning the homesteads and cutting down the fruit-trees.

Meanwhile news came of the arrival of the Theban reinforcements at Mantinea, on the strength of which they left Heraea and hastened to fraternise [22] with their Theban friends. When they were met together, the Thebans, on their side, were well content with the posture of affairs: they had duly brought their succour, and no enemy was any longer to be discovered in the country; so they made preparations to return home. But the Arcadians, Argives and Eleians were eager in urging them to lead the united forces forthwith into Laconia: they dwelt proudly on their own numbers, extolling above measure the armament of Thebes. And, indeed, the Boeotians one and all were resolute in their military manouvres and devotion to arms, [23] exulting in the victory of Leuctra. In the wake of Thebes followed the Phocians, who were now their subjects, Euboeans from all the townships of the island, both sections of the Locrians, the Acarnanians, [24] and the men of Heraclea and of Melis; while their force was further swelled by Thessalian cavalry and light infantry. With the full consciousness of facts like these, and further justifying their appeal by dwelling on the desolate condition of Lacedaemon, deserted by her troops, they entreated them not to turn back without invading the territory of

Laconia. But the Thebans, albeit they listened to their prayers, urged arguments on the other side. In the first place, Laconia was by all accounts most difficult to invade; and their belief was that garrisons were posted at all the points most easily approached. (As a matter of fact, Ischolaus was posted at Oeum in the Sciritid, with a garrison of neodamodes and about four hundred of the youngest of the Tegean exiles; and there was a second outpost on Leuctrum above the Maleatid. [25]) Again it occurred to the Thebans that the Lacedaemonian forces, though disbanded, would not take long to muster, and once collected they would fight nowhere better than on their own native soil. Putting all these considerations together, they were not by any means impatient to march upon Lacedaemon. A strong counter-impulse, however, was presently given by the arrival of messengers from Caryae, giving positive information as to the defenceless condition of the country, and offering to act as guides themselves; they were ready to lose their lives if they were convicted of perfidy. A further impulse in the same direction was given by the presence of some of the provincials, [26] with invitations and promises of revolt, if only they would appear in the country. These people further stated that even at the present moment, on a summons of the Spartans proper, the provincials did not care to render them assistance. With all these arguments and persuasions echoing from all sides, the Thebans at last yielded, and invaded. They chose the Caryan route themselves, while the Arcadians entered by Oeum in the Sciritid. [27]

By all accounts Ischolaus made a mistake in not advancing to meet them on the difficult ground above Oeum. Had he done so, not a man, it is believed, would have scaled the passes there. But for the present, wishing to turn the help of the men of Oeum to good account, he waited down in the village; and so the invading Arcadians scaled the heights in a body. At this crisis Ischolaus and his men, as long as they fought face to face with their foes, held the superiority; but, presently, when the enemy, from rear and flank, and even from the dwelling-houses up which they scaled, rained

blows and missiles upon them, then and there Ischolaus met his end, and every man besides, save only one or two who, failing to be recognised, effected their escape.

After these achievements the Arcadians marched to join the Thebans at Caryae, and the Thebans, hearing what wonders the Arcadians had performed, commenced their descent with far greater confidence. Their first exploit was to burn and ravage the district of Sellasia, but finding themselves ere long in the flat land within the sacred enclosure of Apollo, they encamped for the night, and the next day continued their march along the Eurotas. When they came to the bridge they made no attempt to cross it to attack the city, for they caught sight of the heavy infantry in the temple of Alea [28] ready to meet them. So, keeping the Eurotas on their right, they tramped along, burning and pillaging homesteads stocked with numerous stores. The feelings of the citizens may well be imagined. The women who had never set eyes upon a foe [29] could scarcely contain themselves as they beheld the cloud of smoke. The Spartan warriors, inhabiting a city without fortifications, posted at intervals, here one and there another, were in truth what they appeared to be—the veriest handful. And these kept watch and ward. The authorities passed a resolution to announce to the helots that whosoever among them chose to take arms and join a regiment should have his freedom guaranteed to him by solemn pledges in return for assistance in the common war. [30] More than six thousand helots, it is said, enrolled themselves, so that a new terror was excited by the very incorporation of these men, whose numbers seemed to be excessive. But when it was found that the mercenaries from Orchomenus remained faithful, and reinforcements came to Lacedaemon from Phlius, Corinth, Epidaurus, and Pellene, and some other states, the dread of these new levies was speedily diminished.

The enemy in his advance came to Amyclae. [31] Here he crossed the Eurotas. The Thebans wherever they encamped at once formed a stockade

of the fruit-trees they had felled, as thickly piled as possible, and so kept ever on their guard. The Arcadians did nothing of the sort. They left their camping-ground and took themselves off to attack the homesteads and loot. On the third or fourth day after their arrival the cavalry advanced, squadron by squadron, as far as the racecourse, [32] within the sacred enclosure of Gaiaochos. These consisted of the entire Theban cavalry and the Eleians, with as many of the Phocian or Thessalian or Locrian cavalry as were present. The cavalry of the Lacedaemonians, looking a mere handful, were drawn up to meet them. They had posted an ambuscade chosen from their heavy infantry, the younger men, about three hundred in number, in the house of the Tyndarids [33]; and while the cavalry charged, out rushed the three hundred at the same instant at full pace. The enemy did not wait to receive the double charge, but swerved, and at sight of that many also of the infantry took to headlong flight. But the pursuers presently paused; the Theban army remained motionless; and both parties returned to their camps. And now the hope, the confidence strengthened that an attack upon the city itself would never come; nor did it. The invading army broke up from their ground, and marched off on the road to Helos and Gytheum. [34] The unwalled cities were consigned to the flames, but Gytheum, where the Lacedaemonians had their naval arsenal, was subjected to assault for three days. Certain of the provincials [35] also joined in this attack, and shared the campaign with the Thebans and their friends.

The news of these proceedings set the Athenians deeply pondering what they ought to do concerning the Lacedaemonians, and they held an assembly in accordance with a resolution of the senate. It chanced that the ambassadors of the Lacedaemonians and the allies still faithful to Lacedaemon were present. The Lacedaemonian ambassadors were Aracus, Ocyllus, Pharax, Etymocles, and Olontheus, and from the nature of the case they all used, roughly speaking, similar arguments. They reminded the Athenians how they had often in old days stood happily together, shoulder

to shoulder, in more than one great crisis. They (the Lacedaemonians), on their side, had helped to expel the tyrant from Athens, and the Athenians, when Lacedaemon was besieged by the Messenians, had heartily leant her a helping hand. [36] Then they fell to enumerating all the blessings that marked the season when the two states shared a common policy, hinting how in common they had warred against the barbarians, and more boldly recalling how the Athenians with the full consent and advice of the Lacedaemonians were chosen by united Hellas leaders of the common navy [37] and guardians of all the common treasure, while they themselves were selected by all the Hellenes as confessedly the rightful leaders on land; and this also not without the full consent and concurrence of the Athenians.

One of the speakers ventured on a remark somewhat to this strain: "If you and we, sirs, can only agree, there is hope to-day that the old saying may be fulfilled, and Thebes be 'taken and tithed.'" [38] The Athenians, however, were not in the humour to listen to that style of argument. A sort of suppressed murmur ran through the assembly which seemed to say, "That language may be well enough now; but when they were well off they pressed hard enough on us." But of all the pleas put forward by the Lacedaemonians, the weightiest appeared to be this: that when they had reduced the Athenians by war, and the Thebans wished to wipe Athens off the face of the earth, they (the Lacedaemonians) themselves had opposed the measure. [39] If that was the argument of most weight, the reasoning which was the most commonly urged was to the effect that "the solemn oaths necessitated the aid demanded. Sparta had done no wrong to justify this invasion on the part of the Arcadians and their allies. All she had done was to assist the men of Tegea when [40] the Mantineans had marched against that township contrary to their solemn oaths." Again, for the second time, at these expressions a confused din ran through the assembly, half the audience maintaining that the Mantineans were justified in supporting Proxenus and his friends, who were put to death by the party with

Stasippus; the other half that they were wrong in bringing an armed force against the men of Tegea.

Whilst these distinctions were being drawn by the assembly itself, Cleiteles the Corinthian got up and spoke as follows: "I daresay, men of Athens, there is a double answer to the question, Who began the wrongdoing? But take the case of ourselves. Since peace began, no one can accuse us either of wantonly attacking any city, or of seizing the wealth of any, or of ravaging a foreign territory. In spite of which the Thebans have come into our country and cut down our fruit-trees, burnt to the ground our houses, filched and torn to pieces our cattle and our goods. How then, I put it to you, will you not be acting contrary to your solemn oaths if you refuse your aid to us, who are so manifestly the victims of wrongdoings? Yes; and when I say solemn oaths, I speak of oaths and undertakings which you yourselves took great pains to exact from all of us." At that point a murmur of applause greeted Cleiteles, the Athenians feeling the truth and justice of the speaker's language.

He sat down, and then Procles of Phlius got up and spoke as follows: "What would happen, men of Athens, if the Lacedaemonians were well out of the way? The answer to that question is obvious. You would be the first object of Theban invasion. Clearly; for they must feel that you and you alone stand in the path between them and empire over Hellas. If this be so, I do not consider that you are more supporting Lacedaemon by a campaign in her behalf than you are helping yourselves. For imagine the Thebans, your own sworn foes and next-door neighbours, masters of Hellas! You will find it a painful and onerous exchange indeed for the distant antagonism of Sparta. As a mere matter of self-interest, now is the time to help yourselves, while you may still reckon upon allies, instead of waiting until they are lost, and you are forced to fight a life-and-death battle with the Thebans single-handed. But the fear suggests itself, that should the Lacedaemonians escape now, they will live to cause you trouble at some future date. Lay this maxim

to heart, then, that it is not the potential greatness of those we benefit, but of those we injure, which causes apprehension. And this other also, that it behoves individuals and states alike so to better their position [41] while yet in the zenith of their strength that, in the day of weakness, when it comes, they may find some succour and support in what their former labours have achieved. [42] To you now, at this time, a heaven-sent opportunity is presented. In return for assistance to the Lacedaemonians in their need, you may win their sincere, unhesitating friendship for all time. Yes, I say it deliberately, for the acceptance of these benefits at your hands will not be in the presence of one or two chance witnesses. The all-seeing gods, in whose sight to-morrow is even as to-day, will be cognisant of these things. The knowledge of them will be jointly attested by allies and enemies; nay, by Hellenes and barbarians alike, since to not one of them is what we are doing a matter of unconcern. If, then, in the presence of these witnesses, the Lacedaemonians should prove base towards you, no one will ever again be eager in their cause. But our hope, our expectation should rather be that they will prove themselves good men and not base; since they beyond all others would seem persistently to have cherished a high endeavour, reaching forth after true praise, and holding aloof from ugly deeds.

"But there are further considerations which it were well you should lay to heart. If danger were ever again to visit Hellas from the barbarian world outside, in whom would you place your confidence if not in the Lacedaemonians? Whom would you choose to stand at your right hand in battle if not these, whose soldiers at Thermopylae to a man preferred to fall at their posts rather than save their lives by giving the barbarian free passage into Hellas? Is it not right, then, considering for what thing's sake they displayed that bravery in your companionship, considering also the good hope there is that they will prove the like again—is it not just that you and we should lend them all countenance and goodwill? Nay, even for us their allies' sake, who are present, it would be worth your while to manifest

this goodwill. Need you be assured that precisely those who continue faithful to them in their misfortunes would in like manner be ashamed not to requite you with gratitude? And if we seem to be but small states, who are willing to share their dangers with them, lay to heart that there is a speedy cure for this defect: with the accession of your city the reproach that, in spite of all our assistance, we are but small cities, will cease to be.

"For my part, men of Athens, I have hitherto on hearsay admired and envied this great state, whither, I was told, every one who was wronged or stood in terror of aught needed only to betake himself and he would obtain assistance. To-day I no longer hear, I am present myself and see these famous citizens of Lacedaemon here, and by their side their trustiest friends, who have come to you, and ask you in their day of need to give them help. I see Thebans also, the same who in days bygone failed to persuade the Lacedaemonians to reduce you to absolute slavery, [43] to-day asking you to suffer those who saved you to be destroyed.

"That was a great deed and of fair renown, attributed in old story to your ancestors, that they did not suffer those Argives who died on the Cadmeia [44] to lie unburied; but a fairer wreath of glory would you weave for your own brows if you suffer not these still living Lacedaemonians to be trampled under the heel of insolence and destroyed. Fair, also, was that achievement when you stayed the insolence of Eurystheus and saved the sons of Heracles; [45] but fairer still than that will your deed be if you rescue from destruction, not the primal authors [46] merely, but the whole city which they founded; fairest of all, if because yesterday the Lacedaemonians won you your preservation by a vote which cost them nothing, you to-day shall bring them help with arms, and at the price of peril. It is a proud day for some of us to stand here and give what aid we can in pleading for assistance to brave men. What, then, must you feel, who in very deed are able to render that assistance! How generous on your parts, who have been so often the friends and foes of Lacedaemon, to forget the injury and remember only

the good they have done! How noble of you to repay, not for yourselves only, but for the sake of Hellas, the debt due to those who proved themselves good men and true in her behalf!"

After these speeches the Athenians deliberated, and though there was opposition, the arguments of gainsayers [47] fell upon deaf ears. The assembly finally passed a decree to send assistance to Lacedaemon in force, and they chose Iphicrates general. Then followed the preliminary sacrifices, and then the general's order to his troops to take the evening meal in the grove of the Academy. [48] But the general himself, it is said, was in no hurry to leave the city; many were found at their posts before him. Presently, however, he put himself at the head of his troops, and the men followed cheerily, in firm persuasion that he was about to lead them to some noble exploit. On arrival at Corinth he frittered away some days, and there was a momentary outburst of discontent at so much waste of precious time; but as soon as he led the troops out of Corinth there was an obvious rebound. The men responded to all orders with enthusiasm, heartily following their general's lead, and attacking whatever fortified place he might confront them with.

And now reverting to the hostile forces on Laconian territory, we find that the Arcadians, Argives, and Eleians had retired in large numbers. They had every inducement so to do since their homes bordered on Laconia; and off they went, driving or carrying whatever they had looted. The Thebans and the rest were no less anxious to get out of the country, though for other reasons, partly because the army was melting away under their eyes day by day, partly because the necessities of life were growing daily scantier, so much had been either fairly eaten up and pillaged or else recklessly squandered and reduced to ashes. Besides this, it was winter; so that on every ground there was a general desire by this time to get away home.

As son as the enemy began his retreat from Laconian soil, Iphicrates imitated his movement, and began leading back his troops out of Arcadia

into Corinthia. Iphicrates exhibited much good generalship, no doubt, with which I have no sort of fault to find. But it is not so with that final feature of the campaign to which we are now come. Here I find his strategy either meaningless in intent or inadequate in execution. He made an attempt to keep guard at Oneion, in order to prevent the Boeotians making their way out homewards; but left meanwhile far the best passage through Cenchreae unguarded. Again, when he wished to discover whether or not the Thebans had passed Oneion, he sent out on a reconnaissance the whole of the Athenian and Corinthian cavalry; whereas, for the object in view, the eyes of a small detachment would have been as useful as a whole regiment; [49] and when it came to falling back, clearly the smaller number had a better chance of hitting on a traversable road, and so effecting the desired movement quietly. But the height of folly seems to have been reached when he threw into the path of the enemy a large body of troops which were still too weak to cope with him. As a matter of fact, this body of cavalry, owing to their very numbers, could not help covering a large space of ground; and when it became necessary to retire, had to cling to a series of difficult positions in succession, so that they lost not fewer than twenty horsemen. [50] It was thus the Thebans effected their object and retired from Peloponnese.

[1] I.e. in B.C. 387, the peace "of" Antalcidas. See Grote, "H. G." x. 274.

[2] See Busolt, op. cit. p. 186.

[3] For the restoration of Mantinea, see Freeman, "Fed. Gov." iv. p. 198; Grote, "H. G." x. 283 foll.

[4] See above, V. ii. 1, sub anno B.C. 386.

[5] = 731 pounds: 5 shillings. See Busolt, op. cit. p. 199.

[6] Although the historian does not recount the foundation of Megalopolis (see Pausanias and Diodorus), the mention of the common assembly of the League εν το κοινό in this passage and, still more, of the Ten Thousand (below, "Hell." VII. i. 38), implies it. See Freeman, op. cit. iv. 197 foll.; Grote, "H. G." x. 306 foll., ii. 599; "Dict. of Geog." "Megalopolis." As to the date of its foundation Pausanias (VIII. xxvii. 8) says "a few months after the battle of Leuctra," before midsummer B.C.

370; Diodorus (xv. 72) says B.C. 368. The great city was not built in a day. Messene, according to Paus. IV. xxvii. 5, was founded between the midsummers of B.C. 370 and B.C. 369.

7 Lit. "in the Thearoi." For the Theari, see Thuc. v. 47, Arnold's note; and "C. I. G." 1756 foll.; and for the revolution at Tegea here recounted, see Grote, "H. G." x. 285 foll.

8 Or, "they mustered under arms."

9 Or, "opposed to a wholesale slaughter of the citizens."

10 Pallantium, one of the most ancient towns of Arcadia, in the Maenalia (Paus. VIII. xliv. 5; Livy, i. 5), situated somewhat south of the modern Tripolitza (see "Dict. of Anc. Geog."); like Asea and Eutaea it helped to found Megalopolis (Paus. VIII. xxvii. 3, where for Ἰασαια read Ἀσεα); below, VII. v. 5; Busolt, op. cit. p. 125.

11 For the sequel of the matter, see above, "Hell." VI. iv. 18; Busolt, op. cit. p. 134.

12 Asea is placed by Leake ("Travels in Morea," i. 84; iii. 34) near Frangovrysi, a little south of Pallantium.
Heraea, the most important town of Arcadia in the Cynuria, near Elis, on the high road to Olympia, and commanding other main roads. See Leake, "Peloponnesiaca," p. 1 foll.; "Morea," ii. 91.
Lepreum, chief town of the Triphylia (Herod. iv. 148, ix. 28; Thuc. v. 31; above, III. ii. 25; Paus. V. v. 3; Polyb. iv. 77 foll.; Strab. viii. 345), near modern Strovitzi; Leake, "Morea," i. 56; Dodwell, "Tour," ii. 347.
Eutaea is placed by Leake between Asea and Pallantium at Barbitza ("Morea," iii. 31); but see Grote, "H. G." x. 288.

13 Elymia, mentioned only by Xenophon, must have been on the confines of the Mantinice and Orchomenus, probably at Levidhi.— Leake, "Morea," iii. 75; "Peloponn." p. 229.

14 See "Cyrop." VII. i. 36.

15 See "Ages." ii. 23.

16 See Leake, "Morea," iii. 73.

17 Lit. "twenty stades."

18 Lit. "within the hindmost bosom of the Mantinice." In reference to the position, Leake ("Morea," iii. 75) says: "The northern bay (of the Mantinic plain between Mantinea and the Argon) corresponds better by its proximity to Mantinea; by Mount Alesium it was equally hidden from the city, while its small dimensions, and the nearness of the incumbent mountains, rendered it a more hazardous position to an army under the circumstances of that of Agesilaus" (than had he encamped in the Argon itself). For the Argon (or Inert Plain), see Leake, ib. 54 foll.

19 See "Anab." IV. iii. 29; "Pol. Lac." xi. 10.

20 2,437 pounds: 10 shillings. See Busult, op. cit. p. 199.

21 Lit. "perioeci"; and below, SS. 25, 32.

22 Or, "effect a junction with."

[23] Or, "in practising gymnastics about the place of arms." See "Pol. Lac." xii. 5.

[24] See "Hell." IV. vii. 1; "Ages." ii. 20. For a sketch of the relations of Acarnania to Athens and Sparta, see Hicks, No. 83, p. 150; and above, "Hell." V. iv. 64.

[25] Leuctrum, a fortress of the district Aegytis on the confines of Arcadia and Laconia ("in the direction of Mount Lycaeum," Thuc. v. 54). See Leake, "Morea," ii. 322; also "Peloponn." p. 248, in which place he corrects his former view as to the situation of Leuctrum and the Maleatid.
Oeum or Ium, the chief town of the Sciritis, probably stood in the Klisura or series of narrow passes through the watershed of the mountains forming the natural boundary between Laconia and Arcadia (in the direct line north from Sparta to Tegea), "Dict. of Anc. Geog." s.v. Leake says ("Morea," iii. 19, 30 foll.) near the modern village of Kolina; Baedeker ("Greece," p. 269) says perhaps at Palaeogoulas.
Caryae. This frontier town was apparently (near Arachova) on the road from Thyrea (in the direction of the Argolid) to Sparta (Thuc. v. 55; Paus. III. x. 7; Livy, xxxiv. 26, but see Leake, "Morea," iii. 30; "Peloponn." p. 342).
Sellasia, probably rightly placed "half an hour above Vourlia" (Baedeker, "Greece," p. 269). The famous battle of Sellasia, in the spring of B.C. 221, in which the united Macedonians under Antigonus and the Achaeans finally broke the power of Sparta, was fought in the little valley where the stream Gorgylus joins the river Oenus and the Khan of Krevatas now stands. For a plan, see "Dict. of Anc. Geog." s.v.

[26] "Perioeci."

[27] Diodorus (xv. 64) gives more details; he makes the invaders converge upon Sellasia by four separate routes. See Leake, "Morea," iii. 29 foll.

[28] See Pausanias, III. xix. 7.

[29] See Plutarch, "Ages." xxxi. 3 (Clough, vol. iv. p. 38); Aristot. "Pol." ii. 9-10.

[30] See below, VII. ii. 2.

[31] For this ancient (Achaean) town, see Paus. III. ii. 6; Polyb. v. 19. It lay only twenty stades (a little more than two miles) from the city of Sparta.

[32] Or, "hippodrome." See Paus. III. ii. 6.

[33] Paus. III. xvi. 2.

[34] See Baedeker's "Greece," p. 279. Was Gytheum taken? See Grote, "H. G." x. 305; Curt. "H. G." Eng. trans. iv. 431.

[35] "Perioeci." See above, III. iii. 6; VI. v. 25; below, VII. ii. 2; Grote, "H. G." x. 301. It is a pity that the historian should hurry us off to Athens just at this point. The style here is suggestive of notes (υπομνηματα) unexpanded.

[36] In reference (1) to the expulsion of the Peisistratidae (Herod. v. 64); (2) the "third" Messenian war (Thuc. i. 102).

[37] See "Revenues," v. 6.

[38] Or, "the Thebans be decimated"; for the phrase see above, "Hell." VI. iii. 20.

[39] See "Hell." II. ii. 19; and "Hell." III. v. 8.

[40] Lit. "because," ὅτι.

[41] Lit. "to acquire some good."

[42] Or, "for what," etc.

[43] See "Hell." II. ii. 19; III. v. 8, in reference to B.C. 405.

[44] In reference to the Seven against Thebes, see Herod. IX. xxvii. 4; Isoc. "Paneg." 55.

[45] Herod. IX. xxvii. 3; see Isoc. "Paneg." 56. "The greatness of Sparta was founded by the succour which Athens lent to the Heraklid invaders of the Peloponnese—a recollection which ought to restrain Sparta from injuring or claiming to rule Athens. Argos, Thebes, Sparta were in early times, as they are now, the foremost cities of Hellas; but Athens was the greatest of them all —the avenger of Argos, the chastiser of Thebes, the patron of those who founded Sparta."—Jebb, "Att. Or." ii. 154.

[46] Plut. "Lyc." vi.

[47] As to the anti-Laconian or Boeotian party at Athens, see Curtius, "H. G." vol. v. ch. ii. (Eng. tr.)

[48] See Baedeker, "Greece," p. 103.

[49] See "Hipparch." viii. 10 foll.

[50] See Diod. xv. 63; Plut. "Pelop." 24.

BOOK VII

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I

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B.C. 369. In the following year [1] plenipotentiary ambassadors [2] from the Lacedaemonians and their allies arrived at Athens to consider and take counsel in what way the alliance between Athens and Lacedaemon might be best cemented. It was urged by many speakers, foreigners and Athenians also, that the alliance ought to be based on the principle of absolute equality, [3] "share and share alike," when Procles of Phlius put forward the following argument:

"Since you have already decided, men of Athens, that it is good to secure the friendship of Lacedaemon, the point, as it appears to me, which you ought now to consider is, by what means this friendship may be made to last as long as possible. The probability is, that we shall hold together best by making a treaty which shall suit the best interests of both parties. On most points we have, I believe, a tolerable unanimity, but there remains the question of leadership. The preliminary decree of your senate anticipates a division of the hegemony, crediting you with the chief maritime power, Lacedaemon with the chief power on land; and to me, personally, I confess, that seems a division not more established by human invention than preordained by some divine naturalness or happy fortune. For, in the first place, you have a geographical position pre-eminently adapted for naval supremacy; most of the states to whom the sea is important are massed round your own, and all of these are inferior to you in strength. Besides, you have harbours and roadsteads, without which it is not possible to turn a naval power to account. Again, you have many ships of war. To extend your naval empire is a traditional policy; all the arts and sciences connected with these matters you possess as home products, and, what is more, in skill and experience of nautical affairs you are far ahead of the rest of the world. The

majority of you derive your livelihood from the sea, or things connected with it; so that in the very act of minding your own affairs you are training yourselves to enter the lists of naval combat. [4] Again, no other power in the world can send out a larger collective fleet, and that is no insignificant point in reference to the question of leadership. The nucleus of strength first gained becomes a rallying-point, round which the rest of the world will gladly congregate. Furthermore, your good fortune in this department must be looked upon as a definite gift of God: for, consider among the numberless great sea-fights which you have fought how few you have lost, how many you have won. It is only rational, then, that your allies should much prefer to share this particular risk with you. Indeed, to show you how natural and vital to you is this maritime study, the following reflection may serve. For several years the Lacedaemonians, when at war with you in old days, dominated your territory, but they made no progress towards destroying you. At last God granted them one day to push forward their dominion on the sea, and then in an instant you completely succumbed to them. [5] Is it not self-evident that your safety altogether depends upon the sea? The sea is your natural element—your birthright; it would be base indeed to entrust the hegemony of it to the Lacedaemonians, and the more so, since, as they themselves admit, they are far less acquainted with this business than yourselves; and, secondly, your risk in naval battles would not be for equal stakes—theirs involving only the loss of the men on board their ships, but yours, that of your children and your wives and the entire state.

"And if this is a fair statement of your position, turn, now, and consider that of the Lacedaemonians. The first point to notice is, that they are an inland power; as long as they are dominant on land it does not matter how much they are cut off from the sea—they can carry on existence happily enough. This they so fully recognise, that from boyhood they devote themselves to training for a soldier's life. The keystone of this training is obedience to command, [6] and in this they hold the same pre-eminence on

land which you hold on the sea. Just as you with your fleets, so they on land can, at a moment's notice, put the largest army in the field; and with the like consequence, that their allies, as is only rational, attach themselves to them with undying courage. [7] Further, God has granted them to enjoy on land a like good fortune to that vouchsafed to you on sea. Among all the many contests they have entered into, it is surprising in how few they have failed, in how many they have been successful. The same unflagging attention which you pay to maritime affairs is required from them on land, and, as the facts of history reveal, it is no less indispensable to them. Thus, although you were at war with them for several years and gained many a naval victory over them, you never advanced a step nearer to reducing them. But once worsted on land, in an instant they were confronted with a danger affecting the very lives of child and wife, and vital to the interests of the entire state. We may very well understand, then, the strangeness, not to say monstrosity, in their eyes, of surrendering to others the military leadership on land, in matters which they have made their special study for so long and with such eminent success. I end where I began. I agree absolutely with the preliminary decrees of your own senate, which I consider the solution most advantageous to both parties. My prayer [8] is that you may be guided in your deliberations to that conclusion which is best for each and all of us."

Such were the words of the orator, and the sentiments of his speech were vehemently applauded by the Athenians no less than by the Lacedaemonians who were present. Then Cephisodotus [9] stepped forward and addressed the assembly. He said, "Men of Athens, do you not see how you are being deluded? Lend me your ears, and I will prove it to you in a moment. There is no doubt about your leadership by sea: it is already secured. But suppose the Lacedaemonians in alliance with you: it is plain they will send you admirals and captains, and possibly marines, of Laconian breed; but who will the sailors be? Helots obviously, or mercenaries of some sort. These are the folk over whom you will exercise your leadership.

Reverse the case. The Lacedaemonians have issued a general order summoning you to join them in the field; it is plain again, you will be sending your heavy infantry and your cavalry. You see what follows. You have invented a pretty machine, by which they become leaders of your very selves, and you become the leaders either of their slaves or of the dregs of their state. I should like to put a question to the Lacedaemonian Timocrates seated yonder. Did you not say just now, Sir, that you came to make an alliance on terms of absolute equality, 'share and share alike'? Answer me." "I did say so." "Well, then, here is a plan by which you get the perfection of equality. I cannot conceive of anything more fair and impartial than that 'turn and turn about' each of us should command the navy, each the army; whereby whatever advantage there may be in maritime or military command we may each of us share."

These arguments were successful. The Athenians were converted, and passed a decree vesting the command in either state [10] for periods of five days alternately.

B.C. 369. [11] The campaign was commenced by both Athenians and Lacedaemonians with their allies, marching upon Corinth, where it was resolved to keep watch and ward over Oneion jointly. On the advance of the Thebans and their allies the troops were drawn out to defend the pass. They were posted in detachments at different points, the most assailable of which was assigned to the Lacedaemonians and the men of Pellene. [12]

The Thebans and their allies, finding themselves within three or four miles [13] of the troops guarding the pass, encamped in the flat ground below; but presently, after a careful calculation of the time it would take to start and reach the goal in the gloaming, they advanced against the Lacedaemonian outposts. In spite of the difficulty they timed their movements to a nicety, and fell upon the Lacedaemonians and Pellenians just at the interval when the night pickets were turning in and the men were leaving their shakedowns and retiring for necessary purposes. [14] This was

the instant for the Thebans to fling themselves upon them; they plied their weapons with good effect, blow upon blow. Order was pitted against disorder, preparation against disarray. When, however, those who escaped from the thick of the business had retired to the nearest rising ground, the Lacedaemonian polemarch, who might have taken as many heavy, or light, infantry of the allies as he wanted, and thus have held the position (no bad one, since it enabled him to get his supplies safely enough from Cenchreae), failed to do so. On the contrary, and in spite of the great perplexity of the Thebans as to how they were to get down from the high level facing Sicyon or else retire the way they came, the Spartan general made a truce, which in the opinion of the majority, seemed more in favour of the Thebans than himself, and so he withdrew his division and fell back.

The Thebans were now free to descend without hindrance, which they did; and, effecting a junction with their allies the Arcadians, Argives, and Eleians, at once attacked [15] Sicyon and Pellene, and, marching on Epidaurus, laid waste the whole territory of that people. Returning from that exploit with a consummate disdain for all their opponents, when they found themselves near the city of Corinth they advanced at the double against the gate facing towards Phlius; intending if they found it open to rush in. However, a body of light troops sallied out of the city to the rescue, and met the advance of the Theban picked corps [16] not one hundred and fifty yards [17] from the walls. Mounting on the monuments and commanding eminences, with volleys of sling stones and arrows they laid low a pretty large number in the van of the attack, and routing them, gave chase for three or four furlongs' [18] distance. After this incident the Corinthians dragged the corpses of the slain to the wall, and finally gave them up under a flag of truce, erecting a trophy to record the victory. As a result of this occurrence the allies of the Lacedaemonians took fresh heart.

At the date of the above transactions the Lacedeamonians were cheered by the arrival of a naval reinforcement from Dionysius, consisting of more

than twenty warships, which conveyed a body of Celts and Iberians and about fifty cavalry. The day following, the Thebans and the rest of the allies, posted, at intervals, in battle order, and completely filling the flat land down to the sea on one side, and up to the knolls on the other which form the buttresses of the city, proceeded to destroy everything precious they could lay their hands on in the plain. The Athenian and Corinthian cavalry, eyeing the strength, physical and numerical, of their antagonists, kept at a safe distance from their armament. But the little body of cavalry lately arrived from Dionysius spread out in a long thin line, and one at one point and one at another galloped along the front, discharging their missiles as they dashed forward, and when the enemy rushed against them, retired, and again wheeling about, showered another volley. Even while so engaged they would dismount from their horses and take breath; and if their foemen galloped up while they were so dismounted, in an instant they had leapt on their horses' backs and were in full retreat. Or if, again, a party pursued them some distance from the main body, as soon as they turned to retire, they would press upon them, and discharging volleys of missiles, made terrible work, forcing the whole army to advance and retire, merely to keep pace with the movements of fifty horsemen.

B.C. 369-368. After this the Thebans remained only a few more days and then turned back homewards; and the rest likewise to their several homes. Thereupon the troops sent by Dionysius attacked Sicyon. Engaging the Sicyonians in the flat country, they defeated them, killing about seventy men and capturing by assault the fortres of Derae. [19] After these achievements this first reinforcement from Dionysius re-embarked and set sail for Syracuse.

Up to this time the Thebans and all the states which had revolted from Lacedaemon had acted together in perfect harmony, and were content to campaign under the leadership of Thebes; but now a certain Lycomedes, [2] a Mantinean, broke the spell. Inferior in birth and position to none, while in

wealth superior, he was for the rest a man of high ambition. This man was able to inspire the Arcadians with high thoughts by reminding them that to Arcadians alone the Peloponnese was in a literal sense a fatherland; since they and they alone were the indigenous inhabitants of its sacred soil, and the Arcadian stock the largest among the Hellenic tribes—a good stock, moreover, and of incomparable physique. And then he set himself to panegyrise them as the bravest of the brave, adducing as evidence, if evidence were needed, the patent fact, that every one in need of help invariably turned to the Arcadians. [2] Never in old days had the Lacedaemonians yet invaded Athens without the Arcadians. "If then," he added, "you are wise, you will be somewhat chary of following at the beck and call of anybody, or it will be the old story again. As when you marched in the train of Sparta you only enhanced her power, so to-day, if you follow Theban guidance without thought or purpose instead of claiming a division of the headship, you will speedily find, perhaps, in her only a second edition of Lacedaemon." [22]

These words uttered in the ears of the Arcadians were sufficient to puff them up with pride. They were lavish in their love of Lycomedes, and thought there was no one his equal. He became their hero; he had only to give his orders, and they appointed their magistrates [23] at his bidding. But, indeed, a series of brilliant exploits entitled the Arcadians to magnify themselves. The first of these arose out of an invasion of Epidaurus by the Argives, which seemed likely to end in their finding their escape barred by Chabrias and his foreign brigade with the Athenians and Corinthians. Only, at the critical moment the Arcadians came to the rescue and extricated the Argives, who were closely besieged, and this in spite not only of the enemy, but of the savage nature of the ground itself. Again they marched on Asine [24] in Laconian territory, and defeated the Lacedaemonian garrison, putting the polemarch Geranor, who was a Spartan, to the sword, and sacking the suburbs of the town. Indeed, whenever or wherever they had a mind to send

an invading force, neither night nor wintry weather, nor length of road nor mountain barrier could stay their march. So that at this date they regarded their prowess as invincible. [25] The Thebans, it will be understood, could not but feel a touch of jealousy at these pretensions, and their former friendship to the Arcadians lost its ardour. With the Eleians, indeed, matters were worse. The revelation came to them when they demanded back from the Arcadians certain cities [26] of which the Lacedaemonians had deprived them. They discovered that their views were held of no account, but that the Triphylians and the rest who had revolted from them were to be made much of, because they claimed to be Arcadians. [27] Hence, as contrasted with the Thebans, the Eleians cherished feelings towards their late friends which were positively hostile.

B.C. 368. Self-esteem amounting to arrogance—such was the spirit which animated each section of the allies, when a new phase was introduced by the arrival of Philiscus [28] of Abydos on an embassy from Ariobarzanes [29] with large sums of money. This agent's first step was to assemble a congress of Thebans, allies, and Lacedaemonians at Delphi to treat of peace. On their arrival, without attempting to communicate or take counsel with the god as to how peace might be re-established, they fell to deliberating unassisted; and when the Thebans refused to acquiesce in the dependency of Messene [30] upon Lacedaemon, Philiscus set about collecting a large foreign brigade to side with Lacedaemon and to prosecute the war.

Whilst these matters were still pending, the second reinforcements from Dionysius [31] arrived. There was a difference of opinion as to where the troops should be employed, the Athenians insisting that they ought to march into Thessaly to oppose the Thebans, the Lacedaemonians being in favour of Laconia; and among the allies this latter opinion carried the day. The reinforcement from Dionysius accordingly sailed round to Laconia, where Archidamus incorporated them with the state troops and opened the campaign. Caryae he took by storm, and put every one captured to the

sword, and from this point marching straight upon the Parrhasians of Arcadia, he set about ravaging the country along with his Syracusan supporters.

Presently when the Arcadians and Argives arrived with succours, he retreated and encamped on the knolls above Medea. [32] While he was there, Cissidas, the officer in charge of the reinforcement from Dionysius, made the announcement that the period for his stay abroad had elapsed; and the words were no sooner out of his lips than off he set on the road to Sparta. The march itself, however, was not effected without delays, for he was met and cut off by a body of Messenians at a narrow pass, and was forced in these straits to send to Archidamus and beg for assistance, which the latter tendered. When they had got as far as the bend [33] on the road to Eutresia, there were the Arcadians and Argives advancing upon Laconia and apparently intending, like the Messenians, to shut the Spartan off from the homeward road.

Archidamus, debouching upon a flat space of ground where the roads to Eutresia and Medea converge, drew up his troops and offered battle. When happened then is thus told:—He passed in front of the regiments and addressed them in terms of encouragement thus: "Fellow-citizens, the day has come which calls upon us to prove ourselves brave men and look the world in the face with level eyes. [34] Now are we to deliver to those who come after us our fatherland intact as we received it from our fathers; now will we cease hanging our heads in shame before our children and wives, our old men and our foreign friends, in sight of whom in days of old we shone forth conspicuous beyond all other Hellenes."

The words were scarcely uttered (so runs the tale), when out of the clear sky came lightnings and thunderings, [35] with propitious manifestation to him; and it so happened that on his right wing there stood a sacred enclosure and a statue of Heracles, his great ancestor. As the result of all these things, so deep a strength and courage came into the hearts of his

soldiers, as they tell, that the generals had hard work to restrain their men as they pushed forward to the front. Presently, when Archidamus led the advance, a few only of the enemy cared to await them at the spear's point, and were slain; the mass of them fled, and fleeing fell. Many were cut down by the cavalry, many by the Celts. When the battle ceased and a trophy had been erected, the Spartan at once despatched home Demoteles, the herald, with the news. He had to announce not only the greatness of the victory, but the startling fact that, while the enemy's dead were numerous, not one single Lacedaemonian had been slain. [36] Those in Sparta to whom the news was brought, as says the story, when they heard it, one and all, beginning with Agesilaus, and, after him, the elders and the ephors, wept for joy—so close akin are tears to joy and pain alike. There were others hardly less pleased than the Lacedaemonians themselves at the misfortune which had overtaken the Arcadians: these were the Thebans and Eleians—so offensive to them had the boastful behaviour of these men become.

The problem perpetually working in the minds of the Thebans was how they were to compass the headship of Hellas; and they persuaded themselves that, if they sent an embassy to the King of Persia, they could not but gain some advantage by his help. Accordingly they did not delay, but called together the allies, on the plea that Euthycles the Lacedaemonian was already at the Persian court. The commissioners sent up were, on the part of the Thebans, Pelopidas; [37] on the part of the Arcadians, Antiochus, the pancratiast; and on that of the Eleians, Archidamus. There was also an Argive in attendance. The Athenians on their side, getting wind of the matter, sent up two commissioners, Timagoras and Leon.

When they arrived at the Persian court the influence of Pelopidas was preponderant with the Persian. He could point out that, besides the fact that the Thebans alone among all the Hellenes had fought on the king's side at Plataeae, [38] they had never subsequently engaged in military service against the Persians; nay, the very ground of Lacedaemonian hostility to them was

that they had refused to march against the Persian king with Agesilaus, [39] and would not even suffer him to sacrifice to Artemis at Aulis (where Agamemnon sacrificed before he set sail for Asia and captured Troy). In addition, there were two things which contributed to raise the prestige of Thebes, and redounded to the honour of Pelopidas. These were the victory of the Thebans at Leuctra, and the indisputable fact that they had invaded and laid waste the territory of Laconia. Pelopidas went on to point out that the Argives and Arcadians had lately been defeated in battle by the Lacedaemonians, when his own countrymen were not there to assist. The Athenian Timagoras supported all these statements of the Theban by independent testimony, and stood second in honour after Pelopidas.

At this point of the proceedings Pelopidas was asked by the king, what special clause he desired inserted in the royal rescript. He replied as follows: "Messene to be independent of Lacedaemon, and the Athenians to lay up their ships of war. Should either power refuse compliance in these respects, such refusal to be a casus belli; and any state refusing to take part in the military proceedings consequent, to be herself the first object of attack." These clauses were drawn up and read to the ambassadors, when Leon, in the hearing of the king, exclaimed: "Upon my word! Athenians, it strikes me it is high time you looked for some other friend than the great king." The secretary reported the comment of the Athenian envoy, and produced presently an altered copy of the document, with a clause inserted: "If the Athenians have any better and juster views to propound, let them come to the Persian court and explain them." [40]

Thus the ambassadors returned each to his own home and were variously received. Timagoras, on the indictment of Leon, who proved that his fellow-commissioner not only refused to lodge with him at the king's court, but in every way played into the hands of Pelopidas, was put to death. Of the other joint commissioners, the Eleian, Archidamus, was loud in his praises of the king and his policy, because he had shown a preference to

Elis over the Arcadians; while for a converse reason, because the Arcadian league was slighted, Antiochus not only refused to accept any gift, but brought back as his report to the general assembly of the Ten Thousand, [41] that the king appeared to have a large army of confectioners and pastry-cooks, butlers and doorkeepers; but as for men capable of doing battle with Hellenes, he had looked carefully, and could not discover any. Besides all which, even the report of his wealth seemed to him, he said, bombastic nonsense. "Why, the golden plane-tree that is so belauded is not big enough to furnish shade to a single grasshopper." [42]

At Thebes a conference of the states had been convened to listen to the great king's letter. The Persian who bore the missive merely pointed to the royal seal, and read the document; whereupon the Thebans invited all, who wished to be their friends, to take an oath to what they had just heard, as binding on the king and on themselves. To which the ambassadors from the states replied that they had been sent to listen to a report, not to take oaths; if oaths were wanted, they recommended the Thebans to send ambassadors to the several states. The Arcadian Lycomedes, moreover, added that the congress ought not to be held at Thebes at all, but at the seat of war, wherever that might be. This remark brought down the wrath of the Thebans on the speaker; they exclaimed that he was bent on breaking up the alliance. Whereupon the Arcadian refused to take a seat in the congress at all, and got up and betook himself off there and then, accompanied by all the Arcadian envoys. Since, therefore, the assembled representatives refused to take the oaths at Thebes, the Thebans sent to the different states, one by one in turn, urging each to undertake solemnly to act in accordance with the great king's rescript. They were persuaded that no individual state would venture to quarrel with themselves and the Persian monarch at once. As a matter of fact, however, when they arrived at Corinth—which was the first stated vist—the Corinthians stood out and gave as their answer, that they had no desire for any common oath or undertaking with the king. The

rest of the states followed suit, giving answers of a similar tenor, so that this striving after empire on the part of Pelopidas and the Thebans melted like a cloud-castle into air.

B.C. 367. [43] But Epaminondas was bent on one more effort. With a view to forcing the Arcadians and the rest of the allies to pay better heed to Thebes, he desired first to secure the adhesion of the Achaeans, and decided to march an army into Achaea. Accordingly, he persuaded the Argive Peisias, who was at the head of military affairs in Argos, to seize and occupy Oneion in advance. Persias, having ascertained that only a sorry guard was maintained over Oneion by Naucles, the general commanding the Lacedaemonian foreign brigade, and by Timomachus the Athenian, under cover of night seized and occupied with two thousand heavy infantry the rising ground above Cenchreae, taking with him provisions for seven days. Within the interval the Thebans arrived and surmounted the pass of Oneion; whereupon the allied troops with Epaminondas at their head, advanced into Achaea. The result of the campaign was that the better classes of Achaea gave in their adhesion to him; and on his personal authority Epaminondas insisted that there should be no driving of the aristocrats into exile, nor any modification of the constitution. He was content to take a pledge of fealty from the Achaeans to this effect: "Verily and indeed we will be your allies, and follow whithersoever the Thebans lead." [44]

So he departed home. The Arcadians, however, and the partisans of the opposite faction in Thebes were ready with an indictment against him: "Epaminondas," they said, "had merely swept and garnished Achaea for the Lacedaemonians, and then gone off." The Thebans accordingly resolved to send governors [45] into the states of Achaea; and those officers on arrival joined with the commonalty and drove out the better folk, and set up democracies throughout Achaea. On their side, these exiles coalesced, and, marching upon each separate state in turn, for they were pretty numerous,

speedily won their restoration and dominated the states. As the party thus reinstated no longer steered a middle course, but went heart and soul into an alliance with Lacedaemon, the Arcadians found themselves between the upper and the nether millstone—that is to say, the Lacedaemonians and the Achaeans.

At Sicyon, hitherto, [46] the constitution was based on the ancient laws; but at this date Euphron (who during the Lacedaemonian days had been the greatest man in Sicyon, and whose ambition it was to hold a like pre-eminence under their opponents) addressed himself to the Argives and Arcadians as follows: "If the wealthiest classes should ever come into power in Sicyon, without a doubt the city would take the first opportunity of readopting a Laconian policy; whereas, if a democracy be set up," he added, "you may rest assured Sicyon will hold fast by you. All I ask you is to stand by me; I will do the rest. It is I who will call a meeting of the people; and by that selfsame act I shall give you a pledge of my good faith and present you with a state firm in its alliance. All this, be assured," he added, "I do because, like yourselves, I have long ill brooked the pride of Lacedaemon, and shall be glad to escape the yoke of bondage."

These proposals found favour with the Arcadians and the Argives, who gladly gave the assistance demanded. Euphron straightway, in the market-place, in the presence of the two powers concerned, [47] proceeded to convene the Demos, as if there were to be a new constitution, based on the principle of equality. [48] When the convention met, he bade them appoint generals: they might choose whom they liked. Whereupon they elected Euphron himself, Hippodamus, Cleander, Acrisius, and Lysander. When these matters were arranged he appointed Adeas, his own son, over the foreign brigade, in place of the former commander, Lysimenes, whom he removed. His next step was promptly to secure the fidelity of the foreign mercenaries by various acts of kindness, and to attach others; and he spared neither the public nor the sacred moneys for this object. He had, to aid him,

further, the property of all the citizens whom he exiled on the ground of Laconism, and of this without scruple he in every case availed himself. As for his colleagues in office, some he treacherously put to death, others he exiled, by which means he got everything under his own power, and was now a tyrant without disguise. The method by which he got the allies to connive at his doings was twofold. Partly he worked on them by pecuniary aid, partly by the readiness with which he lent the support of his foreign troops on any campaign to which they might invite him.

1 I.e. the official year from spring to spring. See Peter, "Chron. Table" 95, note 215; see Grote, "H. G." x. 346, note 1.

2 See Hicks, 89.

3 For the phrase επί του ίσοις και ομοίους, implying "share and share alike," see Thuc. i. 145, etc.

4 See "Pol. Ath." i. 19 foll.

5 See "Hell." II. i.

6 Or, "the spirit of discipline." See "Mem." III. v. 16; IV. iv. 15; Thuc. ii. 39; "Pol. Lac." viii.

7 Or, "with unlimited confidence."

8 See above, "Hell." VI. i. 13, και συ πράττους τα κρατιστα, "and so may the best fortune attend you!"—if that reading and rendering be adopted.

9 See above, "Hell." VI. iii. 2; Hicks, 87.

10 See "Revenues," v. 7.

11 See Grote, "H. G." x. 349 foll.; al. B.C. 368.

12 "During the wars of Epameinondas Pellene adhered firmly to her Spartan policy, at a time when other cities were, to say the least, less strenuous in the Spartan cause."—Freeman, "Hist. Fed. Gov." p. 241. Afterwards Pellene is found temporarily on the Theban side ("Hell." VII. ii. 11).

13 Lit. "thirty stades."

14 Or, "intent on their personal concerns." See "Hell." II. iv. 6; "Hipparch." vii. 12.

15 And took (apparently); see below; Diod. xv. 69.

16 See "Anab." III. iv. 43; and above, "Hell." V. iii. 23.

17 Lit. "four plethra."

[18] LIt. "three or four stades."

[19] "East of Sicyon was Epieiceia (see above, "Hell." IV. ii. 14, iv. 13) on the river Nemea. In the same direction was the fortress Derae." ("Dict. Anct. Geog." "Topography of Sicyonia"), al. Gerae. So Leake ("Morea," iii. 376), who conjectures that this fortress was in the maritime plain.

[20] For the plan of an Arcadian Federation and the part played by Lycomedes, its true author, "who certainly merits thereby a high place among the statesmen of Greece," see Freeman, "Hist. Fed. Gov." ch. iv. p. 199 foll.

[21] For this claim on the part of the Arcadians, see "Anab." VI. ii. 10 foll.

[22] Or, "Lacedaemonians under another name."

[23] αρχοντας, see below, "Hell." VII. iv. 33. The formal title of these Federal magistrates may or may not have been αρχοντες; Freeman, "H. F. G." 203, note 6.

[24] See Grote, "H. G." x. 356.

[25] Or, "regarded themselves as the very perfection of soldiery."

[26] In reference to "Hell." III. ii. 25 foll., see Freeman, op. cit. p. 201, and below, "Hell." VII. iv. 12 (B.C. 365); Busolt, op. cit. p. 186 foll., in reference to Lasion.

[27] Busolt, p. 150.

[28] See Hicks, 84, p. 152; Kohler, "C. I. A." ii. 51; Grote, "H. G." x. 357; Curtius, "H. G." (Eng. tr.) iv. 458; Diod. xv. 90.

[29] See above, V. i. 28; "Ages." ii. 26.

[30] See Hicks, 86.

[31] See above, SS. 20, 22, p. 191 foll. The date is B.C. 368 according to Grote, "H. G." x. 362 foll.; al. B.C. 367.

[32] Or, "Melea," or "Malea." E. Curtius conjectures Μελεας for Μεδεας of the MSS., and probably the place referred to is the township of Malea in the Aegytis (Pausan. VIII. xxvii. 4); see above, "Hell." VI. v. 24, "the Maleatid." See Dind. "Hist. Gr.," Ox. MDCCCLIII., note ad loc.; Curtius, "H. G." iv. 459; Grote, "H. G." x. 362.

[33] Or, "the resting-place"; cf. mod. "Khan." L. and S. cf. Arist. "Frogs," 113. "Medea," below, is probably "Malea," (see last note).

[34] See Plut. "Ages." 53 (Clough, vol. iv. p. 41).

[35] See Xen. "Apolog." 12; Homer, "Il." ii. 353; "Od." xx. 113 foll.

[36] According to Diod. xv. 72, ten thousand of the enemy fell.

[37] See Plut. "Pelop." 30 (Clough, vol. ii. p. 230). For the date see Grote, "H. G." x. 365, 379; Curtius, "H. G." iv. 460.

[38] See Thuc. iii. 58, 59, 60.

[39] See above, "Hell." III. iv. 3; Lincke, "Zur. Xen. Krit." p. 315.

[40] See Grote, "H. G." x. 402; and "Ages." viii. 3.

[41] See above, VI. v. 6; Freeman, "Hist. Fed. Gov." 202; Demosth. "F. L." 220, etc.

[42] Or, "the golden plane-tree they romance about would not suffice to," etc.

[43] B.C. 367, according to Grote, "H. G." x. 365, note 1; al. B.C. 366.

[44] See Freeman, "Hist. Fed. Gov." p. 241: "We read of local oligarchies (in the several cities of Achaia) which Epameinondas found and left in possession, but which the home government of Thebes thought good to expel, and to substitute democracies under the protection of Theban harmosts. This policy did not answer, as the large bodies of exiles thus formed contrived to recover the cities, and to bring them to a far more decided Spartan partisanship than before."

[45] Lit. "harmosts."

[46] See Grote, "H. G." x. 379.

[47] Lit. "the Argives and the Arcadians."

[48] Lit. "on fair and equal terms." See Thuc. v. 79.

II

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B.C. 366. Matters had so far progressed that the Argives had already fortified the Trikaranon above the Heraion as an outpost to threaten Phlius, while the Sicyonians were engaged in fortifying Thyamia [1] on their frontier; and between the two the Phliasians were severely pinched. They began to suffer from dearth of necessaries; but, in spite of all, remained unshaken in their alliance. It is the habit of historians, I know, to record with admiration each noble achievement of the larger powers, but to me it seems a still more worthy task to bring to light the great exploits of even a little state found faithful in the performance of fair deeds.

B.C. 370-369. Now these Phliasians were friends of Lacedaemon while at the zenith of her power. After her disaster on the field of Leuctra, when many of the Perioeci, and the helots to a man, revolted; when, more than that, the allies, save only quite a few, forsook her; [2] and when united Hellas, so to speak, was marching on her—these Phliasians remained stanch in their allegiance; and, in spite of the hostility of the most powerful states of the Peloponnese, to wit the Arcardians and the Argives, they insisted on coming to her aid. It fell to their lot to cross into Prasiae as the rearguard of the reinforcements, which consisted of the men of Corinth, of Epidaurus and of Troezen, of Hermione, Halieis, and Sicyon and Pellene, in the days before any of these had revolted. [3] Not even when the commander of the foreign brigade, picking up the divisions already across, left them behind and was gone—not even so did they flinch or turn back, but hired a guide from Prasiae, and though the enemy was massed round Amyclae, slipped through his ranks, as best they could, and so reached Sparta. It was then that the Lacedaemonians, besides other honours conferred upon them, sent them an ox as a gift of hospitality.

B.C. 369. Later on, when the enemy had retired from Laconia, the Argives, ill brooking so much zeal for Lacedaemon on the part of Phlius, marched in full force against the little state, and fell to ravaging their territory. Even then they remained undaunted; and when the enemy turned to retire, destroying all that he could lay hands upon, out dashed the cavalry of the Phliasians and dogged his retreat. And notwithstanding that the Argive's rear consisted of the whole of his cavalry, with some companies of infantry to support them, they attacked him, sixty in number, and routed his whole rearguard. They slew, indeed, but a few of them; but, having so slain that handful, they paused and erected a trophy in full sight of the Argive army with as little concern as if they had cut down their enemies to a man.

Once again the Lacedaemonians and their allies were guarding Oneion, [4] and the Thebans were threatening to scale the pass. The Arcadians and Eleians [5] were moving forwards through Nemea to effect a junction with the Thebans, when a hint was conveyed to them by some Phliasian exiles, "Only show yourselves before Phlius and the town is yours." An agreement was made, and in the dead of night a party consisting of the exiles themselves and others with them, about six hundred in number, planted themselves close under the walls with scaling-ladders. Presently the scouts from the Trikaranon signalled to the city that the enemy was advancing. The citizens were all attention; their eyes fixed upon their scouts. Meanwhile the traitors within were likewise signalling to those seated under lee of the walls "to scale"; and these, scaling up, seized the arms of the guards, which they found abandoned, and fell to pursuing the day sentinels, ten in number (one out of each squad of five being always left on day duty). [6] One of these was put to the sword as he lay asleep, and a second as he was escaping to the Heraion; but the other eight day-pickets leapt down the wall on the side towards the city, one after another. The scaling party now found themselves in undisputed possession of the citadel. But the shouting had reached the city below: the citizens rallied to the rescue; and the enemy began by

sallying forth from the citadel, and did battle in the forefront of the gate leading down to the city. By and by, being strongly beleaguered by the ever-increasing reinforcements of the citizens, they retired, falling back upon the citadel; and the citizens along with the enemy forced their way in. The centre of the citadel was speedily deserted; for the enemy scaled the walls and towers, and showered blows and missiles upon the citizens below. These defended themselves from the ground, or pressed the encounter home by climbing the ladders which led to the walls. Once masters of certain towers on this side and the other of the invaders, the citizens came to close quarters with them with reckless desperation. The invaders, pushed and pommelled by dint of such audacity and hard hitting, were cooped up like sheep into narrower and narrower space. But at that critical moment the Arcadians and the Argives were circling round the city, and had begun to dig through the walls of the citadel from its upper side. [7] Of the citizens inside some were beating down their assailants on the wall; [8] others, those of them who were climbing up from outside and were still on the scaling-ladders, whilst a third set were delivering battle against those who had mounted the towers. These last had found fire in the men's quarters, and were engaged in setting the towers and all ablaze, bringing up sheaves of corn and grass—an ample harvesting, as luck would have it, garnered off the citadel itself. Thereupon the occupants of the towers, in terror of the flames, leapt down one by one, while those on the walls, under the blows of the defenders, tumbled off with similar expedition; and as soon as they had once begun to yield, the whole citadel, in almost less time than it takes to tell, was cleared of the enemy. In an instant out dashed the cavalry, and the enemy, seeing them, beat a hasty retreat, leaving behind scaling-ladders and dead, besides some comrades hopelessly maimed. In fact, the enemy, what between those who were slain inside and those who leapt from the walls, lost not less than eighty men. And now it was a goodly sight to see the brave men grasp one another by the hand and pledge each other on their

preservation, whilst the women brought them drink and cried for joy. Not one there present but in very sooth was overcome by laughter mixed with tears. [9]

Next year also [10] Phlius was invaded by the Argives and all the Arcadians. The reason of this perpetually-renewed attack on Phlius is not far to seek: partly it was the result of spleen, partly the little township stood midway between them, and they cherished the hope that through want of the necessaries of life they would bring it over. During this invasion the cavalry and the picked troop of the Phliasians, assisted by some Athenian knights, made another famous charge at the crossing of the river. [11] They made it so hot for the enemy that for the rest of that day he was forced to retire under the mountain ridges, and to hold aloof as if afraid to trample down the corn-crops of a friendly people on the flat below.

Again another time [12] the Theban commander in Sicyon marched out against Phlius, taking with him the garrison under his personal command, with the Sicyonians and Pellenians (for at the date of the incident these states followed in the wake of Thebes). Euphron was there also with his mercenaries, about two thousand in number, to share the fortunes of the field. The mass of the troops began their descent on the Heraion by the Trikaranon, intending to ravage the flat bottom below. At the gate leading to Corinth the Theban general left his Sicyonians and Pellenians on the height, to prevent the Phliasians getting behind him at this point and so over the heads of his troops as they lay at the Heraion beneath. [13] As soon as the citizens of Phlius found that hostile troops were advancing on their corn-land, out dashed the cavalry with the chosen band of the Phliasians and gave battle, not suffering the enemy to penetrate into the plain. The best part of the day was spent in taking long shots at one another on that field; Euphron pushing his attack down to the point where cavalry could operate, the citizens retaliating as far as the Heraion. Presently the time to withdraw had come, and the enemy began to retire, following the circle of the

Trikaranon; the short cut to reach the Pellenians being barred by the ravine which runs in front of the walls. The Phliasians escorted their retreating foes a little way up the steep, and then turning off dashed along the road beside the walls, making for the Pellenians and those with them; whereupon the Theban, perceiving the haste of the Phliasians, began racing with his infantry to outspeed them and bring succour to the Pellenians. The cavalry, however, arrived first and fell to attacking the Pellenians, who received and withstood the shock, and the cavalry drew back. A second time they charged, and were supported by some infantry detachments, which had now come up. It ended in a hand-to-hand fight; and eventually the enemy gave way. On the field lay dead some Sicyonians, and of the Pellenians many a good man. In record of the feat the Phliasians began to raise a trophy, as well they might; and loud and clear the paean rang. As to the Theban and Euphron, they and all their men stood by and stared at the proceedings, like men who had raced to see a sight. After all was over the one party retired to Sicyon and the other withdrew into their city.

That too was another noble exploit of the Phliasians, when they took the Pellenian Proxenus prisoner and, although suffering from scarcity at the time, sent him back without a ransom. "As generous as brave," such is their well-earned title who were capable of such performance.

The heroic resolution with which these men maintained their loyalty to their friends is manifest. When excluded from the fruits of their own soil, they contrived to live, partly by helping themselves from the enemy's territory, partly by purchasing from Corinth, though to reach that market they must run the gauntlet of a thousand risks; and having reached it their troubles began afresh. There were difficulties in providing the requisite sum, difficulties in arranging with the purveyors, and it was barely possible to find sureties for the very beasts which should carry home their marketing. They had reached the depth of despair, and were absolutely at a loss what to do, when they arranged with Chares to escort their convoy.

Once safe inside Phlius, they begged him to help them to convey their useless and sick folk to Pellene. [14] These they left at that place; and after making purchases and packing as many beasts of burthen as they could, they set off to return in the night, not in ignorance that they would be laid in wait for by the enemy, but persuaded that the want of provisions was a worse evil than mere fighting.

The men of Phlius pushed forward with Chares; presently they stumbled on the enemy and at once grappled to their work. Pressing hard on the foe, they called cheerily to one another, and shouted at the same time to Chares to bring up his aid. In short, the victory was theirs; and the enemy was driven off the road; and so they got themselves and their supplies safely home. The long night-watching superinduced sleep which lasted well into the next day. But Chares was no sooner out of bed then he was accosted by the cavalry and the pick of the heavy infantry with the following appeal: "Chares, to-day you have it in your power to perform the noblest deed of arms. The Sicyonians are fortifying an outpost on our borders, they have plenty of stone-masons but a mere handful of hoplites. We the knights of Phlius and we the flower of our infantry force will lead the way; and you shall follow after with your mercenaries. Perhaps when you appear on the scene you will find the whole thing finished, or perhaps your coming will send the enemy flying, as happened at Pellene. If you do not like the sound of these proposals, sacrifice and take counsel of the gods. Our belief is that the gods will bid you yet more emphatically than we to take this step. Only this, Chares, you must well consider, that if you do take it you will have established an outpost on the enemy's frontier; you will have saved from perdition a friendly city; you will win eternal glory in your own fatherland; and among friends and foes alike no name will be heralded with louder praise than that of Chares."

Chares was persuaded, and proceeded to offer sacrifice. Meanwhile the Phliasian cavalry were donning their breastplates and bridling their horses,

and the heavy infantry made every preparation for the march. Then they took their arms, fell into line, and tramped off to the place of sacrifice. Chares with the soothsayer stepped forward to meet them, announcing that the victims were favourable. "Only wait for us," they exclaimed; "we will sally forth with you at once." The heralds' cry "To arms!" was sounded, and with a zeal which was almost miraculous the mercenaries themselves rushed out. As soon as Chares began the march, the Phliasian cavalry and infantry got in front of him. At first they led off at a smart pace; presently they began to bowl [15] along more quickly, and finally the cavalry were tearing over the ground might and main, whilst the infantry, at the greatest pace compatible with keeping their ranks, tore after them; and behind them, again, came Chares zealously following up in their rear. There only remained a brief interval of daylight before the sun went down, and they came upon the enemy in the fortress, some washing, some cooking a savoury meal, others kneading their bread, others making their beds. These, when they saw the vehemence of the attack, at once, in utter panic, took to flight, leaving behind all their provisions for the brave fellows who took their place. They, as their reward, made a fine supper off these stores and others which had come from home, pouring out libations for their good fortune and chanting the battle-hymn; after which they posted pickets for the night and slumbered well. The messenger with the news of their success at Thyamia arrived at Corinth in the night. The citizens of that state with hearty friendship at once ordered out by herald all the oxen and beasts of burthen, which they loaded with food and brought to Phlius; and all the while the fortress was building day by day these convoys of food were duly despatched.

[1] "Thyamia is placed by Ross on the lofty hill of Spiria, the northern prolongation of Tricaranum, between the villages Stimanga and Skrapani."—"Dict. Anct. Geog." "Phlius."

[2] See above, "VI." v. 29.

[3] See "Hell." VII. i. 18.

[4] B.C. 369? al. B.C. 368. See above, "Hell." VII. i. 15; Grote, "H. G." x. 346.

[5] See above, "Hell." VII. i. 18, and below, S. 8.

[6] Or, "one member of both the squads of five was left behind"—i.e. two out of the ten could not keep up with the rest in their flight, and were taken and killed; one indeed had not started, but was killed in sleep.

[7] Or, "downwards" (L. and S.); or, "in front," "von vorn" (Buchs).

[8] Reading, τους ετι του τείχους. See Otto Keller for various emendations of the passage.

[9] In true Homeric fashion, as Pollux (ii. 64) observes. See Homer, "Il." vi. 484. See above, VII. i. 32; "Cyrop." VII. v. 32; "Hiero," iii. 5; "Sym." ii. 24; "Antony and Cleopatra," III. ii. 43.

[10] B.C. 368 (or 367).

[11] The Asopus.

[12] B.C. 367 (or 366).

[13] Lit. "above the Heraion" (where his main body lay).

[14] What is the date of this incident? See above, "Hell." VII. ii. 3; below VII. iv. 17.

[15] See "Anab." VII. iii. 46.

III

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But on this topic enough, perhaps, has been said to demonstrate the loyalty of the men of Phlius to their friends, their bravery in war, and, lastly, their steadfastness in maintaining their alliance in spite of famine.

B.C. 367-366. It seems to have been somewhere about this date that Aeneas the Stymphalian, [1] who had become general of the Arcadians, finding that the state of affairs in Sicyon was intolerable, marched up with his army into the acropolis. Here he summoned a meeting of the Sicyonian aristocrats already within the walls, and sent to fetch those others who had been banished without a decree of the people. [2] Euphron, taking fright at these proceedings, fled for safety to the harbour-town of Sicyon. Hither he summoned Pasimelus from Corinth, and by his instrumentality handed over the harbour to the Lacedaemonians. Once more reappearing in his old character, he began to pose as an ally of Sparta. He asserted that his fidelity to Lacedaemon had never been interrupted; for when the votes were given in the city whether Sicyon should give up her allegiance to Lacedaemon, "I, with one or two others," said he, "voted against the measure; but afterwards these people betrayed me, and in my desire to avenge myself on them I set up a democracy. At present all traitors to yourselves are banished—I have seen to that. If only I could get the power into my own hands, I would go over to you, city and all, at once. All that I can do at present, I have done; I have surrendered to you this harbour." That was what Euphron said to his audience there, but of the many who heard his words, how many really believed his words is by no means evident. However, since I have begun the story of Euphron, I desire to bring it to its close.

Faction and party strife ran high in Sicyon between the better classes and the people, when Euphron, getting a body of foreign troops from

Athens, once more obtained his restoration. The city, with the help of the commons, he was master of, but the Theban governor held the citadel. Euphron, perceiving that he would never be able to dominate the state whilst the Thebans held the acropolis, collected money and set off to Thebes, intending to persuade the Thebans to expel the aristocrats and once again to hand over the city to himself. But the former exiles, having got wind of this journey of his, and of the whole intrigue, set off themselves to Thebes in front of him. [3] When, however, they saw the terms of intimacy on which he associated with the Theban authorities, in terror of his succeeding in his mission some of them staked their lives on the attempt and stabbed Euphron in the Cadmeia, where the magistrates and senate were seated. The magistrates, indeed, could not but indict the perpetrators of the deed before the senate, and spoke as follows:

"Fellow-citizens, it is our duty to arraign these murderers of Euphron, the men before you, on the capital charge. Mankind may be said to fall into two classes: there are the wise and temperate, [4] who are incapable of any wrong and unhallowed deed; and there are the base, the bad, who do indeed such things, but try to escape the notice of their fellows. The men before you are exceptional. They have so far exceeded all the rest of men in audacity and foul villainy that, in the very presence of the magistrates and of yourselves, who alone have the power of life and death, they have taken the law into their own hands, [5] and have slain this man. But they stand now before the bar of justice, and they must needs pay the extreme penalty; for, if you spare them, what visitor will have courage to approach the city? Nay, what will become of the city itself, if license is to be given to any one who chooses to murder those who come here, before they have even explained the object of their visit? It is our part, then, to prosecute these men as arch-villains and miscreants, whose contempt for law and justice is only matched by the supreme indifference with which they treat this city. It is your part,

now that you have heard the charges, to impose upon them that penalty which seems to be the measure of their guilt."

Such were the words of the magistrates. Among the men thus accused, all save one denied immediate participation in the act. It was not their hands that had dealt the blow. This one not only confessed the deed, but made a defence in words somewhat as follows:

"As to treating you with indifference, men of Thebes, that is not possible for a man who knows that with you lies the power to deal with him as you list. Ask rather on what I based my confidence when I slew the man; and be well assured that, in the first place, I based it on the conviction that I was doing right; next, that your verdict will also be right and just. I knew assuredly how you dealt with Archias [6] and Hypates and that company whom you detected in conduct similar to that of Euphron: you did not stay for formal voting, but at the first opportunity within your reach you guided the sword of vengeance, believing that by the verdict of mankind a sentence of death had already been passed against the conspicuously profane person, the manifest traitor, and him who lays to his hand to become a tyrant. See, then, what follows. Euphron was liable on each of these several counts: he was a conspicuously profane person, who took into his keeping temples rich in votive offerings of gold and silver, and swept them bare of their sacred treasures; he was an arrant traitor—for what treason could be more manifest than Euphron's? First he was the bosom friend of Lacedaemon, but presently chose you in their stead; and, after exchange of solemn pledges between yourselves and him, once more turned round and played the traitor to you, and delivered up the harbour to your enemies. Lastly, he was most undisguisedly a tyrant, who made not free men only, but free fellow-citizens his slaves; who put to death, or drove into exile, or robbed of their wealth and property, not malefactors, note you, but the mere victims of his whim and fancy; and these were ever the better folk. Once again restored by the help of your sworn foes and antagonists, the Athenians, to his native town

of Sicyon, the first thing he did was to take up arms against the governor from Thebes; but, finding himself powerless to drive him from the acropolis, he collected money and betook himself hither. Now, if it were proved that he had mustered armed bands to attack you, I venture to say, you would have thanked me that I slew him. What then, when he came furnished with vile moneys, to corrupt you therewith, to bribe you to make him once more lord and master of the state? How shall I, who dealt justice upon him, justly suffer death at your hands? For to be worsted in arms implies injury certainly, but of the body only: the defeated man is not proved to be dishonest by his loss of victory. But he who is corrupted by filthy lucre, contrary to the standard of what is best, [7] is at once injured and involved in shame.

"Now if he had been your friend, however much he was my national foe, I do confess it had been scarce honourable of me to have stabbed him to death in your presence: but why, I should like to ask, should the man who betrayed you be less your enemy than mine? 'Ah, but,' I hear some one retort, 'he came of his own accord.' I presume, sir, you mean that had he chanced to be slain by somebody at a distance from your state, that somebody would have won your praise; but now, on the ground that he came back here to work mischief on the top of mischief, 'he had the right to live'! [8] In what part of Hellas, tell me, sir, do Hellenes keep a truce with traitors, double-dyed deserters, and tyrants? Moreover, I must remind you that you passed a resolution—if I mistake not, it stands recorded in your parliamentary minutes—that 'renegades are liable to be apprehended [9] in any of the allied cities.' Now, here is a renegade restoring himself without any common decree of the allied states: will any one tell me on what ground this person did not deserve to die? What I maintain, sirs, is that if you put me to death, by so doing you will be aiding and abetting your bitterest foe; while, by a verdict sanctioning the justice of my conduct, you

will prove your willingness to protect the interests not of yourselves only, but of the whole body of your allies."

The Thebans on hearing these pleadings decided that Euphron had only suffered the fate which he deserved. His own countrymen, however, conveyed away the body with the honours due to a brave and good man, and buried him in the market-place, where they still pay pious reverence to his memory as "a founder of the state." So strictly, it would seem, do the mass of mankind confine the term brave and good to those who are the benefactors of themselves.

[1] Is this man the famous writer ο τακτικός, a portion of whose works, the "Treatise on Siege Operations," has been preserved (recently re-edited by Arnold Hug—"Commentarius Poliorceticus," Lips. Trubner, 1884)? So Casaubon supposed. Cf. "Com. Pol." 27, where the writer mentions πανεια as the Arcadian term for "panics." Readers of the "Anabasis" will recollect the tragic end of another Aeneas, also of Stymphalus, an Arcadian officer. On the official title στρατεγος (general), Freeman ("Hist. Fed. Gov." 204) notes that "at the head of the whole League there seems to have been, as in so many other cases, a single Federal general." Cf. Diod. xv. 62.

[2] See above, VII. i. 46.

[3] Or, "on an opposition journey."

[4] Lit. "the sound of soul."

[5] Or, "they have been judge and jury both, and executioners to boot."

[6] See above, V. iv. 2.

[7] Or, as we should say, "in violation of conscience."

[8] Or, "he was wrongfully slain."

[9] For this right of extradition see Plut. "Lys." xxvii.

IV

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B.C. 366. And so ends the history of Euphron. I return to the point reached at the commencement of this digression. [1] The Phliasians were still fortifying Thyamia, and Chares was still with them, when Oropus [2] was seized by the banished citizens of that place. The Athenians in consequence despatched an expedition in full force to the point of danger, and recalled Chares from Thyamia; whereupon the Sicyonians and the Arcadians seized the opportunity to recapture the harbour of Sicyon. Meanwhile the Athenians, forced to act single-handed, with none of their allies to assist them, retired from Oropus, leaving that town in the hands of the Thebans as a deposit till the case at issue could be formally adjudicated.

Now Lycomedes [3] had discovered that the Athenians were harbouring a grievance against her allies, as follows:—They felt it hard that, while Athens was put to vast trouble on their account, yet in her need not a man among them stepped forward to render help. Accordingly he persuaded the assembly of Ten Thousand to open negotiations with Athens for the purpose of forming an alliance. [4] At first some of the Athenians were vexed that they, being friends of Lacedaemon, should become allied to her opponents; but on further reflection they discovered it was no less desirable for the Lacedaemonians than for themselves that the Arcadians should become independent of Thebes. That being so, they were quite ready to accept an Arcadian alliance. Lycomedes himself was still engaged on this transaction when, taking his departure from Athens, he died, in a manner which looked like divine intervention.

Out of the many vessels at his service he had chosen the one he liked best, and by the terms of contract was entitled to land at any point he might desire; but for some reason, selected the exact spot where a body of

Mantinean exiles lay. Thus he died; but the alliance on which he had set his heart was already consummated.

Now an argument was advanced by Demotion [5] in the Assembly of Athens, approving highly of the friendship with the Arcadians, which to his mind was an excellent thing, but arguing that the generals should be instructed to see that Corinth was kept safe for the Athenian people. The Corinthians, hearing this, lost no time in despatching garrisons of their own large enough to take the place of the Athenian garrisons at any point where they might have them, with orders to these latter to retire: "We have no further need of foreign garrisons," they said. The garrisons did as they were bid.

As soon as the Athenian garrison troops were met together in the city of Corinth, the Corinthian authorities caused proclamation to be made inviting all Athenians who felt themselves wronged to enter their names and cases upon a list, and they would recover their dues. While things were in this state, Chares arrived at Cenchreae with a fleet. Learning what had been done, he told them that he had heard there were designs against the state of Corinth, and had come to render assistance. The authorities, while thanking him politely for his zeal, were not any the more ready to admit the vessels into the harbour, but bade him sail away; and after rendering justice to the infantry troops, they sent them away likewise. Thus the Athenians were quit of Corinth. To the Arcadians, to be sure, they were forced by the terms of their alliance to send an auxiliary force of cavalry, "in case of any foreign attack upon Arcadia." At the same time they were careful not to set foot on Laconian soil for the purposes of war.

The Corinthians had begun to realise on how slender a thread their political existence hung. They were overmastered by land still as ever, with the further difficulty of Athenian hostility, or quasi-hostility, now added. They resolved to collect bodies of mercenary troops, both infantry and horse. At the head of these they were able at once to guard their state and to

inflict much injury on their neighbouring foes. To Thebes, indeed, they sent ambassadors to ascertain whether they would have any prospect of peace if they came to seek it. The Thebans bade them come: "Peace they should have." Whereupon the Corinthians asked that they might be allowed to visit their allies; in making peace they would like to share it with those who cared for it, and would leave those who preferred war to war. This course also the Thebans sanctioned; and so the Corinthians came to Lacedaemon and said:

"Men of Lacedaemon, we, your friends, are here to present a petition, and on this wise. If you can discover any safety for us whilst we persist in warlike courses, we beg that you will show it us; but if you recognise the hopelessness of our affairs, we would, in that case, proffer this alternative: if peace is alike conducive to your interests, we beg that you would join us in making peace, since there is no one with whom we would more gladly share our safety than with you; if, on the other hand, you are persuaded that war is more to your interest, permit us at any rate to make peace for ourselves. So saved to-day, perhaps we may live to help you in days to come; whereas, if to-day we be destroyed, plainly we shall never at any time be serviceable again."

The Lacedaemonians, on hearing these proposals, counselled the Corinthians to arrange a peace on their own account; and as for the rest of their allies, they permitted any who did not care to continue the war along with them to take a respite and recruit themselves. "As for ourselves," they said, "we will go on fighting and accept whatever Heaven has in store for us,"—adding, "never will we submit to be deprived of our territory of Messene, which we received as an heirloom from our fathers." [6]

Satisfied with this answer, the Corinthians set off to Thebes in quest of peace. The Thebans, indeed, asked them to agree on oath, not to peace only but an alliance; to which they answered: "An alliance meant, not peace, but merely an exchange of war. If they liked, they were ready there and then,"

they repeated, "to establish a just and equitable peace." And the Thebans, admiring the manner in which, albeit in danger, they refused to undertake war against their benefactors, conceded to them and the Phliasians and the rest who came with them to Thebes, peace on the principle that each should hold their own territory. On these terms the oaths were taken.

Thereupon the Phliasians, in obedience to the compact, at once retired from Thyamia; but the Argives, who had taken the oath of peace on precisely the same terms, finding that they were unable to procure the continuance of the Phliasian exiles in the Trikaranon as a point held within the limits of Argos, [7] took over and garrisoned the place, asserting now that this land was theirs—land which only a little while before they were ravaging as hostile territory. Further, they refused to submit the case to arbitration in answer to the challenge of the Phliasians.

It was nearly at the same date that the son of Dionysius [8] (his father, Dionysius the first, being already dead) sent a reinforcement to Lacedaemon of twelve triremes under Timocrates, who on his arrival helped the Lacedaemonians to recover Sellasia, and after that exploit sailed away home.

B.C. 366-365. Not long after this the Eleians seized Lasion, [9] a place which in old days was theirs, but at present was attached to the Arcadian league. The Arcadians did not make light of the matter, but immediately summoned their troops and rallied to the rescue. Counter-reliefs came also on the side of Elis—their Three Hundred, and again their Four Hundred. [10] The Eleians lay encamped during the day face to face with the invader, but on a somewhat more level position. The Arcadians were thereby induced under cover of night to mount on to the summit of the hill overhanging the Eleians, and at day-dawn they began their descent upon the enemy. The Eleians soon caught sight of the enemy advancing from the vantage ground above them, many times their number; but a sense of shame forbade retreat at such a distance. Presently they came to close quarters; there was a hand-

to-hand encounter; the Eleians turned and fled; and in retiring down the difficult ground lost many men and many arms.

Flushed with this achievement the Arcadians began marching on the cities of the Acroreia, [11] which, with the exception of Thraustus, they captured, and so reached Olympia. There they made an entrenched camp on the hill of Kronos, established a garrison, and held control over the Olympian hill-country. Margana also, by help of a party inside who gave it up, next fell into their hands.

These successive advantages gained by their opponents reacted on the Eleians, and threw them altogether into despair. Meanwhile the Arcadians were steadily advancing upon their capital. [12] At length they arrived, and penetrated into the market-place. Here, however, the cavalry and the rest of the Eleians made a stand, drove the enemy out with some loss, and set up a trophy.

It should be mentioned that the city of Elis had previously been in a state of disruption. The party of Charopus, Thrasonidas and Argeius were for converting the state into a democracy; the party of Eualcas, Hippias, and Stratolas [13] were for oligarchy. When the Arcadians, backed by a large force, appeared as allies of those who favoured a democratic constitution, the party of Charopus were at once emboldened; and, having obtained the promise of assistance from the Arcadians, they seized the acropolis. The Knights and the Three Hundred did not hesitate, but at once marched up and dislodged them; with the result that about four hundred citizens, with Argeius and Charopus, were banished. Not long afterwards these exiles, with the help of some Arcadians, seized and occupied Pylus; [14] where many of the commons withdrew from the capital to join them, attracted not only by the beauty of the position, but by the great power of the Arcadians, in alliance with them.

There was subsequently another invasion of the territory of the Eleians on the part of the Arcadians, who were influenced by the representations of

the exiles that the city would come over to them. But the attempt proved abortive. The Achaeans, who had now become friends with the Eleians, kept firm guard on the capital, so that the Arcadians had to retire without further exploit than that of ravaging the country. Immediately, however, on marching out of Eleian territory they were informed that the men of Pellene were in Elis; whereupon they executed a marvellously long night march and seized the Pellenian township of Olurus [15] (the Pellenians at the date in question having already reverted to their old alliance with Lacedaemon). And now the men of Pellene, in their turn getting wind of what had happened at Olurus, made their way round as best they could, and got into their own city of Pellene; after which there was nothing for it but to carry on war with the Arcadians in Olurus and the whole body of their own commons; and in spite of their small numbers they did not cease till they had reduced Olurus by siege.

B.C. 365. [16] The Arcadians were presently engaged on another campaign against Elis. While they were encamped between Cyllene [17] and the capital the Eleians attacked them, but the Arcadians made a stand and won the battle. Andromachus, the Eleian cavalry general, who was regarded as responsible for the engagement, made an end of himself; and the rest withdrew into the city. This battle cost the life also of another there present —the Spartan Socleides; since, it will be understood, the Lacedaemonians had by this time become allies of the Eleians. Consequently the Eleians, being sore pressed on their own territory, sent an embassy and begged the Lacedaemonians to organise an expedition against the Arcadians. They were persuaded that in this way they would best arrest the progress of the Arcadians, who would thus be placed between the two foes. In accordance with this suggestion Archidamus marched out with a body of the city troops and seized Cromnus. [18] Here he left a garrison—three out of the twelve regiments [19]—and so withdrew homewards. The Arcadians had just ended their Eleian campaign, and, without disbanding their levies, hastened to the

rescue, surrounded Cromnus with a double line of trenches, and having so secured their position, proceeded to lay siege to those inside the place. The city of Lacedaemon, annoyed at the siege of their citizens, sent out an army, again under Archidamus, who, when he had come, set about ravaging Arcadia to the best of his power, as also the Sciritid, and did all he could to draw off, if possible, the besieging army. The Arcadians, for all that, were not one whit the more to be stirred: they seemed callous to all his proceedings.

Presently espying a certain rising ground, across which the Arcadians had drawn their outer line of circumvallation, Archidamus proposed to himself to take it. If he were once in command of that knoll, the besiegers at its foot would be forced to retire. Accordingly he set about leading a body of troops round to the point in question, and during this movement the light infantry in advance of Archidamus, advancing at the double, caught sight of the Arcadian Eparitoi [20] outside the stockade and attacked them, while the cavalry made an attempt to enforce their attack simultaneously. The Arcadians did not swerve: in compact order they waited impassively. The Lacedaemonians charged a second time: a second time they swerved not, but on the contrary began advancing. Then, as the hoarse roar and shouting deepened, Archidamus himself advanced in support of his troops. To do so he turned aside along the carriage-road leading to Cromnus, and moved onward in column two abreast, [21] which was his natural order. When they came into close proximity to one another—Archidamus's troops in column, seeing they were marching along a road; the Arcadians in compact order with shields interlinked—at this conjuncture the Lacedaemonians were not able to hold out for any length of time against the numbers of the Arcadians. Before long Archidamus had received a wound which pierced through his thigh, whilst death was busy with those who fought in front of him, Polyaenidas and Chilon, who was wedded to the sister of Archidamus, included. The whole of these, numbering no less than thirty, perished in this

action. Presently, falling back along the road, they emerged into the open ground, and now with a sense of relief the Lacedaemonians got themselves into battle order, facing the foe. The Arcadians, without altering their position, stood in compact line, and though falling short in actual numbers, were in far better heart—the moral result of an attack on a retreating enemy and the severe loss inflicted on him. The Lacedaemonians, on the other hand, were sorely down-hearted: Archidamus lay wounded before their eyes; in their ears rang the names of those who had died, the fallen being not only brave men, but, one may say, the flower of Spartan chivalry. The two armies were now close together, when one of the older men lifted up his voice and cried: "Why need we fight, sirs? Why not rather make truce and part friends?" Joyously the words fell on the ears of either host, and they made a truce. The Lacedaemonians picked up their dead and retired; the Arcadians withdrew to the point where their advance originally began, and set up a trophy of victory.

Now, as the Arcadians lay at Cromnus, the Eleians from the capital, advancing in the first instance upon Pylus, fell in with the men of that place, who had been beaten back from Thalamae. [22] Galloping along the road, the cavalry of the Eleians, when they caught sight of them, did not hesitate, but dashed at them at once, and put some to the sword, while others of them fled for safety to a rising knoll. Ere long the Eleian infantry arrived, and succeeded in dislodging this remnant on the hillock also; some they slew, and others, nearly two hundred in number, they took alive, all of whom where either sold, if foreigners, or, if Eleian exiles, put to death. After this the Eleians captured the men of Pylus and the place itself, as no one came to their rescue, and recovered the Marganians.

The Lacedaemonians presently made a second attempt on Cromnus by a night attack, got possession of the part of the palisading facing the Argives, and at once began summoning their besieged fellow-citizens to come out. Out accordingly came all who happened to be within easy distance, and

who took time by the forelock. The rest were not quick enough; a strong Arcadian reinforcement cut them off, and they remained shut up inside, and were eventually taken prisoners and distributed. One portion of them fell to the lot of the Argives, one to the Thebans, [23] one to the Arcadians, and one to the Messenians. The whole number taken, whether true-born Spartans or Perioeci, amounted to more than one hundred.

B.C. 364. And now that the Arcadians had leisure on the side of Cromnus, they were again able to occupy themselves with the Eleians, and to keep Olympia still more strongly garrisoned. In anticipation of the approaching Olympic year, [24] they began preparations to celebrate the Olympian games in conjunction with the men of Pisa, who claim to be the original presidents of the Temple. [25] Now, when the month of the Olympic Festival—and not the month only, but the very days, during which the solemn assembly is wont to meet, were come, the Eleians, in pursuance of preparations and invitations to the Achaeans, of which they made no secret, at length proceeded to march along the road to Olympia. The Arcadians had never imagined that they would really attack them; and they were themselves just now engaged with the men of Pisa in carrying out the details of the solemn assembly. They had already completed the chariot-race, and the foot-race of the pentathlon. [26] The competitors entitled to enter for the wrestling match had left the racecourse, and were getting through their bouts in the space between the racecourse and the great altar.

It must be understood that the Eleians under arms were already close at hand within the sacred enclosure. [27] The Arcadians, without advancing farther to meet them, drew up their troops on the river Cladaus, which flows past the Altis and discharges itself into the Alpheus. Their allies, consisting of two hundred Argive hoplites and about four hundred Athenian cavalry, were there to support them. Presently the Eleians formed into line on the opposite side of the stream, and, having sacrificed, at once began advancing. Though heretofore in matters of war despised by Arcadians and

Argives, by Achaeans and Athenians alike, still on this day they led the van of the allied force like the bravest of the brave. Coming into collision with the Arcadians first, they at once put them to flight, and next receiving the attack of the Argive supports, mastered these also. Then having pursued them into the space between the senate-house, the temple of Hestia, and the theatre thereto adjoining, they still kept up the fighting as fiercely as ever, pushing the retreating foe towards the great altar. But now being exposed to missiles from the porticoes and the senate-house and the great temple, [28] while battling with their opponents on the level, some of the Eleians were slain, and amongst others the commander of the Three Hundred himself, Stratolas. At this state of the proceedings they retired to their camp.

The Arcadians and those with them were so terrified at the thought of the coming day that they gave themselves neither respite nor repose that night, but fell to chopping up the carefully-compacted booths and constructing them into palisades; so that when the Eleians did again advance the next day and saw the strength of the barriers and the number mounted on the temples, they withdrew to their city. They had proved themselves to be warriors of such mettle as a god indeed by the breath of his spirit may raise up and bring to perfection in a single day, but into which it were impossible for mortal men to convert a coward even in a lifetime.

B.C. 363. The employment of the sacred treasures of the temple by the Arcadian magistrates [29] as a means of maintaining the Eparitoi [30] aroused protest. The Mantineans were the first to pass a resolution forbidding such use of the sacred property. They set the example themselves of providing the necessary quota for the Troop in question from their state exchequer, and this sum they sent to the federal government. The latter, affirming that the Mantineans were undermining the Arcadian league, retaliated by citing their leading statesmen to appear before the assembly of Ten Thousand; and on their refusal to obey the summons, passed sentence upon them, and sent the Eparitoi to apprehend them as convicted persons. The Mantineans,

however, closed their gates, and would not admit the Troop within their walls. Their example was speedily followed: others among the Ten Thousand began to protest against the enormity of so applying the sacred treasures; it was doubly wrong to leave as a perpetual heirloom to their children the imputation of a crime so heinous against the gods. But no sooner was a resolution passed in the general assembly [31] forbidding the use of the sacred moneys for profane purposes than those (members of the league) who could not have afforded to serve as Eparitoi without pay began speedily to melt away; while those of more independent means, with mutual encouragement, began to enrol themselves in the ranks of the Eparitoi—the feeling being that they ought not to be a mere tool in the hands of the corps, but rather that the corps itself should be their instrument. Those members of the government who had manipulated the sacred money soon saw that when they came to render an account of their stewardship, in all likelihood they would lose their heads. They therefore sent an embassy to Thebes, with instructions to the Theban authorities warning them that, if they did not open a campaign, the Arcadians would in all probability again veer round to Lacedaemon.

The Thebans, therefore, began making preparations for opening a campaign, but the party who consulted the best interests of Peloponnese [32] persuaded the general assembly of the Arcadians to send an embassy and tell the Thebans not to advance with an army into Arcadia, unless they sent for them; and whilst this was the language they addressed to Thebes, they reasoned among themselves that they could dispense with war altogether. The presidency over the temple of Zeus, they were persuaded, they might easily dispense with; indeed, it would at once be a more upright and a holier proceeding on their parts to give it back, and with such conduct the god, they thought, might be better pleased. As these were also the views and wishes of the Eleians, both parties agreed to make peace, and a truce was established.

B.C. 362. The oaths were ratified; and amongst those who swore to them were included not only the parties immediately concerned, but the men of Tegea, and the Theban general himself, who was inside Tegea with three hundred heavy infantry of the Boeotians. Under these circumstances the Arcadians in Tegea remained behind feasting and keeping holy day, with outpouring of libations and songs of victory, to celebrate the establishment of peace. Here was an opportunity for the Theban and those of the government who regarded the forthcoming inquiry with apprehension. Aided by the Boeotians and those of the Eparitoi who shared their sentiments, they first closed the gates of the fortress of Tegea, and then set about sending to the various quarters to apprehend those of the better class. But, inasmuch as there were Arcadians present from all the cities, and there was a general desire for peace, those apprehended must needs be many. So much so, that the prison-house was eventually full to overflowing, and the town-hall was full also. Besides the number lodged in prison, a number had escaped by leaping down the walls, and there were others who were suffered to pass through the gates (a laxity easily explained, since no one, excepting those who were anticipating their own downfall, cherished any wrathful feeling against anybody). But what was a source of still graver perplexity to the Theban commander and those acting with him—of the Mantineans, the very people whom they had set their hearts on catching, they had got but very few. Nearly all of them, owing to the proximity of their city, had, in fact, betaken themselves home. Now, when day came and the Mantineans learned what had happened, they immediately sent and forewarned the other Arcadian states to be ready in arms, and to guard the passes; and they set the example themselves by so doing. They sent at the same time to Tegea and demanded the release of all Mantineans there detained. With regard to the rest of the Arcadians they further claimed that no one should be imprisoned or put to death without trial. If any one had any accusation to bring against any, than by the mouth of their messengers

there present they gave notice that the state of Mantinea was ready to offer bail, "Verily and indeed to produce before the general assembly of the Arcadians all who might be summoned into court." The Theban accordingly, on hearing this, was at a loss what to make of the affair, and released his prisoners. Next day, summoning a congress of all the Arcadians who chose to come, he explained, with some show of apology, that he had been altogether deceived; he had heard, he said, that "the Lacedaemonians were under arms on the frontier, and that some of the Arcadians were about to betray Tegea into their hands." His auditors acquitted him for the moment, albeit they knew that as touching themselves he was lying. They sent, however, an embassy to Thebes and there accused him as deserving of death. Epaminondas (who was at that time the general at the head of the war department) is reported to have maintained that the Theban commander had acted far more rightly when he seized than when he let go the prisoners. "Thanks to you," he argued, "we have been brought into a state of war, and then you, without our advice or opinion asked, make peace on your own account; would it not be reasonable to retort upon you the charge of treason in such conduct? Anyhow, be assured," he added, "we shall bring an army into Arcadia, and along with those who share our views carry on the war which we have undertaken."

[1] See above, VII. ii. 23; iii. 3; Diod. xv. 76.

[2] See Thuc. viii. 60.

[3] See above, VII. i. 23.

[4] This proves that "the Ten Thousand made war and peace in the name of all Arkadia"; cf. "Hell." VII. i. 38; Diod. xv. 59. "They received and listened to the ambassadors of other Greek states"; Demosth. "F. L." 220. "They regulated and paid the standing army of the Federation"; "Hell." VII. iv. 22, 23; Diod. xv. 62. "They sat in judgment on political offenders against the collective majority of the Arkadian League"; "Hell." VII. iv. 33; Freeman, "Hist. Fed. Gov." 203, note 1.

[5] Of Demotion nothing more, I think, is known. Grote ("H. G." x. 397) says: "The public debates of the Athenian assembly were not favourable to the success of a scheme like that proposed by

Demotion, to which secrecy was indispensable. Compare another scheme" (the attempted surprise of Mitylene, B.C. 428), "divulged in like manner, in Thuc. iii. 3."

6 See Isocr. "Or." vi. "Archidamos," S. 70; Jebb, "Att. Or." ii. 193.

7 Or, "as a post held by them within the territory of the state." The passage is perhaps corrupt.

8 Concerning Dionysius the first, see above, VII. i. 20 foll. 28.

9 See above, VII. i. 26; Freeman, "Hist. Fed. Gov." p. 201.

10 From the sequel it would appear that the former were a picked corps of infantry and the latter of cavalry. See Thuc. ii. 25; Busolt, op. cit. p. 175 foll.

11 The mountainous district of Elis on the borders of Arcadia, in which the rivers Peneius and Ladon take their rise; see "Dict. of Anct. Geog." s.v.; above, III. ii. 30, IV. ii. 16. Thraustus was one of the four chief townships of the district. For Margana, see above, III. ii. 25, 30, IV. ii. 16, VI. v. 2.

12 I.e. Elis.

13 See below, VII. iv. 31; Busolt, op. cit. p. 175.

14 Pylus, a town in "hollow" Elis, upon the mountain road from Elis to Olympia, at the place where the Ladon flows into the Peneius (Paus. VI. xxii. 5), near the modern village of Agrapidokhori.—Baedeker, "Greece," p. 320. See Busolt, p. 179.

15 This fortress (placed by Leake at modern Xylokastro) lay at the entrance of the gorge of the Sys, leading from the Aigialos or coast-land into the territory of Pellene, which itself lay about sixty stades from the sea at modern Zougra. For the part played by Pellene as one of the twelve Achaean states at this period, see above.

16 See Grote, "H. G." x. 429 foll.; al. B.C. 364.

17 The port town of Elis.

18 Cromnus, a township near Megalopolis. See Callisthenes, ap. Athen. 10, p. 452 A. See Schneider's note ad loc.

19 Lit. "lochi." See Arnold's note to Thuc. v. 68; below, VII. v. 10.

20 So the troops of the Arcadian Federation were named. Diodorus (xv. 62) calls them "the select troops," τους καλούμενους

21 See above, III. i. 22.

22 A strong fortress in an unfrequented situation, defended by narrow passes (Leake, "Morea," ii. 204); it lay probably in the rocky recesses of Mount Scollis (modern Santameri), on the frontier of Achaea, near the modern village of Santameri. See Polyb. iv. 75. See Busolt, op. cit. p. 179.

23 "The Thebans must have been soldiers in garrison at Tegea, Megalopolis, or Messene."—Grote, "H. G." x. 433.

24 I.e. "Ol. 104. 1" (July B.C. 364).

[25] For this claim on the part of the Pisatans (as the old inhabitants), see above, III. ii. 31; Paus. VI. xxii. 2; Diod. xv. 78; Busolt, op. cit. p. 154.

[26] As to the pentathlon, see above, IV. vii. 5. Whether the preceding ιπποδρομία was, at this date, a horse or chariot race, or both, I am unable to say.

[27] "The temenos must here be distinguished from the Altis, as meaning the entire breadth of consecrated ground at Olympia, of which the Altis formed a smaller interior portion enclosed with a wall. The Eleians entered into a τέμενος before they crossed the river Kladeus, which flowed through the τέμενος, but alongside the Altis. The tomb of Oenomaus, which was doubtless included in the τέμενος, was on the right bank of the Kladeus (Paus. VI. xxi. 3); while the Altis was on the left bank of the river."— Grote, "H. G." x. 438, note 1. For the position of the Altis (Paus. V. x. 1) and several of the buildings here mentioned, and the topography of Olympia in general, see Baedeker's "Greece," p. 322 foll.; and Dorpfeld's Plan ("Olympia und Umgegend," Berlin, 1882), there reproduced.

[28] Or, "from the porticoes of the senate-house and the great temple."

[29] See above, VII. i. 24. "Were these magistrates, or merely popular leaders?"—Freeman, "Hist. Fed. Gov." p. 203, note 3.

[30] Or, "Select Troop." See above.

[31] "The common formula for a Greek confederation, το κοινον των 'Αρκαδων, is used as an equivalent of οι μυπιοι" (here and below, SS. 35, 38)—Freeman, op. cit. 202, note 4.

[32] See below, VII. v. 1, οι κεδουενοι τες Πελοποννεσου. I regard these phrases as self-laudatory political catchwords.

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B.C. 362. This answer was duly reported to the general assembly of the Arcadians, and throughout the several states of the league. Consequently the Mantineans, along with those of the Arcadians who had the interests of Peloponnesus at heart, as also the Eleians and the Achaeans, came to the conclusion that the policy of the Thebans was plain. They wished Peloponnesus to be reduced to such an extremity of weakness that it might fall an easy prey into their hands who were minded to enslave it. "Why else," they asked, "should they wish us to fight, except that we may tear each other to pieces, and both sides be driven to look to them for support? or why, when we tell them that we have no need of them at present, do they insist on preparing for a foreign campaign? Is it not plain that these preparations are for an expedition which will do us some mischief?"

In this mood they sent to Athens, [1] calling on the Athenians for military aid. Ambassadors also went to Lacedaemon on behalf of the Eparitoi, summoning the Lacedaemonians, if they wished to give a helping hand, to put a stop to the proceedings of any power approaching to enslave Peloponnesus. As regards the headship, they came to an arrangement at once, on the principle that each of the allied states should exercise the generalship within its own territory.

While these matters were in progress, Epaminondas was prosecuting his march at the head of all the Boeotians, with the Euboeans, and a large body of Thessalians, furnished both by Alexander [2] and by his opponents. The Phocians were not represented. Their special agreement only required them to render assistance in case of an attack on Thebes; to assist in a hostile expedition against others was not in the bond. Epaminondas, however, reflected that inside Peloponnesus itself they might count upon the Argives

and the Messenians, with that section of the Arcadians which shared their views. These latter were the men of Tegea and Megalopolis, of Asea and Pallantium, with any townships which owing to their small size or their position in the midst of these larger cities were forced to follow their lead.

Epaminondas advanced with rapid strides; but on reaching Nemea he slackened speed, hoping to catch the Athenians as they passed, and reflecting on the magnitude of such an achievement, whether in stimulating the courage of his own allies, or in plunging his foes into despondency; since, to state the matter concisely, any blow to Athens would be a gain to Thebes. But during his pause at Nemea those who shared the opposite policy had time to converge on Mantinea. Presently the news reached Epaminondas that the Athenians had abandoned the idea of marching by land, and were preparing to bring their supports to Arcadia by sea through Lacedaemon. This being so, he abandoned his base of Nemea and pushed on to Tegea.

That the strategy of the Theban general was fortunate I will not pretend to assert, but in the particular combination of prudence and daring which stamps these exploits, I look upon him as consummate. In the first place, I cannot but admire the sagacity which led him to form his camp within the walls of Tegea, where he was in greater security that he would have been if entrenched outside, and where his future movements were more completely concealed from the enemy. Again, the means to collect material and furnish himself with other necessaries were readier to his hand inside the city; while, thirdly, he was able to keep an eye on the movements of his opponents marching outside, and to watch their successful dispositions as well as their mistakes. More than this: in spite of his sense of superiority to his antagonists, over and over again, when he saw them gaining some advantage in position, he refused to be drawn out to attack them. It was only when he saw plainly that no city was going to give him its adhesion, and that time was slipping by, that he made up his mind that a blow must be

struck, failing which, he had nothing to expect save a vast ingloriousness, in place of his former fame. [3] He had ascertained that his antagonists held a strong position round Mantinea, and that they had sent to fetch Agesilaus and the whole Lacedaemonian army. He was further aware that Agesilaus had commenced his advance and was already at Pellene. [4] Accordingly he passed the word of command [5] to his troops to take their evening meal, put himself at their head and advanced straight upon Sparta. Had it not been for the arrival (by some providential chance) of a Cretan, who brought the news to Agesilaus of the enemy's advance, he would have captured the city of Sparta like a nest of young birds absolutely bereft of its natural defenders. As it was, Agesilaus, being forewarned, had time to return to the city before the Thebans came, and here the Spartans made distribution of their scanty force and maintained watch and ward, albeit few enough in numbers, since the whole of their cavalry were away in Arcadia, and so was their foreign brigade, and so were three out of their twelve regiments. [6]

Arrived within the city of Sparta, [7] Epaminondas abstained from gaining an entry at a point where his troops would have to fight on level ground and under attack from the houses above; where also their large numbers would give them no superiority over the small numbers of the foemen. But, singling out a position which he conceived would give him the advantage, he occupied it and began his advance against the city upon a downward instead of an upward incline.

With regard to what subsequently took place, two possible explanations suggest themselves: either it was miraculous, or it may be maintained that there is no resisting the fury of desperation. Archidamus, advancing at the head of but a hundred men, and crossing the one thing which might have been expected to form an obstacle to the enemy, [8] began marching uphill against his antagonists. At this crisis these fire-breathing warriors, these victorious heroes of Leuctra, [9] with their superiority at every point, aided,

moreover, by the advantage of their position, did not withstand the attack of Archidamus and those with him, but swerved in flight.

The vanguard of Epaminondas's troops were cut down; when, however, flushed with the glory of their victory, the citizens followed up their pursuit beyond the right point, they in turn were cut down—so plainly was the demarking line of victory drawn by the finger of God. So then Archidamus set up a trophy to note the limit of his success, and gave back those who had there fallen of the enemy under a truce. Epaminondas, on his side, reflecting that the Arcadians must already be hastening to the relief of Lacedaemon, and being unwilling to engage them in conjunction with the whole of the Lacedaemonian force, especially now that the star of Sparta's fortune shone, whilst theirs had suffered some eclipse, turned and marched back the way he came with all speed possible into Tegea. There he gave his heavy infantry pause and refreshment, but his cavalry he sent on to Mantinea; he begged them to "have courage and hold on," instructing them that in all likelihood they would find the flocks and herds of the Mantineans and the entire population itself outside their walls, especially as it was the moment for carrying the corn. So they set off.

The Athenian cavalry, started from Eleusis, had made their evening meal at the Isthmus, and passing through Cleonae, as chance befell, had arrived at Mantinea and had encamped within the walls in the houses. As soon as the enemy were seen galloping up with evidently hostile intent, the Mantineans fell to praying the Athenian knights to lend them all the succour they could, and they showed them all their cattle outside, and all their labourers, and among them were many children and graybeards who were free-born citizens. The Athenians were touched by this appeal, and, though they had not yet broken fast, neither the men themselves nor their horses, went out eagerly to the rescue. And here we must needs pause to admire the valour of these men also. The enemy whom they had to cope with far outnumbered them, as was plain to see, and the former misadventure of the

cavalry in Corinth was not forgotten. [10] But none of these things entered into their calculations now—nor yet the fact that they were on the point of engaging Thebans and Thessalians, the finest cavalry in the world by all repute. The only thing they thought of was the shame and the dishonour, if, being there, they did not lend a helping hand to their allies. In this mood, so soon as they caught sight of the enemy, they fell with a crash upon him in passionate longing to recover the old ancestral glory. Nor did they fight in vain—the blows they struck enabled the Mantineans to recover all their property outside, but among those who dealt them died some brave heroes; [11] brave heroes also, it is evident, were those whom they slew, since on either side the weapons wielded were not so short but that they could lunge at one another with effect. The dead bodies of their own men they refused to abandon; and there were some of the enemy's slain whom they restored to him under a flag of truce.

The thoughts now working in the mind of Epaminondas were such as these: that within a few days he would be forced to retire, as the period of the campaign was drawing to a close; if it ended in his leaving in the lurch those allies whom he came out to assist, they would be besieged by their antagonists. What a blow would that be to his own fair fame, already somewhat tarnished! Had he not been defeated in Lacedaemon, with a large body of heavy infantry, by a handful of men? defeated again at Mantinea, in the cavalry engagement, and himself the main cause finally of a coalition between five great powers—that is to say, the Lacedaemonians, the Arcadians, the Achaeans, the Eleians, and the Athenians? On all grounds it seemed to him impossible to steal past without a battle. And the more so as he computed the alternatives of victory or death. If the former were his fortune, it would resolve all his perplexities; if death, his end would be noble. How glorious a thing to die in the endeavour to leave behind him, as his last legacy to his fatherland, the empire of Peloponnesus! That such thoughts should pass through his brain strikes me as by no means

wonderful, as these are thoughts distinctive to all men of high ambition. Far more wonderful to my mind was the pitch of perfection to which he had brought his army. There was no labour which his troops would shrink from, either by night or by day; there was no danger they would flinch from; and, with the scantiest provisions, their discipline never failed them.

And so, when he gave his last orders to them to prepare for impending battle, they obeyed with alacrity. He gave the word; the cavalry fell to whitening their helmets, the heavy infantry of the Arcadians began inscribing their clubs as the crest on their shields, [12] as though they were Thebans, and all were engaged in sharpening their lances and swords and polishing their heavy shields. When the preparations were complete and he had led them out, his next movement is worthy of attention. First, as was natural, he paid heed to their formation, and in so doing seemed to give clear evidence that he intended battle; but no sooner was the army drawn up in the formation which he preferred, than he advanced, not by the shortest route to meet the enemy, but towards the westward-lying mountains which face Tegea, and by this movement created in the enemy an expectation that he would not do battle on that day. In keeping with this expectation, as soon as he arrived at the mountain-region, he extended his phalanx in long line and piled arms under the high cliffs; and to all appearance he was there encamping. The effect of this manouvre on the enemy in general was to relax the prepared bent of their souls for battle, and to weaken their tactical arrangements. Presently, however, wheeling his regiments (which were marching in column) to the front, with the effect of strengthening the beak-like [13] attack which he proposed to lead himself, at the same instant he gave the order, "Shoulder arms, forward," and led the way, the troops following.

When the enemy saw them so unexpectedly approaching, not one of them was able to maintain tranquility: some began running to their divisions, some fell into line, some might be seen bitting and bridling their horses, some donning their cuirasses, and one and all were like men about

to receive rather than to inflict a blow. He, the while, with steady impetus pushed forward his armament, like a ship-of-war prow forward. Wherever he brought his solid wedge to bear, he meant to cleave through the opposing mass, and crumble his adversary's host to pieces. With this design he prepared to throw the brunt of the fighting on the strongest half of his army, while he kept the weaker portion of it in the background, knowing certainly that if worsted it would only cause discouragement to his own division and add force to the foe. The cavalry on the side of his opponents were disposed like an ordinary phalanx of heavy infantry, regular in depth and unsupported by foot-soldiers interspersed among the horses. [14] Epaminondas again differed in strengthening the attacking point of his cavalry, besides which he interspersed footmen between their lines in the belief that, when he had once cut through the cavalry, he would have wrested victory from the antagonist along his whole line; so hard is it to find troops who will care to keep their own ground when once they see any of their own side flying. Lastly, to prevent any attempt on the part of the Athenians, who were on the enemy's left wing, to bring up their reliefs in support of the portion next them, he posted bodies of cavalry and heavy infantry on certain hillocks in front of them, intending to create in their minds an apprehension that, in case they offered such assistance, they would be attacked on their own rear by these detachments. Such was the plan of encounter which he formed and executed; nor was he cheated in his hopes. He had so much the mastery at his point of attack that he caused the whole of the enemy's troops to take flight.

But after he himself had fallen, the rest of the Thebans were not able any longer to turn their victory rightly to account. Though the main battle line of their opponents had given way, not a single man afterwards did the victorious hoplites slay, not an inch forward did they advance from the ground on which the collision took place. Though the cavalry had fled before them, there was no pursuit; not a man, horseman or hoplite, did the

conquering cavalry cut down; but, like men who have suffered a defeat, as if panic-stricken [15] they slipped back through the ranks of the fleeing foemen. Only the footmen fighting amongst the cavalry and the light infantry, who had together shared in the victory of the cavalry, found their way round to the left wing as masters of the field, but it cost them dear; here they encountered the Athenians, and most of them were cut down.

The effective result of these achievements was the very opposite of that which the world at large anticipated. Here, where well-nigh the whole of Hellas was met together in one field, and the combatants stood rank against rank confronted, there was no one doubted that, in the event of battle, the conquerors would this day rule; and that those who lost would be their subjects. But God so ordered it that both belligerents alike set up trophies as claiming victory, and neither interfered with the other in the act. Both parties alike gave back their enemy's dead under a truce, and in right of victory; both alike, in symbol of defeat, under a truce took back their dead. And though both claimed to have won the day, neither could show that he had thereby gained any accession of territory, or state, or empire, or was better situated than before the battle. Uncertainty and confusion, indeed, had gained ground, being tenfold greater throughout the length and breadth of Hellas after the battle than before.

At this point I lay aside my pen: the sequel of the story may haply commend itself [16] to another.

[1] For a treaty of alliance between Athens, the Arkadians, Achaeans, Eleians, and Phliasians, immediately before Mantinea, B.C. 362, επι Μολονος αρχοντος, see Hicks, 94; Kohler, "C. I. A." ii. p. 405. It is preserved on a stele ("broken at bottom; but the top is surmounted by a relief representing Zeus enthroned, with a thunderbolt; a female figure (= the Συμμαχια?) approaches lifting her veil, while Athena stands by") now standing among the sculptures from the Asklepieion on the Acropolis at Athens. See Milchhofer, p. 47, no. 7, "Die Museum," Athens, 1881. For the date, see Demosth. "c. Polycl." 1207.

[2] For Alexander of Pherae, see above, VI. iv. 34. In B.C. 363 the Thebans had sent an army under Pelopidas into Thessaly to assist their allies among the Thessalians with the Phthiot Achaeans and the

Magnetes against Alexander. At Kynos Kephelae Alexander was defeated, but Pelopidas was slain (see Grote, "H. G." x. 420 foll.). "His death, as it brought grief, so likewise it produced advantage to the allies; for the Thebans, as soon as they heard of his fall, delayed not their revenge, but presently sent seven thousand foot and seven hundred horse, under the command of Malcitas and Diogiton. And they, finding Alexander weak and without forces, compelled him to restore the cities he had taken, to withdraw his garrisons from the Magnesians and Achaeans of Phthiotos and swear to assist the Thebans against whatsoever enemies they should require."—Plut. "Pelop." 35 (Clough, ii. 236).

3 Or, "dull obscurity in place of renown."

4 Pellene (or Pellana), a town of Laconia on the Eurotas, and on the road from Sparta to Arcadia; in fact the frontier fortress on the Eurotas, as Sellasia on the Oenus; "Dict. of Anct. Geog." s.v.; see Paus. iii. 20, S. 2; Strab. viii. 386; Polyb. iv. 81, xvi. 37; Plut. "Agis," 8; Leake, "Morea," iii. 14 foll.

5 Cf. "Hipparch." iv. 9.

6 Lit. "lochi." See above, VII. iv. 20; "Pol. Lac." xi. 4.

7 Grote ("H. G." x. 455) says: "Though he crossed the Eurotas and actually entered into the city of Sparta," as the words επει δε εγένετο εν τη πόλει τον Σπαρτιατών certainly seem to me to imply. Others interpret "in the close neighbourhood of."

8 Or, "to serve as his defence"; or, "the one obstacle to his progress," i.e. Archidamus's. It was a miraculous thing that the Thebans did not stop him.

9 See Mahaffy, "Hist. Gk. Lit." vol. ii. p. 268, 1st ed. See above, "Hell." VI. iv. 24; Diod. xv. 39, 56.

10 Or, "and in Corinth an untoward incident had been experienced by the cavalry." See Grote, "H. G." x. 458, note 2. Possibly in reference to "Hell." VI. v. 51, 52.

11 Probably Xenophon's own son Gryllus was among them.

12 Grote ("H. G." x. 463) has another interpretation.

13 Or, "the wedge-like attack of his own division"; see Grote, "H. G." x. 469 foll. I do not, however, think that the attacking column was actually wedge-shaped like the "acies cuneata" of the Romans. It was the unusual depth of the column which gave it the force of an ironclad's ram. Cf. "Cyrop." II. iv. for εις μετοπον.

14 See Rustow and Kochly, p. 176; and for the αμιπποι Harpocration, s.v.; Pollus, i. 131; "Hipparch." v. 13; Thuc. v. 58; Herod. vii. 158; Caes. "B. G." i. 48; "B. Civ." iii. 84.

15 Or, "they timorously slipped back."

16 Or, "win the attention of some other writer."